



















THE ANTIQUARY.



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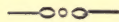






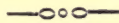
THE  
ANTIQUARY:

*A MAGAZINE DEVOTED TO THE STUDY  
OF THE PAST.*



*Instructed by the Antiquary times,  
He must, he is, he cannot but be wise.*

TROILUS AND CRESSIDA, Act ii., sc. 3.



VOL. XXXVII.

JANUARY—DECEMBER, 1901.

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# The Antiquary.



JANUARY, 1901.

## Notes of the Month.

THE British School at Rome was announced to open in December. The director (Mr. G. Rushforth) wishes it to be known that he will be happy to explain the principal recent discoveries relating to ancient and mediæval Rome to any University graduates and members of the teaching staff of public schools who may be visiting Rome during the Christmas or Easter vacations. Those who wish to avail themselves of this offer are requested to communicate with the director as soon as possible at the British Embassy.

Workmen engaged in drainage excavations on the site of New Place, Stratford-on-Avon, have lately come upon the original foundations of the "Great House," as "New Place" was called before Shakespeare lived there. One of the walls, 3 feet 6 inches in thickness, is of solid stonework, and marks the eastern boundary of the house. Running parallel an ancient brick wall was also discovered, and the investigations being continued, a mediæval well, 24 feet deep and about 5 feet in diameter at top, was found at the extreme end. It is constructed of huge blocks of stone nearly 2 feet in thickness. The house was built by Sir Hugh Clopton in the reign of Henry VII., and it is thought that this was Sir Hugh's private well, as there are clear traces of a walled passage to it from the house. Pieces of old pottery and glass, a broken sack bottle, the material being exactly like that used for Shakespeare's jug in the museum

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at the Birthplace, and other relics, have been found, together with a number of stone Snow-hill slabs, which probably formed the roofing of the house. The old foundation walls and well are to be preserved and shown, and investigations are still going on.

In 1895 the trustees of the British Museum purchased a fine papyrus roll, written on both sides, the obverse bearing a series of revenue returns, dated in the "7" year of the Emperor Claudius, B.C. 46-47, and the reverse a series of magic tales written in Demotic. The latter, with a fine facsimile, have been published by the Clarendon Press, Oxford, accompanied with a translation and commentary from the pen of Mr. F. Ll. Griffith, the Egyptologist. The stories are part of a series which centre in a hero named Khamuas, High Priest of Memphis, the historical original being the Prince Regent Kha-m-uas, the son of Rameses II. The writer of these stories has collected a great quantity of folk legends which were current in Egypt at the time when this manuscript was written, about A.D. 70-80; and the papyrus may certainly be described as one of the richest collections of first-century tales ever discovered.

Several old record books connected with Furness Abbey have been found in H.M. Office of Stationery, and in the old Latin are several references which have not before been translated. In A.D. 1138 the name of Furness is shown to be derived from Furtherness, and in 1266 mention is made of the death of William de Middleton, Lord Abbot of Furness, "who diligently ruled for thirty years or more, and he died an old man well stricken in years." On Abbot St. Benedict's Day, March 21, 1269, Sir Michael de Furness was drowned on Leven sands. He had dined at the Priory of Cartmel, and was crossing to the Manor of Addingham, now the rectory of Dr. Hayman. In 1272, on the morrow of the Purification of St. Mary (February 3), the Justices in Eyre came to Lancaster, where the Abbot of Furness was appointed Chief Justice; but he took means to have himself withdrawn by letters of the lord the King, which was done. On March 25, 1276, it is stated in another part of the record book that Richard, Bishop of Man and the Isles, died,



and was entombed in the Abbey of Furness on the day of the Annunciation of the Blessed Virgin. Forty-six years later the Scots came into England through the midst of Furness and the county of Lancaster, laying waste on all sides, without any damage of their own, collecting an immense booty of gold and silver, animals, church ornaments, bedding, linen, etc.



Canon Routledge reports that the trustees have begun a systematic excavation of the recently bought St. Augustine's Abbey Field site, at Canterbury. The remains of the early Saxon chapel of St. Pancras have been uncovered—a pigstye having been disestablished in the process—and the area excavated to the floor. The plan, as now completely revealed, is a valuable addition to the few early Saxon plans that have been recovered or have come down to us. Operations on the site of the great abbey church of St. Peter and St. Paul, which is known to cover the sites of two other early Saxon churches—viz., that built by King Ethelbert for St. Augustine, and the Chapel of Our Lady built by Eadbald—were only tentative, partly on account of the approach of winter, and partly owing to the impossibility of removing at present the huge mass of earth, to the depth of several feet, which was deposited twenty years ago on the site of the presbytery. Despite all hindrances, the north end of the transept was opened out, with remains of an apsidal chapel to the east. Certain walls at the east end of the church have also been partly unearthed, but the work here is at present of too fragmentary a character for any positive statement to be made. Among the rubbish there were found many gaily painted stones, together with carved and gilded Purbeck marble fragments, and bits of porphyry and serpentine mosaic belonging (no doubt) to some rich shrine, possibly that of St. Augustine. Other buildings have been partly traced, including the chapter-house, which was over 80 feet long and nearly 40 feet wide, also walls of a large hall running eastwards, probably the infirmary.



At the sale of a part of Lord Ashburton's library in November, some rare Americana and other books brought high prices. *A Re-*

*lation of Maryland*, with map, 1635, fetched £165, and £240 was given for Winslow's *Good News from New England*, 1624. *New England's Plantation*, 1630, sold for £98; while Denton's *Brief Description of New York*, 1670, dated, brought no less than £400. A copy of Pellicer's *Don Quixote*, on vellum, in seven vols. (1797-98), realized £46. A collection of *Poetical Tracts of the Seventeenth Century*, by Waller and others, was sold for £91. Some extra-illustrated books brought good prices. Lysons's *Environs*, in eleven vols., sold for £62; and Nichols's *History of Leicester*, extended to eight vols., realized £100.



We hear that the Midhurst District Council is trying to convert the famous "Close Walks" at Cowdray, Sussex, which consist of four avenues of ancient yews, into a sewage farm. The attempt, for which we cordially wish complete failure, recalls a curious story of a fulfilled curse. At the dissolution of the monasteries, Sir Anthony Browne obtained a grant of Battle Abbey and the Priory of Easebourne, the parish in which the ruins of Cowdray are situate, and according to a picturesque tradition one of the monks cursed him to his face, and prophesied that "by fire and water" his race should perish out of the land. What foundation there may be for the story no man can say; but unquestionably the Brownes did so perish.



At the annual meeting of the Henry Bradshaw Society, held in November, the membership and the finances were both stated to be in a satisfactory condition. Good progress, it was reported, had been made with the works in hand, and the volumes for 1900 were nearly ready for distribution. These will consist of the first portion of the *Directorium Sacerdotum*, or *Sarum Pica*, edited by Mr. Christopher Wordsworth, and a volume of *Coronation Orders*, edited by Dr. Wickham Legg. The second part of the *Pica* will, it is hoped, be ready for issue in 1901, and a volume of facsimiles of early *Horæ B.M.V.* is also in an advanced stage. Among the other works in preparation, or about to be undertaken, are an edition of MS. Harl. 2961 (an eleventh-century English *Collectare*), editions of the consuetudinaries of St. Augustine's, Canter-

bury, and of Westminster, and of certain English Pontificals.



A correspondent of the *Times*, writing from Jerusalem, November 15, complains of the wholesale destruction of historical monuments which is permitted by the Turkish Government. He says: "The following may serve as examples. Two years ago a singularly interesting historical treasure was found in Jerusalem, the Cufic inscription at the entrance of the small mosque of Omar, once standing within the arcaded porch of Constantine's Basilica of the Holy Sepulchre, and dating from the seventh century. It was cut on a stone of the original Roman building, and therefore *in situ*. On being found it was voted a mystery, because the small mosque of Omar was rebuilt on a quite different site after the Crusades, and this fact is unknown to modern natives of Jerusalem. However, to please various parties the old stone was torn from its position, and the inscription was sawn off and sent to Constantinople for better investigation. Its present fate is unknown. The interesting and well-preserved Church of St. Jeremiah of the thirteenth century at Abu Gosh, near Jerusalem, has been presented to the French Government, and a proposed 'restoration' is now on foot. An article in the *Rassegna Nazionale* of Florence last August gives an account of how it is to be rebuilt in the interests of Catholicism as opposed to the Orthodox Church, but no mention is made of the archæological interest which will be completely destroyed by such a 'restoration.' To-day a friend, returning from a ride on the other side of Jordan, has given me a deplorable account of what is happening to the hitherto marvellously preserved cities of the Decapolis. The colonies recently planted in that region have selected the most famous cities for the purpose of turning them into stone quarries. Gerash (Gerasa) is filled with a Mahomedan colony which is provided with carts (a very modern innovation in the Levant), and the work of destruction is proceeding in a methodical manner. The famous 'street of columns' is disappearing before the picks of the settlers, and the columns are being broken up for building material. The curious circular colonnade at one end of the city is not yet

touched. At Amman many of the well-preserved Roman monuments have disappeared during the past year. The great theatre is now nearly gone, and the carved stonework of the temples and other public buildings is being treated in the style of the unfortunate remains at Famagusta, to which I referred on a former occasion; it is being defaced, or rather 'refaced,' with new dressing before being re-used to build the squalid huts of modern days. Cæsarea and Sebaste are examples of what has been done during the past ten years in the way of destruction, perhaps better known to your readers, but the same system is now being carried out on a truly colossal scale all round the Levant. It would be difficult to enumerate the cities, towns, castles, and isolated monuments which are vanishing with the nineteenth century."



During the week ended December 8 Messrs. Sotheby sold many autograph letters of interest. The following is extracted from an amusing epistle to Mrs. Garrick by the famous player Kitty Clive. It is dated "Clive's Den, September 22, 1775," and was sold for £18:

"I delivered your message to Mrs. Franks, and she seemed quite happy in being sure she shall have the pleasure of seeing the Garricks' 'Læna.' She said everybody admired Mrs. Garrick's character who had heard of her; my reply was natural and wise; that everybody must love Mrs. Garrick when they was acquainted with her; I speak by experience; I must not say one word to the dear man (Garrick) to-day, for I know he is so busy in moulding up his new Pope for to-morrow, that he would snap as he did at his Jew when he held King Lear's map the wrong end upwards; I will not wish she may be shocking; but I will wish my poor pope was brought back to the Castle of St. Angelo. I have read of there being three popes at one time. I believe the Garrick has at present twice that number, but there was not then, nor will be now, but one right pope; I wou'd give fifty pounds (and I am but poor) that he thought so to. I have settled with Mrs. Franks for next Thursday if it will be agreeable to you; if not, any other day you will appoint I am sure will be so to her, and I desire that you and Mr. Garrick wou'd



that day eat your mutton with the pivy, it will be quite the thing, we will dine at a quarter after two, so you will get home by daylight."



Driffield, in Yorkshire, is fortunate beyond most towns of its size in the possession of a well-equipped museum of archæology and geology, which contains the extensive collections made by Mr. J. R. Mortimer. The



Yorkshire Wolds used to be one of the most fruitful collecting grounds for prehistoric



relics in England, and Mr. Mortimer obtained large numbers of specimens of flint and stone implements with comparative ease, where now, so often has the ground been gone over, it is difficult to obtain a few good examples. More important are the many skeletons, with the vases and objects of stone, bronze, bone, jet, etc., which have been obtained from the numerous barrows, the opening of which has been Mr. Mortimer's hobby during a period of some forty years. He has examined more than 300, and the Driffield Museum has been greatly enriched by his labours. The first illustration on this page shows a very fine bronze dagger or knife, with a bone pommel, obtained from a barrow at Garton Slack. The handle contains over forty bronze rivets. Our second illustration shows a food vase, finely ornamented, found in a barrow at Fimber.

The museum, besides an abundance of such relics of early Britain, contains many Danish and American antiquities, Roman and Romano-British pottery and other remains, and an extensive geological section. A fully illustrated and very carefully compiled catalogue of the contents of the Mortimer Museum, by Mr. T. Sheppard, F.G.S., to whose courtesy we are indebted for the use of the two blocks, has lately been issued by Messrs. A. Brown and Sons, Limited, of Hull, and of 5, Farringdon Avenue, London, E.C., at the very moderate price of 1s. net.



The recent demolition of No. 28, Leicester Square—one of the very few remaining old

houses in this historic thoroughfare — is especially interesting from the fact that towards the latter part of last century it was owned by John Hunter, the renowned surgeon, who built at the rear his famous museum of comparative anatomy. One of the first of the osteological treasures to find a place within its walls was the skeleton of O'Brien, the Irish giant, which is now in the museum of the Royal College of Surgeons at Lincoln's Inn. One of Hunter's neighbours was Hogarth, who resided "on the east side of Leicester Fields," at the Golden Head, which afterwards developed into the Sablonière Hotel, and is now the familiar building at the corner of the square known as Archbishop Tenison's School. Hunter's remains were originally buried in the adjoining church of St. Martin-in-the-Fields, and in the square itself his memory is still perpetuated by one of the busts which were executed at the instance of the late Baron Grant.



Mr. Nimmo announces that the following subjects will be included in his "Semitic Series," the first volume of which we reviewed some months ago. There is to be a volume on Phœnicia, treating of history and government, colonies, trade, and religion; one on Arabian discoveries and Arabian religion and history until the time of the Prophet; one on Arabic literature and science since the Prophet's time; and one on the influence of Semitic art and mythology on Western nations.



It is reported from Carthage that the remains of the ancient theatre of the Odéon, against which Tertullian fulminated, have been found. It is semicircular in form, and bears many traces of vanished splendour. Several statues of Græco-Roman origin, with the remains of colouring visible, with some portrait busts of the Cæsars, have been found on the site, and have been sent to the Museum of Bardo.



Mr. P. E. Roberts, who has edited the second volume of the late Sir William Hunter's *History of India*, has been able to verify some interesting facts concerning the connection of descendants of Cromwell and

Milton with the East India Company. The reconstruction of the company was one of the Protector's great achievements. His grandson, Sir John Russell (son of Cromwell's youngest daughter), was Governor of Bengal during the years 1711-13. His great-grandson, also in the female line, Sir Henry Frankland, was Governor of the same Presidency in 1726-28. Mr. Roberts also says that "another great-grandson of Cromwell, Sir Francis Russell, seventh Baronet, was a member of the Bengal Council," and that the Protector's descendants long formed one of the powerful family connections of the East India Company. Mr. Roberts has derived his information from Mrs. Frankland-Russell-Astley, of Checkers Court, the present representative of one of the Cromwellian branches. Milton's grandson, Caleb Clarke, filled the office of "Parish Clerk" of Madras, where he died in 1719. The fact is recorded in Professor Masson's *Life of Milton*.



During recent excavations at Pompeii a magnificent bronze statue of Grecian workmanship, 4 feet high, has been brought to light. The statue, which strongly resembles the celebrated "Idolino degli Uffizi" of Florence, is estimated to be worth £20,000. It is in perfect preservation, and seems to have been designed to support a lamp in some villa outside the walls of Pompeii. It is the most important discovery made at Pompeii for the last thirty years.



## England's Oldest Handicrafts.

BY ISABEL SUART ROBSON.



### THE POTTER'S CRAFT.

"No handicraftman's art can with our art compare;

We potters make our pots of what we potters are."



COMPARED with pottery, all our handicrafts are but of yesterday. How it first became known to man that some products of the earth were made edible by cookery and others vastly improved we shall never know,



for the discovery is older than history; but with the art of cookery, pottery followed as a necessity. The first cook probably fashioned for his own use the requisite pots from the material which lay at his feet—clumsy clay vessels doubtless, half-baked in the sun, but sufficiently serviceable.

From earliest times our countrymen have made various kinds of earthenware, though not always of artistic design or finish. Numerous specimens of British make have been found in the barrows or mounds it was their custom to raise over their dead: dishes, small vessels for holding incense, and drinking-cups, made of local clay, with an admixture of crushed stone to preserve the shape in firing. In all instances these

distinctive decorations, they managed to develop quite dissimilar wares. Three most characteristic kinds of Romano-British potteries we are able to identify through existing specimens. The Castor ware, made at Caistor in Northamptonshire, was a black ware, ornamented with raised figures, chiefly hunting scenes, and gladiatorial combats. Great interest attaches to this pottery, from the fact that it was the first well-ascertained discovery of a Roman pot-works, and at Caistor the first kilns of that period were uncovered. It is computed that over 2,000 people were employed in the old Castor pottery. The New Forest, or Crock-hill, in buff or light reddish brown, was a ware which continued to be manufactured



LATE CELTIC WARE.\*

primitive pots were formed entirely by the hand, without the aid of potter's wheel or lathe, and decorated simply but effectively by impressing the moist clay with a twisted cord or the end of a three-sided stick.

The Roman invasion did much for British pottery. It seems to have been the custom of the conquerors to establish pot-works wherever they formed a town or village of fair size; kilns used by them have been unearthed throughout the southern and midland counties, where they made imitations of the Samian and other noted wares of Gaul and Italy in local clay. By using only the clay of the district with various

until the fifth century; and, lastly, there was the Upchurch ware, made out of clay dug from the marshes at the mouth of the Medway. As this ware was always decorated with dots or bosses, or incised lines variously arranged, it was easily recognised and must have achieved some reputation, since we find examples of it scattered throughout the country and even upon the Continent. A well-preserved Upchurch vessel was found among other relics of the Roman period, in the Roman villa discovered and laid open a few years ago at Darenth in Kent.

When the Romans left the country, they seem to have carried much of the potter's skill with them, for we find the Anglo-Saxons so dissatisfied with British productions that they sent in haste for their own potters. These Saxon craftsmen turned their work upon a wheel, and produced

\* The illustrations to this article are borrowed, by the courtesy of Messrs. George Newnes and Co., Limited, from their *Story of the Potter*, by Charles F. Binns, a capital shilling's-worth, fully illustrated, which gives a succinct, but very readable history of pottery and porcelain in all parts of the world, as well as some account of modern methods.—Ed.

articles, coarse and poorly fired, but greatly excelling British work both in potting and finish. Whether they managed to spread their superior knowledge we do not know, but improvement in the pottery of the country was so slow, and so seldom did talent and enterprise come to its aid, that the industry has practically no history until the thirteenth century. Probably in each district some man more deft at the work than his neighbours supplied the local demand for bowls, porringers, and water-pots, and such necessary wares, decorating them according to his own taste and skill.

At the beginning of the thirteenth century potters, however, were extending their labours beyond the circumscribed limits of simple utility. Imagination and ingenuity were being called into play, as may be seen from the curious jugs now in Salisbury and Scarborough Museums and elsewhere, which take the form of warriors upon horseback. The result, in this particular case, can scarcely be justified on the score of artistic beauty, but it is noteworthy as an indication of a "forward movement" in the potter's mind. Until the sixteenth century, the potter's art was almost entirely confined to the manufacture of common domestic vessels, large coarse dishes, cruisekens, "tygs," pitchers, bowls, cups, candlesticks, butterpots, and such articles. Many other things were, however, imported from the Continent, and our own potters about this time began to copy them—a sufficient evidence of the enterprising spirit gradually growing up among those who followed the craft.

In the reign of Queen Elizabeth, one William Simpson proposed to make "in some decayed town within this realme" such pots as had been until then imported from Cologne, by which manufacture he promised that "many a hundred poore men should be sette at worke." Whether he was successful or not we have no record, but later we find two potters of Norwich, Jasper Andries and Jacob Janson, claiming to be "the first that brought in and exercised the said science in this realm," and petitioning Queen Elizabeth "because they had so introduced the science, and been at great charges before they could find materials in the country, to grant them house-room in

or without the liberties of London by the waterside." That at this period English wares had begun to have some reputation is probable, for in an inventory of the goods of a certain Florimond Robertet mention is made of "fine potteries, the best of Italy, Germany, Flanders, England, and Spain."

For the first time intermixtures of various clays were tentatively experimented in, inaugurating the elaborate mixtures of to-day. The early potters were content to fashion their wares of the simple clay that lay near at hand, and would have been bewildered by the various ramifications a single piece of earthenware now goes through before it reaches completion. On an elaborate piece of work twenty workmen in turn will now exercise their art, whilst to produce the painted bowl the peasant's wife uses to contain the breakfast of her rustic husband, says Shaw, "the clays of Dorset and Devonshire, the flints of Kent, the granite of Cornwall, the lead of Montgomery, the manganese of Warwickshire, and the soda of Cheshire must be conveyed from their respective districts, and by ingenious processes, the result of unnumbered experiments, be made to combine with other substances to form the artistic or durable whole." To form the exquisite porcelain of Worcester, at least seven ingredients have to be blended: Cornish china, clay and stone, flint from Dieppe, and calcined bones from America and various parts of England.

Although one of the least changeable arts as to constructive methods, pottery has had extraordinary fluctuations as to locality. We have but to mention Bow, Chelsea, Lowestoft, and the New Forest, to show spots once the scene of busy pot-making industries, which are now only represented in museums and private art-collections. Some places, however, have sustained their early traditions. Fulham in the fifteenth century was manufacturing coarse wares and drain-pipes, and of the ware for which it became famous we have no vessels dated earlier than the reign of Charles II. In 1671 a patent was taken out by John Dwight, M.A., of Christ Church, Oxford, for the "mystery of transparent earthenware commonly known by the names of Porcelaine or China and Persian ware, and also the



Misterie of the Stone ware vulgarly called Cologne Ware." His success was sufficient to entitle him to an extension of the patent fourteen years later, and the existing specimens of his work are a convincing proof of such high artistic and technical abilities that his name will always be entitled to honour as a distinguished pioneer in this beautiful industry. He is said not only to have destroyed all his note-books, but to have buried all his models, tools, and moulds in some secret hiding-place of his manufacturing, that no one might avail himself of the secret he had so painfully discovered. Very securely he managed this, for excavations have never yet brought the hiding-place to light. Some years ago, after taking down some old buildings, the workmen, digging for new foundations, discovered a vaulted chamber or cellar, which had been firmly walled up, and was filled with numbers of "gray beards," "bellarmine," and various other vessels, undoubtedly of Dwight's manufacture. Two very tiny cups or pans for artist's paint, one of translucent, mottled, unglazed porcelain, the other more like glazed earthenware, were found a few years ago, embedded 12 feet below the surface, near Wandsworth Bridge, and were probably relics of Dwight's frequent experiments in body and glaze.

The goods now produced at Fulham are glazed and unglazed earthenware, brown ware, white inside, known as Sutherland ware, and terra-cotta, in which very beautiful vases, statues, and stoves are produced. The making of china was added to the other branches of the industry during the year 1873, and has done much to establish a fresh fame for the Fulham works. In body the china is made from Dwight's original recipe, and has therefore a distinct historic interest attached to it beyond its artistic merits.

The earliest English dishes, cups, and "tygs"—two-handled drinking vessels popular in the sixteenth and seventeenth centuries—were of red ware, and one of the favourite devices for varying the plain surface was the use of a second clay of different colour put on by a process known as "slip-work." A thin creamy mixture of clay and water was dropped or trailed from a spouted

vessel upon the piece to be decorated, somewhat after the manner in which a bride-cake is ornamented by the confectioner. This style of decoration was, we have good reason to believe, in use at a very early period, though we have no specimens dated further back than the sixteenth century. It is especially associated with "Wrotham," a ware made in Kent, which county may be said to compete with Staffordshire for the distinction of being the first to employ slip-decoration.



TOBY JUG.

Elaborately ornamented dishes, bearing the names of the makers, were among the most characteristic pottery of this period. These dishes, evidently made for ornament rather than use, were usually about 17 or 18 inches across and 3 inches deep, made of common red clay with a wash of pipeclay on the inner surface. This white ground formed a basis for intricate designs in red slip of various shades, and as the whole was glazed with lead a yellowish tinge was given to the background. At the time Dwight was taking out his patent at Fulham Thomas Toft, of Stafford, was the chief maker of these curious dishes, and his designs, taken from

missals, coins, royal arms, and needlework are often very beautiful, though more frequently grotesque. A curious use of "slip" was in the lettering of tombstones. In several churchyards in the Potteries, notably at Burslem and Wolstanton, earthenware headstones in red and brown may be seen, with inscriptions and ornaments put on in white slip. The dates of these memorials range from 1718 to 1767, though one was found as late as 1828. Mural tablets of similar make, bearing the name of the builder, were often inserted in the walls of houses. One has been preserved in the British Museum made of coarse clay, covered with white slip and glazed with lead to give it a yellowish hue. The date 1695 upon it is surmounted by the initials E. E., accompanied by some floral ornamentation, and below is the old distich:

"When this V. C.  
Remember Mee."

Although almost every part of England has been able to claim pottery as an industry of its own, North Staffordshire is essentially the home of ceramic art; and it is interesting to know that the same bed of clay which to-day produces material for articles of daily use produced 1,500 years ago the vessels for the tables of the inhabitants of the then great neighbouring city of Uriconium. Professor Jewitt tells us that in the excavations which have been undertaken on the site of this ruined city immense quantities of fragments of pottery have been found, and, with the exception of the Samian and Durobrivian ware, it is not too much to say that the whole has been made in the Severn Valley.

The Potteries of to-day include a district of almost twenty square miles—a restless, prosperous centre of industrial life, the germ of which lies so far in the past as to be almost untraceable. We have to go back to prehistoric times, when the Cornairi—a warlike tribe which made pots on the banks of the Tiber—for some strange reason travelled to this country and settled in mid-England, and carried on their old craft. Since that time pottery has always existed there as a local industry, though not infrequently it has yielded so little profit that other trades have had to be combined with it. We find a

certain Thomas Wedgwood, in the sixteenth century, combining farming with potmaking, and his son of the same name being innkeeper as well as potter. It was but a poorly conducted craft in those old days. "In wild districts of the moorlands," says Wedgwood's biographer, "a pot-work would be carried on by the joint exertions of a single man and his son or a labourer. The one dug the necessary clay, the other fashioned and fired the ware, whilst the mother or daughter, when the goods were ready, loaded the panniered asses and took her way to the distant town and hamlet till her merchandise was sold. She then returned with shop-goods to the solitary pot-work. In places of this kind were produced only the coarsest description of wares, such as crocks, pitchers, slab-like baking-dishes, and porringers, partially glazed with lead-ore. Their owners were a rude and lawless set, half poachers, half gipsies, who met at fairs and markets, and occasionally held drunken revels in the wilder parts of their own districts. As years went on things improved a little; the ablest men became master-potters, who sent their sons to study at Dutch potteries that they might gather experience for the home industry, and dissatisfaction with home methods, the first step towards improvement, began to stir throughout potmaking districts."

The advent of two German immigrants named Elers had an immense though not immediate effect upon the future productions of Staffordshire potters. They came to England either with or directly after William of Orange, and settled at Bradwell Wood, near Burslem, where the fine ferruginous clay was well adapted for the red ware they made.

In this secluded spot they carried on their craft with utmost secrecy, employing the most stupid persons they could find to do the drudgery, and locking them up whilst at work, always reserving the finer parts for their own manipulation in secret. They managed to produce ware so superior in body and finish to any then seen in Staffordshire that a not unnatural curiosity was aroused. No one jumped to the conclusion that a great part of the foreigners' secret lay "in infinite pains." No attention had



hitherto been given to the fineness of the clay or to the exact truth of the form into which it was thrown upon the wheel. The Elers prepared their clay with extreme care, and finished with delicacy their favourite ornaments: the may blossom, the interlacement of curves, or the bird on wing—decoration eminently suited to the red ware they proudly named “Japanese,” and which came so commendably near the productions of Japan as to be occasionally taken for them. Besides the red ware they manufactured a very good Egyptian black, by a mixture of manganese with the clay, a production improved upon later by Wedgwood and others.

Samuel Astbury, a Burslem potter, resolved to discover the Elers’ secret, and the story runs that he disguised himself, and, pretending to be half an idiot, obtained employment at Bradwell Wood. He affected such ignorance and complete indifference that gradually he was allowed to watch all the various processes and to make himself, unknown to his employers, absolute master of their art. That done, Astbury threw off his disguise and entered into open competition with his former employers, who, in disgust, removed in 1710 to Lambeth or Chelsea, where there is at this day a branch of the family. It is needless to say that their withdrawal from the district meant no serious loss to Staffordshire pottery. Their improvements were neither forgotten nor disused. The careful grinding of the clays which they practised, the use of the lathe and metal stamps, and the process of salt-glazing, which was undoubtedly introduced by them, were precious legacies to the district. Astbury soon modified and enriched their methods, until he was able to produce a large variety of cheap and curious wares.

He was almost the earliest scientific potter, untiring in his experiments, and with a fine habit of observation. This last quality led him on one occasion to make a valuable discovery. Travelling to London in 1720, he halted for the night at Dunstable; there it was discovered that something was wrong with one of his horse’s eyes. As a handy remedy the ostler thrust a flint into the fire, and when it was red-hot flung it into a basin of water, whereby it was

easily reduced to a fine powder, which he applied to the injured eye. Astbury watched the process, and at once shrewdly guessed that here was the solution of a problem which had long baffled him. Strong, well-shapen pottery he had been able to produce, but its beauty was entirely spoiled by a lack of purity of colouring. He sent home a cartload of flints, had them fired and ground to powder, which he mixed with water and pipeclay, and washed his dirty-looking wares in the solution. What was his delight to find that they came out after the final firing white and shining, as he had never seen them before except “in the mind’s eye.” This discovery Astbury afterwards improved by introducing calcined flint into the body of his ware, and this method soon became universally used in the Potteries.

Another discovery of great value to ceramic industry had been made in the South of England about this time by Cookworthy, a retired chemist, who found kaolin, a Cornish china clay, upon the estate of Lord Camelford, and was assisted generously by that nobleman in an enterprising effort to make porcelain with it. He opened a pottery at Plymouth, but success came but slowly, for Cookworthy was a chemist rather than a potter, and doubtless it is for his experiments and the practical results of his chemical knowledge upon vexed questions in ceramic work that posterity will remember him. “His claim upon remembrance,” says a celebrated potter, “is that he conferred the greatest service upon an industry that one man can confer: he made workers better acquainted with their materials.” Though the Plymouth works were opened in 1758, it was not until ten years later that Cookworthy obtained a patent “for the exclusive use of Cornish clay and Cornish growan-stone in the manufacture of porcelain.” This patent was afterwards sold to Mr. Champion, of Bristol, who founded a pottery in that city. Neither the Plymouth nor Bristol works proved profitable, and in 1877 the patent became the property of a firm in Staffordshire. This district, which had long been the cradle of the potter’s craft, was in the eighteenth century to spring to the position of a great manufacturing and artistic centre. This evolution, immense and pro-

ductive of such large results, must be mainly attributed to the labour and genius of one man. To Josiah Wedgwood English pottery owes an enormous debt. He found it a depressed industry, without sufficient skill even to carry out its poor pretensions to beauty, and by unceasing labour, constant and careful experiments, and persevering research, he gave it new powers, and raised it to the dignity of an art.

He came of a race of potters. As early as 1612 one Gilbert Wedgwood was settled at Burslem, and made "butterpots, porringers, and such things as folks needed," and his descendants followed humbly in his footsteps, until Josiah came with his determined and much-condemned intention "to waste time" over ornament and delicacy of finish, and to indulge in "flights of fancy" which were distinctly outside the beaten tracks of the trade, as followed by the men of Burslem.

Like many another successful man, Wedgwood began life with the smallest amount of worldly gear and the scantiest education. Left an orphan at the early age of ten, the little lad then entered his brother's pottery, and in due time was apprenticed as a "thrower." The work of the "thrower" is to fashion on the revolving wheel from the balls of moist clay, weighed and handed to him by an inferior workman, the earthenware vessel. This is the first and most important operation in the making of pots, and Wedgwood when very young acquired such skill that he commanded the admiration of veteran potters. Circumstances, however, occurred to check his further career as a thrower. He had, when a child, been severely attacked by small-pox, which left him with an incurable disease of the knee. By this he was so crippled eventually that the thrower's wheel had to be exchanged for the moulder's bench. Mr. Gladstone, in an address at the opening of the Wedgwood Institute, aptly alluded to this crisis in the life of the great potter. "It is not often," he affirmed, "that we have such palpable occasion to record our obligations to small-pox. In the wonderful ways of Providence that disease, which came to Wedgwood as a twofold scourge, was probably the occasion of his subsequent

excellence. It prevented him growing up a vigorous workman, possessed of all his limbs and knowing right well the use of them; but it put him upon considering whether, as he could not be that, he might not be something else and something greater. It sent his mind inwards. It drove him to meditate upon the laws and secrets of his craft." The first fact Wedgwood grasped was that beauty ought to go hand-in-hand with utility, and he applied himself assiduously to experiments for the improvement of the wares Staffordshire was then producing. His earliest effort was an ornamental teapot, still carefully preserved at Burslem, and known as "Wedgwood's first teapot."



AGATE WARE.

After an abortive effort to settle himself in Stoke with a partner named Harrison, Wedgwood joined Whieldon, one of the most eminent potters of that day, and reputed to be the inventor of "agate" and "tortoise-shell" ware. Jointly with him, Wedgwood invented a green, glazed earthenware, largely used at one time for dessert services. Josiah Spode, afterwards himself a master in the potter's art, was one of Wedgwood's apprentices.

Five years later Wedgwood returned to his native town, and took a small pottery known as the Ivy works, where he might experiment, indulge "flights of fancy," and "waste time in finish and decoration" with a free hand.

At this time the best earthenware used in England was imported from Holland,



France, and Germany; but some long-headed potters were beginning to believe that the clay of this country was equally good, and all that was needed to give an impetus to improved British trade was perseverance in experiment and courage to strike out new lines. The fine white china-clay discovered by Cookworthy had already proved of utmost value in the manufacture of porcelain and fine pottery, and Wedgwood made very practical use of the discovery. In the year 1763 he perfected a beautiful creamy-white ware, first produced by Thomas Astbury without very good results. To



WEDGWOOD'S "QUEEN'S WARE."

Wedgwood's improved ware Queen Charlotte, who had a warm interest in all home manufactures, was pleased to give her name. Wedgwood was appointed "Potter to Her Majesty," and under such royal favour his wares found their way into the most influential houses of the land, and even achieved a Continental reputation. Catherine, Empress of Russia, commissioned him to make a dinner-service, to consist of 952 pieces, upon each of which was to be painted a different view of some palace, country seat, or remarkable spot in the British Isles. It was to cost £3,000—a sum which scarcely paid the potter for the enormous cost of production—but it was a splendid advertisement; and when, after

three years' work, the complete service was displayed at Wedgwood's show-rooms in Greek Street, Soho, the exhibition proved one of the most popular sights of London. For this, as for all his productions, Wedgwood spared no expense to get beautiful and artistic designs. Coward, Tassie, Hoskins, Westmacott, and Flaxman were among the artists who did not disdain, at his request, to design ornamentation for plates, cups, or candlesticks.

The Queen's ware was made with such ease and expedition that it could be sold very cheaply, and therefore came into general use with unusual rapidity. Other potters soon availed themselves of the invention, and "Queen's Ware" became the staple pottery of England. Such adaptation of his secret only drove Wedgwood to further experiment and discovery. Black ware, and jasper, a white porcelain, resembling the stone from which it takes its name, quickly followed the white ware. Wedgwood seems to have been more attached to "jasper" manufacture than to any other branch of his artistic craft, and managed to keep the secret of its production for twelve years. It was admirably adapted for the production of cameos, medallion portraits, and all subjects in bas-relief, the ground being made in colour throughout, and the raised figures pure white. Among the first "heads" to be immortalized in jasper were those of George III. and Queen Charlotte, the Empress of Russia, and the inventor's most faithful supporters, Earl Gower and the Duke of Bridgewater.

*(To be concluded.)*



## Quarterly Notes on Roman Britain.

By F. HAVERFIELD, M.A., F.S.A.

No. XXXIII.



IN my last article I described some of the principal discoveries of Roman remains made in these islands during the last six months. I now continue the narrative where I then

left it, and shall begin with what I then barely mentioned, the fort at Gelligaer.

Gelligaer is a village about fourteen miles north of Cardiff, standing on a high ridge between two of the deep valleys which fissure the hill country of this district. From it an ancient track, supposed to be a Roman road, runs further north towards the Roman fort near Brecon, and in it, close to the Vicarage, are the remains of another Roman fort. It would seem that there ran from the Roman fort at Cardiff, just as there ran from that near Neath, a Roman mountain-road connecting their coast-road with the upper valley of the Usk, and insuring peace in a difficult and intricate region. The fort itself of Gelligaer is an almost exact square, measuring about 400 feet from east to west, and about 380 from north to south. The angles, as usual, are rounded; the gates, as usual, four; while the ramparts present an unusual feature, being constructed of an earthen mound about 10 feet thick, faced on either side with stone, and containing turrets or guard-chambers in the thickness of the earthwork. The interior resembles very closely the forts of the Roman wall and of Northern England generally; it is full of stone buildings of the types there familiar, and has a proper *Prætorium* (if that be the correct title) in the centre. The masonry in general is rough, and the minor finds are not very numerous. Plainly, the little fort on the hill-top was not so heavily garrisoned, nor probably so long occupied, as the larger *castella* of the north. It is, however, of very great interest, and the Cardiff Naturalists' Society has done excellent work in undertaking its excavation. The work is to be continued and completed next summer, and the full account of the whole, which will doubtless follow, should be a report of very real archaeological interest and value. I am myself specially indebted to members of the society for facilitating and assisting a visit which I was able to pay to the spot in October.

Passing further north, I have to record the discovery in the summer of a well-preserved kiln with much pottery and potters' waste at Stockton Heath, near Warrington, Cheshire. An interesting detailed account of the find was contributed by Mr. Thomas May to the *Warrington Guardian* of July 30;

the objects found are, I understand, to be preserved in the Warrington Museum as specimens of local manufacture.

A few finds have also been made in Chester, in particular an additional length of the inscribed lead piping, bearing the name of Agricola, to which I have already alluded in these notes (No. XXX.). The find completes a second panel bearing the inscription, but it is merely a duplicate of that previously known in full. One or two more pieces of Roman buildings, or, rather, of foundations, have been also recorded in different parts of the town, but no definite account can be given of these fragments.

At Melandra Castle and Ribchester, both scenes of activity in 1899, nothing, I believe, has been done during the year 1900. It is highly desirable that both these excavations should be continued, but I must add that both are somewhat technical and difficult works, and it is better that they should be postponed than imperfectly directed. Mr. Garstang meanwhile has issued a brief interim report of the work done at Ribchester in 1899.

An interesting little find, a leaden *glans* or sling bullet, is reported from the immediate vicinity of the Roman fort at Ambleside. It was found, as Mr. H. S. Cowper tells me, rather deep in a sewerage cutting about 120 yards north of the north-east angle of the fort. It is uninscribed, and weighs a trifle under 44 grammes; it should be compared with the *glans* found in 1897 at Birdoswald and the numerous specimens found by the Scotch Society of Antiquaries at Birrens-wark in 1898 (see these Notes, No. XXVII.). What is perhaps a Roman road has also been found close to the Ambleside fort.

The excavations on the line of the Roman Wall were duly continued in the past summer. In Cumberland some useful though not showy results were obtained by tracing the line of the Vallum over about a mile and a half where its course was previously quite unknown, between Lanercost and Walton. In Northumberland a startling discovery was made at Chesters, the Roman fort in the North Tyne Valley. Here it was ascertained that the existing fort stands on the top of an earlier frontier line, the fosse of which was filled up when the existing fort was built



across it ; that is to say, we have two periods of construction, just as we have at Birdswald, and as it appears that we have in the famous bridge across the North Tyne near Chesters. Further, the rather peculiar position of the fort at Chesters is reproduced in several other forts on the eastern part of the Wall, and it is credible that these forts, too, are reconstructions. There is need of further excavation before we can argue at all confidently about these results, but it may not be rash to say that they appear to indicate a new phase of the Mural problem. The old controversy concerned the Vallum, and centred round such questions as these : Did Hadrian build the Vallum and Severus the Wall, or Hadrian both, and Severus merely repair, or perhaps do nothing at all ? But now the Vallum has been shown, with some approach to certainty, to be not an independent work, but connected in some way with the Wall ; and, on the other hand, the Wall appears now to resolve itself into two Walls. It may be, after all, equally true to say that Hadrian built the Wall and that Severus built it. But time and the spade will show.

Across the Border the Scotch Society of Antiquaries has continued its admirable series of excavations in Roman remains. This summer it has selected the "camp" at Lyne, near Peebles, for examination ; here some noteworthy ramparts wear the appearance of Roman work, and have for many years been noted as such. The excavations have confirmed this idea. Excavations have also been made at the little earthwork called Kaims Castle, near the Roman road beyond Ardoch.

CHRIST CHURCH, OXFORD,  
December 6, 1900.



## Lostwithiel Font.

BY ALFRED C. FRYER, PH.D., M.A.

**T**HE church at Lostwithiel, Cornwall, is dedicated to St. Bartholomew, and the Early English tower is surmounted by an octagonal Decorated belfry, having a small gable on each side. In 1644 the church was de-

stroyed by the Parliamentarians under Essex. It appears that certain persons had taken refuge in the belfry, and gunpowder was exploded in order to dislodge them. Fortunately the beautiful fourteenth-century east window escaped the general ruin. The curious octagonal font has been fairly well preserved, and is illustrated in Paley's *Baptismal Fonts*. The author of this work informs us that "this is a very singular font to which it appears difficult to assign a date." Most likely the font was constructed in the



WESTERN SIDE.

thirteenth century, although Dr. Lanyon, in a paper on the "Cabalistic bas-reliefs" on this font, places the date as early as the days of King Arthur. This is far too early a date to assign to this font, and the ornamentation, the dress of the knight with his prick-spur, and the fact that the bowl is octagonal in shape,\* all indicate a date not earlier than the year 1200.

The bowl† has a geometrical pattern‡ carved round the drain, and is supported on

\* Each face = 13 inches by 11 inches.

† Diameter of bowl (inside) =  $25\frac{1}{2}$  inches, and the depth = 11 inches.

‡ 17 inches by 17 inches.

a central pillar with four shafts.\* These are clustered, and the centre pillar has no base, but the four corner shafts have capitals and good bases. These five clustered pillars



EASTERN SIDE.

stand upon a moulded octagonal base,  $5\frac{1}{2}$  inches deep, and this again rests upon a square plinth,† ornamented at the corners. The material used in the construction of this font is a free stone brought from the quarries at Pentewan, near St. Austell.

The eight panels are filled with sculpture, and some of them are of an incongruous character. The eastern face was once a representation of the crucifixion, but it has been sadly mutilated. The figure of the Saviour is 12 inches high, while those of the Blessed Virgin and St. John are 3 inches less.‡ St. Mary is represented with long hair.

A knight on a small horse§ with a horn|| held in his right hand and a hawk resting on his right wrist, is carved on the south-eastern panel. A dog¶ is leading the way, and the knight is depicted with a long sword and a prick-spur, while his horn is suspended by a strap round his shoulder, and he is shown in the act of blowing it vigorously.

A hare\*\* is carved on the north-western

face, and a dog\* is biting its hind quarters. Below are two small grotesque heads, and the Rev. Ernest Drewe, M.A., the Vicar of Lostwithiel, suggests that the mutilated object† above may have been another dog.

The head of a Bishop‡ with a mitre and leaves protruding from the corners of his mouth and out of his ears adorns the north-eastern panel. It seems not unlikely that this carving is suggestive of holiness, in contradistinction to the south-western panel, where the hideous creature with snakes resting upon its head is the emblem of sin. The Rev. Ernest Drewe, M.A., considers that the Bishop's mitred head is probably intended for St. Bartholomew, in whose name the church is dedicated, and he draws attention to another carving in the church where this saint is represented with a mitre on his head.

The northern face is adorned with two lions§ *passant gardant*. The lion *passant gardant* is often blazoned as the lion of England, and in times when terms of blazonry were comparatively few, it was known as the *Leopard*.||



SOUTH-WESTERN SIDE.

The panels on the south and west are decorated with geometrical patterns. The one on the west face is the more carefully

\* These shafts are  $16\frac{1}{2}$  inches high.

† 36 inches by 36 inches by 10 inches.

‡ These figures stand on low pedestals.

§ 9 inches by 6 inches.

||  $4\frac{1}{2}$  inches by  $1\frac{1}{2}$  inches.

¶ 5 inches by  $3\frac{1}{2}$  inches.

\*\*  $7\frac{1}{2}$  inches by 5 inches.

\* 6 inches by 4 inches.

†  $10\frac{1}{2}$  inches by 5 inches.

‡ 9 inches by 8 inches.

§ Each lion is 12 inches in length by 6 inches high.

|| The standard of William the Conqueror has two lions *passant gardant* upon it.



designed, for the carver has made some blunder in the design on the south side, and the upper portion of the pattern is not symmetrical.

It is reported that while the Parliamentary army occupied Lostwithiel, the troops used the church as a stable for their horses, and gave them water in the font, which they mutilated. In Symonds' *Diary*\* we read:



NORTHERN SIDE.

"One of their (the rebels') actions while they were at Lostwithiel must not be forgotten. In contempt of Christianity, religion, and the church, they brought a horse to the font in the church, and there, with their kind of ceremonies, did, as they called it, christen the horse, and called him by the name of Charles in contempt of his sacred Majesty."

\* See p. 67 (August, 1644).



### Three Cromwell Books.\*

"**B**ESEECH you, be careful what captains of horse you choose; what men be mounted. A few honest men are better than numbers. . . . If you choose godly, honest men to be captains of horse, honest men will follow them, and they will be careful to mount such. I had rather have a plain russet-coated captain that knows what he fights for, and loves what he knows, than that which you call a gentleman and is nothing else. I honour a *gentleman* that is so indeed. . . . It may be it provoked some spirit to see such plain men made captains of horse. . . . Better plain men than none; but best to have men patient of work, faithful and conscientious in employment."

"My troops increase; I have a lovely company. . . . They are honest, sober Christians; they expect to be used as men."

Such are typical sayings of the Great Protector of England. They suggest, on the one hand, his immense worldly wisdom, his desire to honour merit, and his "eye for battle"; on the other hand, they reflect his stern and sure faith in the principles of righteousness, and his wish to make them living forces in the government of the world. It is this twofold character of Cromwell which has been crystallized by Lord Rosebery in the phrase "a practical mystic."

At this moment of time, when the nineteenth passes into the twentieth century, it seems that the Anglo-Saxons, who are at present the pioneers of the world, can profit much from the study of him who in the seventeenth century was "our chief of men." Enemy to humbug and jobbery, impatient of useless tyranny, observing the needs of Britain at home and abroad, he spoke the promptings of mind and heart. He was not the man to be a mere com-

\* 1. *Oliver Cromwell, and the Rule of the Puritans in England.* By Charles Firth, M.A., Balliol College, Oxford. Maps and illustrations. New York and London: G. P. Putnam's Sons, 1900. 8vo., pp. xiv, 496, cloth and roxburgh. 5s. and 6s.

2. *Oliver Cromwell.* By the Right Hon. John Morley, M.P., D.C.L., LL.D. Portrait. London: Macmillan and Co., Ltd., 1900. Crown 8vo., pp. viii, 510. 10s. net. (Also an illustrated edition at 14s. net.)

3. *Oliver Cromwell.* By Theodore Roosevelt. Illustrated. Westminster: Constable and Co., Ltd., 1900. Crown 8vo., pp. xii, 260. 10s. 6d. net.

mentator on affairs, however brilliant; he led men and did deeds. Whether you regard him as the instrument of fate or the moulder of his destiny, it matters little. He is the greatest ruler of England—at least, since the Conquest; he made his country respect herself, and made her to be respected by Europe. There are some uglinesses in his career, as Ireland cannot forget; that there are sour and grim features about the hero's person is only to be alleged fairly by those who discern the man's heart beneath his power, his private affections among his public methods. The fact that no one could succeed him impaired not a whit his influence upon the later times. It is largely due to his work that our minds to-day cannot conceive the execution of a head of the Royal Family or of an Archbishop of the Church. "Happy is the dynasty," said Lord Rosebery, "which can permit, without offence or without fear, the memory of a regicide to be honoured in its capital." We may also revert to Cromwell at this juncture of history to learn much in the conduct of affairs—whether in the theory of Greater Britain or in the art of warfare. We certainly revert to him to find the image of "a four-square man," buffeted by storm of every kind from every quarter within and without, but planted on the rock of principles and confirmed in his faith by spiritual experience, or, as he would say himself, "by grace once given."

It is not surprising that pictures of this image are forthcoming. A year ago there was Lord Rosebery's masterly address which adorned the gift of the fine statue at Westminster by an "individual" who felt that Cromwell's immortal memory should not be made a football for contending factions in the House of Commons! And now the beautiful sketch by Mr. Frederic Harrison and the laborious volumes of Dr. S. R. Gardiner have been supplemented by the issue of three interesting volumes by different authors. The accident of their simultaneous publication in the last year of the century is only less notable and suggestive than that of their peculiar association with the larger English-speaking race across the Atlantic.

#### I. MR. FIRTH'S "CROMWELL."

This addition to Messrs. Putnam's well-known "Heroes of the Nations Series" is  
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a fine piece of work. It is, of course, a truism that it is hard to say anything new about Cromwell; but there are endless ways of re-telling a story which is great. The three books which we have read and are here commending together have, naturally, much in common; and for that which is the bulk of the story, we can only say that the reader may go to any one of the volumes. But Mr. Firth's book, to our mind, besides being a thoroughly trustworthy and comprehensive history of Cromwell and the Puritan régime, would also serve one special educational purpose that we would illustrate by a concrete case. We think Mr. Firth will deem the purpose a worthy one. The present writer recently received an elaborate letter from a sergeant in a Highland regiment who had fought all through the South African War. Among numerous shrewd illustrations of his plea for military reforms, he recalls, in speaking of the "great waste" of horses and the folly of officers in not supporting "that splendid man, General French," the saying:

"God help Cromwell's trooper who did not take care of his horse."

And the sergeant, likely to go to India from Africa in the service of his Queen, sent home for a book on Cromwell. The present writer did not hesitate to recommend Mr. Firth's volume, as giving a thorough and vivid account of what, in a happy phrase, Marvell called Cromwell's "industrious valour." He explains, in detail but in clear language, how and why Cromwell won his battles, as he always did. Take, for instance, his account of Naseby. You are helped, indeed, to understand that victory by the portraits, given in both words and engraving, of that quiet, tenacious, prompt commander Fairfax, and also by the map (at p. 128), notwithstanding an unhappy error in identifying the forces. But, above all, you (especially if you are an officer, commissioned or not, anxious to make a serious study and business of warfare) are able to see here why Cromwell and his horsemen decided the fate of that day. Again, the excellent maps given at pp. 198 and 256, to illustrate particular campaigns, are "new models" of what such maps should be. Not only do they and Mr. Firth's text mutually explain one another, but they are just such maps as, in a strange country, any soldier should and could produce for himself.



Having dwelt on this particular use of his work, we must not do Mr. Firth the injustice of ignoring wider claims to praise. Out of his fund of original and detailed research he has produced other than military judgments. For example, he endorses the observation of a friend who, having known Cromwell's earlier manhood, remarked, many years later, that the turning-point in his spiritual life coincided with the turning-point in the history of the Puritan cause, and so "he suffered and rose with the cause, as if he had one life with it." But without entering further into this important matter, we may insist on the convincing and illuminating estimate of Cromwell's military prowess. In his epilogue Mr. Firth describes his natural aptitude for war, his success as a leader of cavalry, his management of the battle-field, and the sure boldness of his strategy. The secret is perhaps explained in this passage:

"Officers, it has been well said, are the soul of an army; and the efficiency and good conduct which Cromwell required of his, they exacted from the rank and file. . . . A common spirit bound men and officers together. It was their pride that they were not a mere mercenary army, but men who fought for principles as well as for pay. Cromwell succeeded in inspiring them not only with implicit confidence in his leadership, but with something of his own high enthusiasm. He had the power of influencing masses of men which Napoleon possessed. So he made an army on which, as Clarendon said, 'victory seemed entailed.'"

## II. MR. MORLEY'S "CROMWELL."

Like Mr. Roosevelt's, Mr. Morley's book first appeared serially in one of the leading American magazines. The copy of the volume before us, while it contains a good reproduction of the famous portrait at Sidney Sussex College, Cambridge, has not the numerous illustrations which we noticed in the *Century Magazine*. In its features and general contour Mr. Morley's portrait naturally resembles that of Mr. Firth; but the spirit of the artist is different, as is easily to be discerned. Indeed, it was natural to expect that Mr. Morley would treat his subject not so much with the industry of the history-craftsman as in the mood of the sage, seeking measure, equity, and balance besides praise and blame. For this reason, as also was to be expected, Mr. Morley's volume is an addition to political literature

which will endure. His elaborate appreciation of the great forerunner, in the world of action, of Rousseau and those other creators of the French Revolution, whom Mr. Morley "knows" so well, is impartial indeed. The work is a high example of that saying of Seeley, that

"politics are vulgar when they are not liberalized by history, and history fades into mere literature when it loses sight of its relation to practical politics."

As Mr. Morley himself says:

"The first act of the revolutionary play cannot be understood until the curtain has fallen on the fifth. . . . Only time tells all. . . . So history makes the shifting things seem fixed. Posterity sees a whole."

Thus Mr. Morley, writing two and a half centuries later down the course of posterity, is able more clearly than could a Clarendon to see the meaning of Cromwell's career. He is able at one and the same time to admit that, in many respects, Cromwell was before his time, and to do justice with a nice enthusiasm to "his free and spacious genius, his high heart, his singleness of mind." Both critics and admirers of Mr. Morley's political attitude will turn with interest to see how he estimates the hero's work in Ireland. Mr. Morley is a stern and merciless judge. If we may be permitted at one point to check the evidence on which he relies, it is only fair to complete the quotation given at p. 304 from Cromwell's own challenge to produce "an instance of one man since my coming to Ireland, not in arms, massacred, destroyed, or banished." Mr. Morley omits the words which follow: "concerning the massacre or destruction of whom justice hath not been done or endeavoured to be done."\* But, upon the whole, who soberly can dispute his judgment that it is perfectly

"intelligible how his name has come to be hated in the tenacious heart of Ireland. What is called his settlement aggravated Irish misery to a degree that cannot be measured, and before the end of a single generation events at Limerick and the Boyne showed how hollow and ineffectual, as well as how mischievous, the Cromwellian settlement had been."

But Mr. Morley closes his sorrowful chapter on the settlement with this tribute to a

\* See Carlyle, *Cromwell's Letters and Speeches* (1870), ii. 254; Gardiner, *History* (1649-60), i. 138 n.

characteristic utterance of Cromwell's perception :

"One partial glimpse into the root of the matter he unmistakably had. 'These poor people,' he said (December, 1649), 'have been accustomed to as much injustice, tyranny, and oppression from their landlords, the great men, and those who should have done them right, as any people in that which we call Christendom. Sir, if justice were freely and impartially administered here, the foregoing darkness and corruption would make it look so much the more glorious and beautiful, and draw more hearts after it.' This was Oliver's single glimpse of the main secret of the everlasting Irish question; it came to nothing, and no other English ruler had even so much as this for many generations afterwards."

Many readers will feel the charm of the aphorisms with which Mr. Morley, like a new Tacitus, distinguishes the pages of his history. We venture to cull a few :

"We go wrong in political judgment if we leave out rivalries, heart-burnings, personalities, even among leading men and great men";

or again :

"Nothing in all the known world of politics is so intractable as a band of zealots conscious that they are a minority, yet armed by accident with the powers of a majority";

or :

"It is not always palatable for men in power to be confronted with their aims in opposition";

and this of Charles I., that he

"was the royal egotist without the mask."

Upon Cromwell himself Mr. Morley passes the careful phrases of this judgment :

"In our own half-century now closing, alike in Western Europe and across the Atlantic, the torch of war has been lighted rather for unity of race or State than for liberty. Cromwell struck for both. It was his armed right hand that crushed the absolutist pretensions alike of crown and mitre, and then forced the three kingdoms into the mould of a single State. It was at those decisive moments when the trembling balance hung on fortune in the battlefield that the unconquerable captain turned the scale. After we have discussed all the minor aspects of his special policies on this occasion or the other, after we have scanned all the secondary features of this rule, this is still what, in a single sentence, defines the true place of Cromwell in our history."

### III. MR. ROOSEVELT'S "CROMWELL."

Mr. Roosevelt is an American who touches life at many points. He has travelled far and

written much. He saw military service in Cuba, and is Governor of New York State and Vice-President-elect of the Republic. His book on Cromwell is a clever piece of work, and has some novel features. We may congratulate him on two things: firstly, the "make-up" of, and illustrations to, his volume; and, secondly, the discovery of something really new in the treatment of Cromwell and his times. The portraits and scenes are as well reproduced as "process" allows; of the former the little-known "early" portrait of Oliver from Hinchbrook, and those of Strafford and Hampden, from Devonshire House and Port Eliot respectively, are especially notable; and of the views drawn for this publication, we like the simple sketch of Cromwell's simple house at Ely, and the lugubrious little pictures of Drogheda. Certain documents and seals make illustrations of a very proper kind. But, apart from the retelling of matter which, as we have said, is necessarily common to all these books, this author has found something new to impress upon his readers; and it really is a striking analogy. He finds close analogues for Cromwell, his leaders and the Puritans in the modern history of his own country. He compares Stonewall Jackson with Ireton, Washington with Hampden, and Lincoln with Cromwell—the last in a passage (at p. 208) well worth the reader's close attention. He finds real grounds for comparing the two stages of history in the matters of religious toleration (p. 23), of war (p. 62), and of military affairs in points of detail (pp. 65, 70). He even compares the tea thrown into Boston Harbour with the Ship-money incident. It may be said that there is room for self-deception in pushing these analogues too far; but Mr. Roosevelt is as cautious as he is instructive in his instances of what is really meant by the repetitions of history. We observe, too, that in several passages (as at pp. 67, 144 and 165) he discerns a likeness between the Boers fighting for their republics and the Puritans fighting for the freedom of their own State; nor is the likeness, in many respects, to be denied. One other characteristic of Mr. Roosevelt's work, which, as a whole, lacks both the thoroughness of Mr. Firth's history and the sageness of



Mr. Morley's appreciation, is, indeed, the brilliant little pen-portraits of personalities. We have (at p. 10) such a picture of Elizabeth, followed by a very shrewd contrast between the sagacities of the Tudor and the Stuart despots. There is this of Charles I.:

"In private life he was the best of the Stuart Kings, reaching above the average level of his subjects. In public life his treachery, mendacity, folly and vindictiveness; his utter inability to learn by experience, or to sympathize with any noble ambition of his country; his readiness to follow evil counsel, and his ingratitude towards any sincere friend, made him as unfit as either of his sons to sit on the English throne, and a greater condemnation than this it is not possible to award."

Mr. Roosevelt is probably right in saying that the greatest confidence of the Stuarts rested in "the wise distrust of radical innovation and preference for reform to revolution which gives to the English race its greatest strength." But he shows, in his picturesque narrative, how the exception proved the rule. We may leave his book with one other quotation which is a good example of this American writer's suggestive and original style:

"From the dreamers of dreams, of whose 'cloistered virtue' Milton spoke with such fine contempt, the men who possessed the capacity to do things turned contemptuously away, seeking practical results rather than theoretical perfection, and being content to get the substance at some cost of form. As always, the men who counted were those who strove for actual achievement in the field of practical politics, and who were not misled merely by names. England, in the present century, has shown how complete may be the freedom of the individual under a nominal monarchy; and the Dreyfus incident in France would be proof enough, were any needed, that despotism of a peculiarly revolting type may grow rankly, even in a republic, if there is not in its citizens a firm and lofty purpose to do justice to all men, and guard the rights of the weak as well as of the strong."

\* \* \* \* \*

Such are some of the characteristics of three sound and luminous additions to the literature of Cromwell. Each one in its own way should enhance the greatness of their hero, and induce citizens of the Anglo-Saxon world to revert, in some measure, to the great type which they display. The present writer, proud to number himself among the many who in great or slight degree claim kinship with the family of the Great Protector, by chance discovered lately in the register of a Warwickshire church a tirade

by a Rector of 1716 against "those Rapacious Vermin," the officers and troops of Cromwell! We see things now in a better proportion, and he who, in approaching the Houses of our Parliament, is moved to salute the bronze effigy of the great Oliver, securely approves Carlyle's great eulogy:

"This action of English Regicides did in effect strike a damp like death through the heart of Flunkysm universally in this world. Whereof Flunkysm, Cant, Cloth-Worship, or whatever ugly name it have, has gone about incurably sick ever since; and is now at length, in these generations, very rapidly dying. The like of which action will not be needed for a thousand years again. . . . Thus ends the Second Civil War. In Regicide, in a commonwealth, and keepers of the Liberties of England. In punishment of delinquents; in abolition of Cobwebs—if it be possible in a Government of Heroism and Veracity; at lowest of anti-Flunkysm,—anti-Cant, and the endeavour after Heroism and Veracity."

W. H. D.



## Annals of a Country Fair.

By F. J. SNELL, M.A.

**F**EW towns of its size can boast of greater celebrity or richer attractions than Dulverton, in West Somerset. It is only by courtesy a town. Really, it is a pretty village, rather larger than the run of villages in that part of the world, distributed into streets, fore-shadowed by a suburb, and a sort of capital for the smaller villages and hamlets round about; but, tested by area and population, not a town, a description to which it lays claim by virtue of ancient usage and local considerations of the kind indicated. Nevertheless, for others than those whose lot has been cast in the vicinity, Dulverton is a place of importance. When we have said that it is an established haunt of the cosmopolitan fly-fisher, and a handy and customary base for stag-hunters, it will be conceded by all persons qualified to judge that Dulverton, little though it be, is not a quantity to be neglected. For the antiquary, too, the spot has many charms. With regard to these, a few hints are afforded in a small handbook, *The Country of the Wild Red Deer*, pub-

lished by the Homeland Association for the Encouragement of Touring in Great Britain and Ireland; and in 1899 a casual discovery at Dulverton enabled the writer to furnish this magazine with a paper entitled "A Sacristan's Commonplace Book." It may be added that the scenery is as varied as it is delightful, wild moorland alternating with beautiful woods and green pastures.

We first hear of Dulverton Fair in the thirty-fourth year of the first Edward, which

the said Hawisia, daughter of Robert de Shete, who, it is evident, held the key to the position. Hawisia was thrice married, and William was her third husband. Of her first consort, Thomas de Pyn, it is recorded that "he took and restrained all waifs and strays that came on his lands, but by what warrant or ancient custom, the jury knew not." Hawisia married secondly Nicholas de Boneville, and he held with her the manor of Dulverton under John, son and heir of



FORE STREET, DULVERTON.

may be the date of its institution, since it is expressly stipulated that neither market nor fair shall interfere with neighbouring markets or fairs. It is to be held, subject to this limitation, on the vigil, the day, and the morrow of All Saints—for the behoof, primarily, at all events, of the lord of the manor. It would seem, however, that the lordship at this period did not reside in the person of any single individual, so that the statement requires some modification. The grant was made to one William de Lugteburgh and Hawisia his wife for the life of

John de Bello Campo (Beauchamp), Baron de Hache, and a royal ward, who held it of the King in chief. On the death of Hawisia in 1331 an inquisition at Dulverton showed that she held two parts of the manor for her life, and that a third part she held in her own demesne in fee. The King's two-thirds were then granted to William de Montacute, Earl of Sarum, but in 1336 they passed by the gift of the latter to the Priory of Taunton. Nicholas de Boneville appears to have sold his share to the Earl, for an inquiry made in 1340 led to the declaration that he had given



and assigned it to the Priory of Taunton, and that the Priory held it of William de Montacute.

It is probable that, after the death of Hawisia, Dulverton Fair ceased to be held, and that it was not re-established until 1488. On November 12 in that year the Prior was empowered by patent to hold at his town of Dulverton two fairs—one at the feast of St. Peter the Apostle, for all the feast, and for a day immediately preceding, and a day immediately following it; and another fair on the feast of St. Simon and St. Jude, and for all the same feast, and a day before it, and a day after it, yearly, with a court of piepowder during the fair, and all profits and fines, etc., belonging. On the dissolution of the priory in the reign of Henry VIII. the manor passed to the King, by whom it was granted to the Earl of Oxford. The latter succeeded, however, in exchanging it for other lands, and it remained the property of the Crown until, in 1556, it was sold by Philip and Mary to William Babington, a gentleman of the Privy Chamber. In 1568 Babington disposed of the manor to John Sydenham, of Dulverton.

Whatever opinions we may entertain as to the desirability of the Reformation and the suppression of the monasteries, Dulverton at any rate owed something to the supporters of the Papacy. The deposition of the prior entailed the surcease of the fair, about which Edward VI. concerned himself not at all. In 1555, however, Philip and Mary made a new grant. The preamble recites that "Forasmuch as the town and borough of Dulverton, in our county of Somerset, is very populous, and in decay, and the poor inhabitants now in great want, as is related to us by several of the said town, who for the amending and reparation of the same humbly supplicate us by our gracious liberality for the amelioration of the town and relief of the poor: know that by our special grace we concede to John Sydenham, Esq., John Tout, John Casse, Roger Chilcote, Robt. Vens, Robt. Catford, John Capper, William Howcombe, Nicholas Trott, and Robt. Westerne, and others, inhabitants of the said town, their heirs and assigns, that they may have and hold, etc., a market every Saturday, all day, for the sale of cattle and other things,

and that they may also hold two fairs each year—the first on the feast of St. Simon and St. Jude, all the day of the said feast, and the other fair on the feast of St. Peter and St. Paul, all the day of the said feast, annually." These were to hold all the stallage, tolls and profits of the said fairs and markets, with a court of piepowder and its emoluments, and dispose of them for the good of the inhabitants. When all but two of those named were dead, the remaining two were empowered to give over the management to ten others, the most discreet and honest inhabitants, for the same purposes and intentions; and so again, when but two of them remained, they were to do the like. It is worthy of remark that Sydenham, Tout, Chilcot, Catford, and Holcombe are well-known Dulverton names to-day; and it is reasonable to suppose that those now bearing them are either lineally descended from, or in some way connected with, the persons mentioned in the charter.

From the year 1555 onward the fair seems to have been held without intermission during three following centuries. We learn little or nothing, however, concerning its vicissitudes, its progress or decline, until we reach the fourth day of January, 1732-33, when a general meeting of the goodmen was held at the market-place, and by adjournment at the White Hart pursuant to a public notice given by the constables. Among other orders agreed to by the majority of those present was the following:

"That a book for to enter all accounts and orders for the distribution of the money arising from the fairs and marketts of this town be immediately bought and paid for by the present Constables, and that all Accounts, Orders, and distributions of the <sup>s<sup>d</sup></sup> money, and what may relate thereunto be entered in the said book, and alsoe a strong box to keep that book, and other papers relating thereunto be alsoe provided by them with two Locks and Keys to be kept by the Constables."

This identical book is still in existence, and contains many curious particulars as to the fair and its concomitants. Naturally the most important document is a copy of the Tudor charter, with a translation of the same; but the student of human nature will, perhaps,

be most interested in the successive entries dealing with the appropriation or misappropriation of the receipts to public and private uses. The purchase of the book was coincident with a project for acquiring a fire-engine, the cost of which was to be covered by the "market-money." This expensive undertaking, in which the constables were to be assisted by two persons specially chosen by the meeting, left nothing for ordinary distribution among the respectable poor; and it seems that the "Tennant of the Fairs and Markets," Robert Rockett, was in arrear. As the constables were instructed to deliver an order to Rockett requiring him to give an exact account of receipts and disbursements, the object of the book is satisfactorily cleared up. However, the defaulter, though thus "brought to book," did not pay up immediately. At the adjourned meeting, held on March 20, the constables reported that "they nor either of them have received from Robert Rockett any account of his receipts and disbursements, notwithstanding he was served with an order to do so by one of the said Constables according to our directions on the 4<sup>th</sup> of January last." Robert's bold recalcitrancy caused something of a scandal, and the indignant goodmen were put to considerable trouble in getting in that money, for which trouble Robert was not alone to blame. Of these proceedings there is a full report in the book.

The chronicle throws some light on the state of education in the parish. When called on to append their signatures some members of the council were found wanting. They were compelled to substitute their marks. Some of these marks are ornate, others simple; and if we could get to know something of the persons, it might well be found that the marks bore a correspondence to their characters. We should fancy, for instance, that John Baker, and, in a less degree, John Bryant, were fond of display, and that Thomas Eastmond, with his two marks, was inclined to be avaricious. But nobody would suspect William Baker, with his simple stroke, or John Webber, with his modest circle, either of avarice or display.

The meetings of the goodmen were held quarterly. They assembled at the market-

cross and immediately adjourned to one of the inns—the Red Lion or the White Hart. The distribution of the market-money, when a surplus remained, to industrious poor people who kept out of the workhouse, took place on Sundays after prayer. Public notice was given in Dulverton Church. On October 28, 1750, it was decided to offer the "Vickar" thirty shillings as a quarter's salary for the charity-school master, and twenty shillings were directed to be paid by the constables towards fitting up the school. The Vicar and Mr. Thomas Matthew, the person chiefly concerned, declined these amounts, deeming them, no doubt, inadequate. The spelling of the word "Vicar" seems to have occasioned the clerk no small perplexity. A month later he had another try.

"1750 November 16<sup>th</sup> the Vicer (*sic*) being Ill thare wore no prayers, but about the usual time at the morning Service ended the bell was told to give notice to the goodmen to meet in order to distribute the market money."

On this occasion "Mary Hole Widow" received a pound, and William Pile as much as two pounds ten shillings, while J. Graddon obtained, as his "wan years Sallery," just a lawyer's fee. Some of the entries relating to disbursements are decidedly curious; *e.g.* :

" John Thorn,				
John Allen,				
Edward Graddon,				
Robert Hays at y <sup>e</sup> toll ...	o	4	o	
For Bear for them ...	o	1	o	

It is needless perhaps to explain that they did not eat "Bear"; they drank it.

Under the date 1752 is appended the following note:

"The small-pox having been very Hott in Dulverton was the principal Occasion of the Decrease of the profits arising by or from the Markets and Fairs of Dulverton this year."

As we proceed, we come upon creditor and debtor accounts on opposite pages, indicating probably that the trustees, unable to find an eligible "tenant," ran the fair themselves. One payment is mysterious. For "Pitching and plaistering the Old Shop and building a Cam in the Shopp" John



Brown got eight shillings. John Cruse was the recipient of just sixpence less, which sum was paid him "for Conveying John Allen to Bridewell." Turning to the receipts, we meet with entries which may strike a stranger as mysterious, but present no difficulty whatever to anyone versed in the local dialect. There are, for instance, constant allusions to "pinding" sheep. For thus treating forty quadrupeds a certain John Ansty ought to have had eightpence. This is a good example of phonetic spelling. The Dulverton pronunciation of "pen" was, and is, "pine," but the Dulverton man is uncertain in his "d's." Thus, he will say "taildor" for "tailor," and "cornder" for "corner." This is most observable when a vowel follows. So it is that while he pronounces "pen" "pine," he contrives to slip in a "d" in the participial form. And this usage is reflected in the book. The work naturally refers to numerous standings, for two of which John Chilcott paid thirteen shillings and fourpence. Perversely enough the Dulverton man drops his "d" in this case, and says "stannins." This time, however, the book must escape censure. "Two shillings" was the sum disbursed "for carrying in the hurdles after the fair." A funeral ceremony this, but fairs cannot last for ever, and it is well when they come round in due season. It grieves me to state that this can no longer be predicated of Dulverton Fair. It is a good many years now since the hurdles were carried in for the last time owing to various circumstances, of which presently.

In the palmy days of the fair there was no lack of fun. The writer has seen a gold-laced hat subscribed for by a party of festive gentlemen at the White Hart and worn by one of the officials named Rowland, who was also town-crier, and head shoemaker, as insignia. That, at any rate, is the tale as it was told to me some two years ago, but more recent investigation has brought in a flood of destructive criticism. The son of the last lessee, Mr. W. Hawkins, has never beheld the "chimney-pot," and thinks it very doubtful whether it ever was "sported" in the manner alleged. Here is a question which the Dulverton people may be left to fight out amongst themselves. Meanwhile,

it will not be amiss to relate Mr. Hawkins' version of the dying of the old fair, since it is likely, from the nature of things, to be more correct than any obtainable elsewhere.

Mr. Hawkins senior had rented the fair for a long term, and with excellent results. One year the proceeds of the summer fair sufficed to cover the rent, the tolls of the winter fair and the two markets being clear gain. Then in the sixties came the rinderpest, and brought everything to a standstill. When the plague had been stamped out an attempt was made to restart, but in vain. Mr. Hawkins was just at the beginning of a second long lease, but, under the changed conditions, not unnaturally repented of his bargain. Finding that the production of the hurdles had ceased to work its customary spell, he sent his son to the trustees with a quarter's rent, and declined further responsibility. Upon this the trustees endeavoured, with Rowland's assistance, to manage the fair themselves. This, as we have seen, was not a novel experiment, but it did not answer. No doubt the institution of a monthly market at Brushford, only two miles distant, told with disastrous effect on the fair, which had no special attractions to save it from the fate of fairs in general. As, however, the charter required that the Dulverton fairs and markets should not interfere with those of the neighbouring places, some of the old inhabitants want to know why a modern market was allowed to extinguish the venerable fixtures in which they took pride. On the whole, however, the townsmen show themselves resigned, and indeed merry, for in the annals of Dulverton it is recorded that on a certain fair-day a pen was found in the Fore Street, and in the pen a lamb. Alas, poor Yorick!



## Gogarth Abbey, Llandudno.

BY W. H. BURNETT.



IN a shelving tract of land on a portion of the otherwise precipitous Great Orme's Head, and fronting towards Penmanmawr, the Conway estuary, and Puffin Island, there are the remains of what is popularly designated

an abbey, and known as "Gogarth." The ruins consist of two gables, some low walls, and the foundations of an abutting tower, and cannot, by any stretch of the imagination, be called picturesque. They are fairly extensive in character, are very irregular in plan, and a portion of them has been destroyed in the gradual erosion of the limestone cliff on which they stand by the action of the sea. They have always been considered of uncertain age, and tradition assigns them an antiquity which their architectural features do not bear out. The buildings of which they form a part are said to have been laid in ruins in the time of Henry VIII. They are supposed to have been at one time a residence of the Bishops of Bangor, though it is more than probable that they were a station for the monks who, amongst their other duties, took charge of the ferry from Conway to St. Tudno, the village and parish on the Orme which are co-eval with the abbey ruins themselves. One writer speaks of the ruins as having been an adjunct of Conway Abbey. They show in plan a cruciform church, with lower portion of tower on the northern side, and with small side-chapel abutting. The remains of domestic buildings are slightly removed from those of the religious structure at the south-eastern corner of the chancel. A water-course, the only one on the Great Orme, and fed by a spring on the top, passed close by the abbey in a conduit, but the supply is now used by a large domestic mansion built in the grounds, and by the new town in the bay. There have been several interments within the precincts, as recent discoveries have disclosed, and this is a proof that the buildings are monastic in character. They are mentioned by Leland, who has preserved this record in his "Itinerary": "There is by Conwy water an arme like a peninsula, called Gogarth, lying against Priest-holme, and there be the ruins of a place of the Bishops of Bangor." The buildings and the land, which comprises over three acres, and constitutes the only freehold on the Orme apart from that of Lord Mostyn, probably came into the hands of the Bishops of Bangor after the dissolution of the monasteries. The freehold was quite recently vested in the hands of the

Ecclesiastical Commissioners. A careful examination of the buildings shows that the style of architecture is Late Perpendicular. The windows were of two-lights for the most part, and trefoil-headed, with horizontal drip-stone mouldings. It was not known until last summer (1899) that any of the chiselled portions of the buildings remained, but a careful examination of the debris of the ruins resulted in the discovery of several portions of mullions and columns, and of door and window jambs, and of one nearly complete window with its trefoil-headed lights. These were sufficient to determine the age of the whole structure. What are left of these ancient stones are carefully preserved, and the ruins, fragmentary as they are, constitute one of the attractions of a rapidly growing and pleasant seaside resort, in which things modern are necessarily more prominent than those that are ancient. It is interesting to know that Gogarth is the name by which anciently the Great Orme's Head was known. There is a path up the mountain from the ruins to St. Tudno's Church, and which is known to this day as the Monks' Path.



### Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

THE report on the excavations in the neighbourhood of the Main, says the *Athenæum* of December 1, proves that the labours of the Limes Commission have been rewarded, for the site of six of the Roman forts which protected the frontier in this district has now been determined. Of exceptional interest are the river fortifications laid bare at Stockstadt, not only because they are unique of their kind in Germany, but also because their position proves that the Main must have followed a more westerly course during the Roman period than it does now.

Near Jerusalem a section of a Roman milestone has been unearthed by the fellaheen workmen engaged in digging for the grading of the new carriage-road which is being constructed from Jerusalem northwards. The stone bears fragments of inscriptions which appear to record its erection by the Emperor Vespasian, A.D. 69, and its restoration by the Emperor Nerva, A.D. 96.

The notes on East London Antiquities, which have been appearing in the *East London Advertiser*,



are to be reprinted in monthly parts of 16 quarto pages, at 6d. per copy. Among the contributors are well-known antiquaries, such as Mr. J. T. Page, Colonel Prideaux, Major Baldock, and Mr. Harland Oxley. Those who wish to secure copies should send their names to the publisher of the *Advertiser*, 321, Mile End Road, E.

SALE.

MESSRS. SOTHEY, WILKINSON AND HODGE sold on Monday and Tuesday, the 26th and 27th ult., books and MSS. from the collection of the late Mr. Newnham Davis. The following were the most remarkable: Juliana Barnes's Booke of Haukyng, Huntynge, etc., W. Copland, n.d., £39; Directorium Humanæ Vitæ, Bidpay or Pilpay, first edition in Latin, circa 1484, £24; Brathwait's Ar't Asleepe Husband? and The Two Lancashire Lovers, first editions, 1640, £50; Brant's Ship of Fooles, by Barclay, second edition, 1570, £20 10s.; Breviarium Romanum, MS. on vellum, Sæc. XIV., £55; Breviarium secundum Usam Sarum, printed at the expense of Margaret, mother of Henry VII., on vellum, with the date in the colophon, which was not hitherto known, August 25, 1507, £175; Breydenbach, Peregrinationes ad Montem Sion, etc., first Latin edition, with the original woodcuts intact, 1486, £60; Petrus Carmelianus, Poet Laureate to King Henry VII., Carmen (relating to the proposed marriage of Mary, third daughter of Henry VII., to Charles, son of the Emperor Maximilian, afterwards the Emperor Charles V.), on vellum, the only other copy known being the Grenville in the British Museum., R. Pynson, circa 1514, £160; the Hypnerotomachia Poliphili of Fr. de Columna, first edition, Venet., Aldus, 1499, £78; Thomas Decker's Satiro-Mastix, 1602, £95; The Dead Tearme, or Westminster's Complaint for Long Vacations, etc., 1608, £31; Dictes and Sayings, Wynkin de Worde, 1528, £35; B. Glanville, De Proprietatibus Rerum, Englished by John of Trevisa, first edition, a very fine copy, wanting a blank leaf only and having a few leaves mended, W. de Worde, 1496, £212; St. Jerome's Epistles in Italian, by Matheo da Ferraro (slightly imperfect), Ferrara, 1497, £40; Horæ B.V.M., illuminated MS. on vellum (French), 18 fine miniatures, Sæc. XV., £270; another, on vellum, with miniatures, Sæc. XV., £145; a Sarum Book of Hours, MS. on vellum, Latin and English, 12 miniatures, Sæc. XV., £80; G. Hormanni Vulgaria (Latino-Anglica), W. de Worde, 1530, £25; Hortus Sanitatis, first French translation, Verard, circa 1501, £69; Josephus, Antiquitates Judæorum, MS., tenth century, on vellum, £69; Littleton's Tenures (Latin), the first edition and the first book issued by Lettoun and Machlinia in the City of London, circa 1482, £400; Le Manuel des Dames, Paris, Verard, s.d., £100; Historia B. Virginis Mariæ, 53 woodcuts, Absque nota, £39; Massinger's lost play, "Beleeve as You List," 1631, the original MS., from which the play was first edited by the Percy Society in 1849, £69; Mercurius Britannicus (Parliamentary Newspaper), complete, 1643-45, £39; Meschinot, Les Lunettes des Princes, Paris,

J. du Pre, circa 1496, £30; a collection of ten Ancient Illuminated Miniatures, cut from Service Books, £106; Missale Maguntinense, P. Schœffer, 1483, £38; Missale Romanum, MS. with illuminated borders, Sæc. XV., £49; Officium B.V.M., etc., MS. on vellum, illuminated, Sæc. XV., £139; Processionale Sarisburiense, Lond., 1554, £32; Jo. de Thwroc, Chronica Hungarica, first edition, 1488, £65; Der Ritter von Thurn, Basel, 1493, £41; George Whetstone's Mirrour for Magistrates of Cities, etc., 1584, £22. Total of two days' sale, £4,168 12s. 6d.—*Athenæum*, December 1.

PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

The *Transactions of the Glasgow Archaeological Society*, New Series, vol. iv., part i., have reached us. Archbishop Eyre, the president of the society, contributes a forcible address, pleading for the "Preservation of Scottish Ecclesiastical Monuments," and also a short paper on "The Seal of Inchaffray," illustrated by an admirable plate of the seal. "The Seals of the University of Glasgow," with an excellent illustrative plate, are described by Mr. G. W. Campbell. Mrs. Frances Murray has a curious and most interesting subject, very quaintly illustrated, in "Painted Wall Cloths in Sweden," which shows how painted tapestry or cloths such as were used in these islands in Elizabethan times—Falstaff speaks of his recruits as being "as ragged as Lazarus in the painted cloth"—were employed by the peasants in some parts of Sweden as wall-coverings until comparatively recent days. The other contents of a well printed and well illustrated part include "Notice of Armour and Arms at Eglinton Castle, Three Scottish Swords, etc.," by Mr. R. Brydall; "Note on the Church of Saint Kentigerna, Inchcailloch, Loch Lomond," by the Rev. W. H. Macleod; "The Old Lands of Partick, and the Mill thereof," by Mr. James White; "Notes on Two Copies of the Solemn League and Covenant preserved in the Hunterian Museum of the Glasgow University," by Professor Young and Mr. W. I. Addison; "The Inscriptions on the Distance-Slabs of the Vallum or Wall of Antoninus Pius," by Dr. James Macdonald; the fourth supplement to Dr. John Ferguson's "Bibliographical Notes on Histories of Inventions and Books of Secrets"; and "The Old Church of St. Kentigern, Lanark," by Mr. Hugh Davidson.

We have received the *Transactions of the Hull Scientific and Field Naturalists' Club* for 1900 (vol. i., No. iii.), edited by T. Sheppard, F.G.S., and J. R. Boyle, F.S.A. Every article, we are glad to see, refers to matters and subjects of local interest, and the whole volume testifies to much good and careful work done by members of the club. Among the more strictly archaeological contents are Mr. Sheppard's interesting and instructive study of "Prehistoric Man in Holderness"; the same writer's careful notes on various bronze weapons and on a Roman vase—all found in the district; and a facsimile and transcript by

Mr. J. R. Boyle, F.S.A., of "A Haltemprice Document," viz., a receipt for £4 6s. 8d. for tithe corn paid in 1535 or 1536, which is the only document known to be in existence that was actually written by an inmate of the old priory at Haltemprice. There are also many papers of interest to geologists and naturalists on subjects which do not come within our purview. The book is sold to non-members by Messrs. A. Brown and Sons, Savile Street, Hull, at the price of 2s. net—decidedly a low price considering the value of the contents.

The *Journal of the Royal Society of Antiquaries of Ireland* for the quarter ending September 30, 1900 (part iii., vol. x.), is also to hand. The principal paper is a very full "Account of the Excavation of Two Lake-Dwellings in the Neighbourhood of Clones," by Dr. S. A. D'Arcy. It is interesting to note that in the foundations of one crannog were found extremely large and thoroughly sound logs of black oak *chopped* into convenient lengths. There were also some trunks of yew-trees of great size in a splendid state of preservation. The relics found were very numerous, and excellent illustrative drawings are given. Mr. T. J. Westropp describes "The Clog an Oir, or Bell Shrine of Scatterry"; Mr. James Mills gives "Sixteenth-Century Notices of the Chapels and Crypts of the Church of the Holy Trinity, Dublin," better known now as Christ Church Cathedral, mercifully "restored" years ago; and Mr. J. C. Buckley sends "Notes on Boundary Crosses." Short notes on a variety of subjects, an account of the society's excursions, and other miscellanea, complete a capital and well-illustrated part.

Part iii. of the *Transactions of the Shropshire Archaeological Society* for the current year, recently issued to members, contains these papers: "On Two Rectors of Whitchurch," by the Hon. and Rev. G. H. F. Vane; "The Church Goods of Shropshire, temp. Edward VI.," and "The Churchwardens' Accounts of Uffington, 1627-1693," by the Rev. W. G. D. Fletcher, F.S.A. There are also an Index of the Papers published in the first twenty-three volumes of the *Transactions* (1878-1900) and an Index of Authors. Ecclesiologists should note that in the present volume the whole of the Edwardian Inventories of Church Goods relating to Shropshire have been printed. The part also contains an Index Locorum, a Glossary of Words used in the Inventories, and some capital notes on the Inventories themselves and on the Lichfield and Hereford Sequences of Colome.

#### PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

SOCIETY OF ANTIQUARIES.—November 29.—Viscount Dillon, president, in the chair.—Mr. R. C. Clephan and Colonel Hennell were admitted Fellows.—The Earl of Halsbury, Lord Chancellor of England, and the Hon. Alban Gibbs, M.P., were elected Fellows under the statutes, cap. i., sec. v.—Mr. C. H. Read, secretary, gave a new interpretation of the use of the well-known object in the British

Museum called the Mold corslet. Mr. Read had it recently mounted on a copper plate, so as to restore it to its original form and proportions. From the time it had come into the Museum in the year 1835 until now no attempt had been made to reconstitute it. As soon, however, as each piece fell into its proper place and the real size and shape of the object became apparent, it was clear, both from the proportions and the shape, that it could not have been intended for a man. Mr. Read explained, by means of a lantern-slide, the difficulties in the way of such a supposition, and stated his belief that it was intended for the covering for the chest of a horse, viz., a poitrail or peytral (*anglicè*, a brunt, according to the president), such as was not uncommonly found in the heavy plate armour for horses in the sixteenth century.—Mr. Read's opinion that the "corslet" belonged to the end of the Bronze Age, or even to the beginning of the succeeding Iron Age, was disputed by Sir Henry Howorth, and a fine bronze shield from the society's collection was produced in support of Mr. Read's contention.—Mr. W. H. St. John Hope read an account of recent excavations on the site of St. Augustine's Abbey, Canterbury, with special reference to the early Saxon church of St. Pancras.—*Athenæum*, December 8.

BRITISH ARCHÆOLOGICAL ASSOCIATION.—November 21.—Mr. C. H. Compton, vice-president, in the chair.—The Rev. H. J. D. Astley read an interesting résumé of the proceedings of the recent congress at Leicester, which will be published in the journal in due course. Mr. Astley also read "Notes on the Mound Dwellings of Auchingaich," by Mr. W. A. Donnelly. The locality of these mounds is in the north-west corner of Dumbartonshire, in that picturesque and mountainous belt which runs between Loch Lomond and the Gareloch on the Auchingaich, one of the highest tributaries of the Fruin Water. These mounds first attract attention from their colour, as well as from their configuration, the turf on their hillock surfaces being generally of a deeper green, and their outlines suggesting a more monotonous repetition of contour than is found in any natural configuration of landscape. They are grouped together in clusters of three and four or half a dozen, almost touching one another—as a matter of fact, many do touch each other; they form a border to a quadrangular space about 100 yards square to the number of over forty. The mounds are all more or less circular in shape, standing about 5 feet high at the highest, but more often not more than 3 feet 6 inches above the level of the natural hillside, and present a remarkable similarity to the homes of the beaver. Further off, on the right bank of the Auchingaich, Mr. Donnelly discovered another group, about 100 yards up the mountain-side, of some seventeen or twenty more similar mounds. Excavations were made in some of them, which disclosed the existence of boulder-built walls, rude and strong, each mound having a narrow doorway, with the jambs invariably in their original position, but the lintels displaced, and in two instances lying on the doorstep. The general characteristics of these mounds suggest the idea of



their having been the homes of an early pigmy race. In the discussion following the paper, the chairman, Mr. Rayson, Mr. Folkard, Rev. H. J. D. Astley, and others, took part. Various opinions were expressed as to the probable value of the discovery, but all were agreed in attributing the construction of the mounds to human hands, but by whom, for what purpose, and at what period, they were constructed, it is impossible to say with the data at present furnished. Further exploration, which will be undertaken in due course, may enable archaeologists to arrive at a definite conclusion.

GLASGOW ARCHÆOLOGICAL SOCIETY.—The annual general meeting was held in November. Mr. George Neilson, F.S.A. Scot., presided, and there was a large attendance. The annual report of the council was submitted. The report of the society's committee on the investigations on the line of the Antonine Wall, which was issued during the course of last session, had met with a most favourable reception from scholars at home and abroad. The council recorded with regret the death of the Marquis of Bute, who for many years took a lively interest in the work of the society, and also the death of Dr. James Macdonald, who from the date of his becoming a member of the society, in 1884, had taken a warm interest in promoting its prosperity and usefulness. The council had received intimation of the resignation of Archbishop Eyre of the office of president of the society, and had passed a resolution expressing their appreciation of his valuable researches and his splendid services to the society. On the motion of the chairman, the report was adopted. Thereafter Mr. J. Romilly Allen, F.S.A., delivered a lecture on "Early Christian Monuments of the Glasgow District." He dealt with the number of the monuments, their geographical distribution, their decorative features, the object of their erection, and their age. He divided the monuments into three groups—an earlier group, which were more near to the Celtic pagan; a later group, which were more allied to the Norman influence; and a middle group, showing the Scandinavian influence of the Viking invasion.

A meeting of the ROYAL SOCIETY OF ANTIQUARIES OF IRELAND was held at No. 6, St. Stephen's Green, Dublin, on November 27. Professor Wright, M.A., M.D., presided. In the absence of the vice-president, Mr. Robert Day, J.P., a paper written by that gentleman was read by the chairman, the subject being, "A Gold Medal presented to the Dublin Independent Volunteers, 1781, by Colonel Henry Grattan, and another of the same character, connected with the Dundalk Artillery; also a Co. Meath Gold Medal." Lord Walter Fitzgerald, M.R.I.A. (vice-president), read a paper on "The Effigy of King Felim O'Connor in Roscommon Abbey, and the Altar-tomb it rests on." A third paper, on "The Antiquities of Caher Island, Co. Mayo," was read by Mr. T. W. Rolleston.

THE SUSSEX ARCHÆOLOGICAL SOCIETY held a meeting at Midhurst on November 27, Colonel Hollist presiding. Mr. Philip M. Johnston, who lectured

on behalf of the society, first gave a description of some of the interesting mural paintings still preserved in old Sussex churches, his remarks being illustrated by cartoons and drawings hung round the room. These represented mediæval art from the eleventh to the sixteenth century, the most interesting paintings, perhaps, being those discovered on the walls of Hardham Church. He then proceeded to describe various features of special interest in some of the churches and other buildings in West Sussex, with reference particularly to the long-forgotten use of "low side windows," and the existence in ancient times of anchorites' cells. This part of the lecture was illustrated by a series of lantern-slides, from Mr. Johnston's own photographs and drawings. Mr. J. Lewis André, F.S.A., afterwards gave a short impromptu address on some points of antiquarian interest in the district.

A meeting of the NEWCASTLE SOCIETY OF ANTIQUARIES was held on November 28, Mr. R. Welford in the chair. The chairman read a note on the name of Arthur's Hill, Newcastle. He said the letter of Mr. Thomas Arthur read at the last meeting, suggesting that the village owed its name to an ancestor of his, Isaac Arthur, who built it, contained an element of probability which seemed to invite further inquiry. That inquiry had been made, and it was not favourable to Mr. Arthur's contention. Let them seriously consider the statement of Dr. Bruce, which remained unchallenged for nearly forty years—that Mr. Isaac Cookson, the owner of land described as a quarry-field, gave the village of stone houses which he erected the name of his son Arthur. Mr. Isaac Cookson had undoubtedly a son of that name. Dr. Bruce was a young man of twenty or more at the time, and it might be assumed that he knew perfectly well what he was talking about. Mr. Cookson called the hill after his son Arthur, and the first three streets after his remaining three sons—Edward, John, and William. It was named Arthur Hill on Oliver's plan, but, just as Bulman village became Bulman's village, popular custom transformed it into Arthur's Hill.

At the meeting of the SOCIETY OF BIBLICAL ARCHÆOLOGY, held on December 12, a paper by Mr. F. Legge, on "The Names of Demons in the Magic Papyri," was read.

## Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

CHARTRES: ITS CATHEDRAL AND CHURCHES. By H. J. L. J. Massé, M.A. With forty-seven illustrations. London: G. Bell and Sons, 1900. Crown 8vo., pp. viii, 120. Price 2s. 6d.

It was a happy thought which prompted Messrs. Bell to extend their most interesting and useful

"Cathedral Series" of handbooks to the great cathedral and other churches of the Continent. *Chartres*—the volume before us—is the initial issue of this Continental series, and we are already promised similar monographs on Rouen and Notre Dame, Paris, in turn.

As the prime object of these books is to instruct the student as well as aid the tourist to understand what he sees, we would suggest that in future editions of this volume, and those which are to follow, the Latin and other foreign extracts (pp. 4, 8, 11, 12, 75, etc.) should be accompanied by an English translation, that the ordinary reader may at least arrive at the gist of what the author means to convey. The paragraphs relating to the polychromatic art on pages 23, 48, 60, should be brought a little more into harmony, as "a system of painting utterly at variance with the spirit of any Gothic cathedral" seems a little beside the mark when we know how extravagantly the mediæval architect used this method of decoration, with the object not alone to take away the cold, monotonous whiteness of the stone and preserve it, but also to develop the beauty and bring out to perfection the proportions of the building, as may be seen in the Royal Westminster tombs, the chapter-house doorway, and the lovely Lady Chapel at Ely, which Bishop Simon de Montacute, unable to complete before his death, left as a precious bequest to a monk, confident that he would carry out the work to the accomplishment of his heart's desire. The suggested allusion to the *Vierge aux Miracles* as "*Nigra sum sed formosa*" (p. 86 note) may be better explained in the words of Tursellino on the venerable image of Our Lady of Loreto: "Her face is varnished with amber giving a silver gloss, but darkened with the smoke of lights, yet this very darkening (a token of antiquity and religion) doth exceedingly increase the majesty of her virginal countenance" (*History of Our Blessed Lady of Loreto*, 1608, pp. 15, 16), or by the Black (silver) Rood of Scotland revered at Durham—black with the smoke of the many votive tapers continuously burning before it. The print of the fabric of the veil of Byzantine work might fittingly have been accompanied by the portions of the shrouds of SS. Savinian and Potentian—the missionaries who sent Chartres its first bishops, Altin and Eodald—preserved at Sens. The book is lavishly illustrated by a large number of beautiful "half-tones."

We might suggest to our enterprising publishers the bringing out of an extra volume on this gem among cathedrals, dealing exclusively with the wonderful carvings which encrust the venerable structure on every part—truly a Bible, the Bible of Chartres in stone. For the rest the name of the author of Gloucester and Tewkesbury is a guarantee for the excellence of the work.

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THE STORY OF ALFRED THE GREAT. Told by Walter Hawkins and Edward Thornton Smith. With ten illustrations. London: *Horace Marshall and Son*, 1900. Pp. viii, 142. Price 2s. 6d.

This little book sets out the story of Alfred the Great "for the general reader who has no time for

research, and the youthful reader who has no interest in it." In ten well-arranged chapters it describes the career and works of the great King, and the well-known record is given with some vividness, and in a simple and direct style of good English prose which is welcome in these days of books too hastily prepared. The authors assure their readers that, though the pages are not encumbered with footnotes and references to authorities, yet the authorities have been consulted; and it is evident that the sketch which they give is based upon a large amount of scholarly research, and so is, upon the whole, a trustworthy account. At the same time we are bound to take the test which they offer of "accuracy" and "careful verification," and we find a few slips in detail which the present condition of "Alfred literature" should have obviated. For instance, Asser's account is so clear that there is no reason (at p. 10) for attributing to Osburgha and not to Judith Alfred's early lessons in letters. We doubt, subject to correction, the alleged policy (at p. 13) of Swithun "in keeping the Saxon court and St. Peter's on close terms of intimacy"; the traces of any such European relation are of the scantiest kind. The Alfred jewel is preserved (at p. 57), not in the Bodleian Library, but in the new Ashmolean Museum at Oxford. On pp. 26, 34, and 140, we note trivial misprints for "cowardily," "woeful," and "fitful." But these slight flaws apart, we commend the volume as a popular story-book about the greatest of English Kings, which is certainly a great advance in style and carefulness upon other books of its own kind. The authors, steering between strict truth and a very proper sentiment, seem to have hit the right mean in their exposition of those justly popular stories which adorn the fame of Alfred. The few photographic views of scenes connected with Alfred's career are also happily chosen, though we are bound to say that there are particular spots at Winchester which could be more usefully shown than the bird's-eye view of the modern city given at p. 133. There is still room for a book illustrated, as modern ways and means readily allow, with pictures and figures of scenes and relics more intimately connected with Alfred's time. The closing chapter, with its estimate of the King's character, is as true as it is eloquent; in terms of very just enthusiasm it claims that the story reveals "the most perfect character in our annals. It blends so many virtues in exquisite accord." The appeal of the authors to Englishmen to make reversion to Alfred's type their patriotic aim is wise and timely.

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THE BOOK OF JOHN FISHER, Town Clerk and Deputy Recorder of Warwick (1580-1588). Transcribed and Edited by Thomas Kemp. With Preface by the Hon. A. Lyttleton, Q.C., M.P. Warwick: *H. T. Cooke and Sons*. 4to., pp. xv, 216. Price not stated.

The Corporation of Warwick are fortunate in the possession of this "Book of John Fisher," which Mr. Kemp with commendable care and painstaking industry has now made accessible to antiquaries. John Fisher was for twenty-seven



years or more Town Clerk of Warwick, several times M.P. for the borough, and at the time of the beginning of the record, Bailiff of Warwick. The "Book" illuminates at many points the social life of the sixteenth century. It shows the punishments meted out to all sorts of offenders. Some charges are marked "dischargid," or "let goo"; many "whippid and let goo." Two pedlars, having nefarious dealings with a "petycote" are "committd to the gaole as Roges." The details of the various examinations of culprits are often most interesting, and show how vagrants and thieves and rascals of various kinds from all parts of the country passed through the Bailiff's hands in eight years. The Bailiff himself directly cross-examined the accused after the fashion which is now supposed to be peculiarly French. The book also contains records of assessments and payments for various purposes—poor-relief, the making of archery-butts, and for "newe Rales and postes set up about the said Butts," for the fitting out of

dialect words of opprobrium;" but the use of "faggot" in this sense is by no means confined to Warwickshire, nor, indeed, to the Midland Counties. The other sections, especially that on "Folk-lore," include many ideas which are common in various parts of the country. Folk, for instance, "tell the bees" of any important event happening in the home in both the southern and northern counties of England, as well as in the Midlands. But such overlapping is inevitable in any work treating of the customs and beliefs of a special district. Besides the sections we have named, the book contains chapters on "The Parson"—the famous Dr. Samuel Parr; "The Poets," and "The Novelist." The last-named is, of course, George Eliot, of whose connection with the county a very interesting sketch is given. By the courtesy of the publisher we are able to reproduce the picture of Arbury Hall, George Eliot's "Cheverel Manor." The "Poets" are Somerville, Shenstone, the almost forgotten Richard Jago, poet of "Edge Hill," and



ARBURY HALL.

soldiers for service in Ireland, and so on. Rents for houses and gardens, lists of authorized buyers and sellers in Warwick Market, prices of cattle and many other varied matters all find record. Mr. Kemp is to be thanked for a valuable contribution to local and social history. The book is prettily got up, but the index might with advantage have been made fuller. The title-page is not dated.

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SHAKESPEARE'S GREENWOOD. By George Morley.

Eight illustrations. London: *David Nutt*, 1900.

Square 16mo., pp. xx, 289. Price 5s. net.

This is an extremely pretty book. Paper, print, illustrations, binding—all are charming. It was a happy thought of Mr. Morley to bring together notes on the language, superstitions, customs, folklore, and birds and trees of the beautiful Midland county for ever associated with the name of Shakespeare. Many of the words mentioned and discussed in the section on "Language," are, of course, not exclusively Midland. Mr. Morley includes "faggot" among "peculiarly Warwickshire

Lady Luxborough, who wrote pretty lines to Shenstone. Mr. Morley may be congratulated on producing a book which is very pleasant to read and delightful to look at and handle; but why does he call Warwickshire "leafy" some dozens of times? Such monotony of epithet becomes tiresome.

★ ★ ★

ALL ABOUT THE MERRY TALES OF GOTHAM. By Alfred Stapleton. With illustrations. Nottingham: *R. N. Pearson*, 1900. 8vo., pp. 190. Price 5s. net.

Mr. Stapleton has chosen a good subject, but has failed to treat it as it should be treated. The articles of which the book is composed first appeared in the pages of a local newspaper, and are reprinted direct from the linotype castings in narrow, unattractive-looking columns. Such course has effectually precluded all adequate revision and correction, and, what is still more needed, the complete recasting of the author's material. But the book must not be taken very seriously. The author says, very rightly (p. 36)

that to be properly qualified to examine the "Tales" "one should have a good foundation in the direction of a knowledge of general chap-book literature, of parallel stories, British and Continental, to those of Gotham—both of temporary [*sic*] and earlier dates—a due insight into folk-lore and other matters." This seems indisputable, but Mr. Stapleton continues: "In these directions the present writer has to confess to virtually profound ignorance." In view of such a confession, it is impossible to treat the book as a serious contribution to the literature of Folklore. It contains, however, many extracts and other matter of considerable value to students of Noddledom, although ill-arranged, and sundry sketches and cuts of interest, but there is no index.

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MANUSCRIPTS RELATING TO THE COUNTY OF NOTTINGHAM in the possession of Mr. James Ward. Transcribed and edited by John T. Godfrey. Portraits and facsimiles. London: H. Sotheman and Co., 1900. 4to., pp. xviii, 144. 200 copies. Price 21s. net. 25 L. P. copies.

This volume contains ninety-four documents, letters and poems, several of which are from the well-known collection of the late Sir Thomas Philipps, F.R.S. A few of the items, especially one or two of the more modern papers, seem hardly worthy of a place in the collection; but as a whole the contents of the book will be found of more than local interest. Among the many autographs reproduced are those of Sterne, Gilbert Wakefield, Robert Thoroton, Kirke White, Byron, and many other notabilities of both local and general fame. There are many portraits and several interesting facsimiles. The frontispiece is an excellent reduced facsimile in colour of a page of a fourteenth-century Gradual of York. This MS. is on vellum, has many illuminations, and excepting the first leaf, which is torn out, is perfect and in excellent preservation. A description of it, with another page of facsimile, fills the first three pages of the volume. The actual documents reproduced or described are of very varying degrees of interest. There are Civil War letters and orders relating to operations in the neighbourhood of Newark, Nottingham, and Belvoir Castle; letters of Gilbert Wakefield, Kirke White, Byron, George Cruikshank, Lord Palmerston, Duke of Newcastle, Gladstone, and many others; probates of wills, writs, powers of attorney, etc.

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THE MINOR WRITINGS OF CHARLES DICKENS: A BIBLIOGRAPHY AND SKETCH. By Frederic G. Kitton. "The Book Lover's Library." London: Elliot Stock, 1900. 8vo., pp. xi, 260. Price 4s. 6d.

Mr. Kitton is an indefatigable worker in that attractive field labelled "Dickensiana." This new volume is a companion or sequel to his "Novels of Charles Dickens," issued in 1897, and completes the bibliographical history of the novelist's writings from December, 1833, when his first printed paper appeared in the *Monthly Magazine*, to his death in June, 1870. The results enshrined in this charming little book—well printed and tastefully bound—have not been obtained without much

labour. For the first time a complete list of Dickens's contributions to periodical literature has been compiled, and this has involved, among other labours, a careful perusal of the set of nineteen volumes of *Household Words*, in which, as the contributions were unsigned, the novelist's papers could only be identified by internal evidence. It is satisfactory to know that Mr. Kitton's list was endorsed by the late Mr. Charles Dickens the younger, who had gone over the same ground not long before. The sections of the book are "Sketches by Boz," concerning which much detailed and curious information is given; "American Notes"; "Pictures from Italy"; "Hard Times," a title chosen from fourteen proposed names; "Christmas Books"; "Miscellaneous Prose Writings"; "Articles and Short Stories in English and American Journals"—eight English and three American; "Independent Publications with which Dickens was associated as Editor or Contributor"; "Plays"; "Poems, Songs, and other Rhymes"; and an appendix touching on plagiarisms, unauthorized continuations, etc. The whole volume is most interesting and readable, while to bibliographers it is indispensable.

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We have received the *Reliquary* for October. It opens with a paper by the Rev. Dr. Cox on "The Old and New Churches of St. Michael, Barton-le-Street," embodying Sir Stephen Glyn's notes, made in 1863, on the Norman church, which was demolished in 1870-71. "Leader Scott" sends an account of "An Early Christian Chancel"—that of the Church of Rosciolo, in the Abruzzi. Mr. Richard Quick writes "On Bells," and Mr. J. Romilly Allen, F.S.A., on a "Bronze Bowl, found at Needham Market." All the articles, as well as the archaeological "Notes," are fully and well illustrated. The numbers of the *Architectural Review* for October and November are to hand. In the former we are glad to see that Mr. J. C. Paget strongly condemns the new guard-house at the Tower. Mr. F. H. Jackson has a charming article on "Fountains," and Mr. R. Phené Spiers concludes his account of the "Great Mosque of the Omeiyades, Damascus." In the November number the chief attraction is an article by Mr. H. C. Corlette on "Albi Cathedral," which, in common with the other contents of both numbers, is lavishly and beautifully illustrated.

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The first number (November) of a new venture, the *Imperial and Colonial Magazine* (Hurst and Blackett, Limited), price 1s. net, has reached us. Its contents represent many parts of the Empire. Professor Keane supplies the first part of an "Historical Survey of British South Africa"; Sir George Birdwood writes on "The People of India"; Sir Charles Dilke begins a series of papers on "The Century in our Colonies," and Mr. E. A. Petherick another on "The Colonization of Australia." There are many other articles, including an historical account of Colchester, stories and notes, and a good supply of illustrations. The new magazine should appeal to a very wide circle of readers.



We have received another novelty in the shape of No. 1 (November) of the *Architects' Magazine*, price 6d., the official organ of the Society of Architects, and practically a continuation of the *Journal of that society*. Its interest is chiefly professional. The numbers of the *American Antiquarian and Oriental Journal* for September and October, and November and December, are also on our table. The former contains, *inter alia*, illustrated articles on "Mexican Paper," by Professor Starr, and on "Ancient Aztec Cities and Civilization," by Dr. Stephen Peet; while the contents of the latter include papers on "Architecture in the Stone Age," "Philippine Place Names," and "The De Soto Expedition through Florida."

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Mr. Elliot Stock has issued a pretty and convenient *George Herbert Calendar*.



## Correspondence.

### INSCRIPTION ON PANTILE.

TO THE EDITOR.

ABOUT nineteen years ago on the roof of some old cottages at Hadham Ford was found a pantile which appears to be about a century or so old. On the hollow side is stamped an inscription, which is repeated four times, each covering a space of about 4 inches square, and each inscription was shown upside down when the tile was fixed. Some of the words are very clear and distinct, but the lines appear to have been cropped at each end, which renders it difficult to understand their meaning, and some of the letters are not very plain. Perhaps someone can give a clue respecting them, and enable them to be deciphered. The following is one of the inscriptions as nearly as it can be made out:

I finde names  
when he adjudge  
may reade • for ewa  
foundt deade • and so  
consist • by that or  
ersonn misste • for  
t spirit meeke save  
thee holy catholihe  
h an eare • heare • wha  
m thov • hast • that no  
m. • c • III • V • II

W. B. GERISH.

Bishop's Stortford.

### ANCIENT CITY CUSTOM.

TO THE EDITOR.

The ancient ceremony referred to by you at p. 325 of the *Antiquary* for November last, implies that, in acknowledgment of our Corporate privileges conferred by Charter, we are still nominally under the obsolete feudal law. This quit-rent service dates, it is said, from about the year 1191,

for while King Richard was abroad on his crusade, his brother, Prince John, acting as Regent, did by some formal ceremony acknowledge or recognise London as a *commune* or corporate body entitled to self-government; and our first Mayor, named FitzAlwyn, continued in office till, say, A.D. 1213.

The form of service called quit-rent is rendered, not for possession or occupation, but as an acquittance or discharge from some menial personal service dispensed with, which, however, might on neglect be reinforced, but here is performed once a year in dumb-show.

The Shrievalty is connected with the rent of £300 per annum, then due to the Crown for the farm of Middlesex, dating from a charter of Henry I., which sum would now represent a very large amount in modern currency. It is to be noted that the mythical *moors* in Salop, and the unknown forge in St. Clement Danes parish, are both outside the City boundaries, so this personal service did not implicate the City in its corporate capacity, but only affected an official who might be dismissed on occasion. And by a charter of Henry III. in 1252-53, an allowance of £7 was made to the City by abatement from the £300 of rent, nominally for some land not in the City's possession; so the personal service is voluntary and the alleged tenures are non-existent.

The Sheriff was originally and is still elsewhere an officer of the Crown, and the transfer of such appointment to a civic community appears to have required some form of compensatory acknowledgment as to the obligations of feudal law; so when London became self-governing by consent of the Crown, this formal ceremony was originated as a loop-hole for intervention on cause arising.

It may be noted that St. Clement's represents the eastern end of Watling Street as it left the City *via* Fleet Street, while the moors represent its western end, which stood at Wroxeter or Uriconium in Shropshire; so the implied service was connected with the shoeing of a royal retinue or a progress, it being the office of a King's Marshal of the Horse. This may point to the survival in our Mayor or Provost of the Roman official seated in London as president of *Britannia prima*, whose jurisdiction would end where Watling Street joined the frontier of *Britannia Secunda*, now the Principality of Wales. Further, this feudal service recognises us as the only unreformed Corporation left.

A. HALL.

ERRATUM.—In the December number, p. 357, col. 1, line 22, for *fifteenth* read *thirteenth*.

**NOTE TO PUBLISHERS.**—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

**TO INTENDING CONTRIBUTORS.**—Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.



# The Antiquary.



FEBRUARY, 1901.

## Notes of the Month.

THE members of the Ex-Libris Society held their first winter gathering at the Westminster Palace Hotel on January 10, under the presidency of Sir J. Balfour Paul, Lyon King of Arms. There was a small exhibition of book-plates, old and modern, which included many examples of great interest and rarity. One frame, lent by Mr. W. Bruce Bannerman, included six sizes of the Windsor Castle book-plate designed by Mr. Eve; the series of plates by C. W. Sherborn included one of this artist's most perfect specimens, namely, that designed for Mary, Duchess of Bedford. A very large frame which attracted much attention contained a fine series of the book-plates designed and engraved by Allan Wyon, F.S.A.; whilst examples of the work of Miss C. Helard, among which were plates from Mr. A. J. Balfour, M.P., and the Countess of Yarborough, may be mentioned. The president in his address dealt with current book-plate topics. He pointed out that a lot of allusive objects crowded into a book-plate did not tell their own story, but required a page of letter-press to explain them. He also referred to the revival which has taken place in heraldry during the last sixty years, and, so far as the book-plate was concerned, he spoke in high terms of the heraldic work of a few of the leading designers, such as Eve, Sherborn, Forbes Nixon, Graham, Johnston, and one or two others.

VOL. XXXVII.

We note with much regret the death of Chancellor Richard Copley Christie, which occurred at Windlesham, Surrey, on January 9. Mr. Christie, who had reached the ripe age of seventy, was a man of many literary activities and of great generosity. Some time ago he built a library at Owens College for the reception at his death of his splendid collection of books—a collection which is specially rich in editions of Horace and in books issued from the Aldine Press. More recently he presented the same college with the sum of £50,000. Mr. Christie's own lasting literary monument will be his masterly monograph on Etienne Dolet, a book which, when translated into French, was as warmly welcomed and as highly esteemed on the other side of the English Channel as it was and is on this side.

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The Rev. Canon Porter, F.S.A., writes from Claines Vicarage, Worcester:

"In reply to Mr. H. Philibert Feasey's queries as to labyrinths in churches (see *Antiquary* for December, p. 355), I would refer him to a brief article in Viollet le Duc's *Dictionnaire Raisonné*, vol. vi., p. 152. He will find an exhaustive account of them with some drawings in the *Archæological Journal*, vol. xv., p. 216. So far as I know, there are none in England, but I have seen some of the Italian examples, of which the one at St. Vitale at Ravenna interested me most. The one on the porch pier of the cathedral at Lucca bears the following inscription, which is worth quoting:

Hic quem creticus edit Dedalus est laberintus  
De quo nullus vadere quivuit qui fait intus  
Ni Theseus gratis Adriane stamine Iutus.

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A remarkable find of old money, says the *Athenæum* of January 12, has occurred at Closeburn, Dumfriesshire. The coins, of which there is a great hoard, are silver pennies, chiefly of the reigns of Edward I. and Edward II. Each of them measures three-quarters of an inch across, and their total weight is 5 lb. There are one or two coins of King Alexander of Scotland (1249 to 1285), besides a few bearing the mint-mark of Waterford, in Ireland. In 1313, the year before Bannockburn, Edward Bruce drove the English out of Nithsdale, and it is

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suggested that some Englishman, in haste to reach the border, put his 2,000 silver pennies in a potsherd and buried it in the ground. The Crown, it may be added, is claiming the pieces as "treasure trove."

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Mr. Arthur Newall, of Salisbury, records in the *Times* of January 3 the fall of two of the outer circle of stones at Stonehenge on the last night of the nineteenth century. "One of them," he says, "is a large upright Sarsen stone, and the other is the lintel, also of Sarsen, with yellow gravel and flint embedded in it. These are the only stones which have fallen since Charles II. made excavations at the base of one to ascertain on what foundation the stones are placed, whilst staying at Hele House after the battle of Worcester. It is sad that the acts both of man and of the gods should destroy this fine old sun temple." Various suggestions have been made as to the preservation of the Stonehenge stones, and while anything in the nature of "restoration" is entirely to be deprecated, it seems highly desirable that something should be done to preserve those stones which still stand in their present position. The plan which has been suggested of strengthening their foundations with concrete up to a short distance below the surface is unobjectionable, and would probably be effective; but in matters of this kind, what is everybody's business is looked after by nobody, and the result may be that nothing will be done.

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Professor Rufus Richardson, the head of the American Archæological Institute in Athens, reports an important discovery from old Corinth. Near the market-place he found the Propylæum, which, judging by the immense numbers of fragments of the architrave, must have been of imposing size. Parts of two gigantic figures were also found; they wear Phrygian caps, and are supposed to have stood on pilasters having Corinthian capitals. Two large female heads were unearthed, and also a part of the roof, on which heads of Helios and Selene are sculptured. It is believed, however, that the work is Roman or Romano-Greek. A more important example of ancient art was met with at a short distance from the gateway.

This was a part of a marble façade, about 30 feet long, adorned with metopes and triglyphs, and still showing the yellow, red, and blue colouring of the Greeks. Further research displayed a chamber having on the west wall two bronze lion heads, which evidently was one of the fountains of Corinth. It is believed that all the parts must have belonged to some imposing structure which sheltered a spring that possessed historic interest.

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The "New Century" number of *The Builder* includes a description, illustrated with several views and drawings, of the manifold changes which have passed over Westminster, and have quite altered its old-world aspect during the past 100 years. Whilst written mainly from the builder's and the architect's points of view, the article contains a rehearsal of many facts, for the greater part, perhaps, now forgotten, which should prove to be of some interest to students of the topographical history of London. Some of the illustrations are reproduced from views in the collection gathered by Mr. J. Gregory Crace that was bought on behalf of the British Museum trustees, and present pleasing reminiscences of Westminster in earlier times, when Millbank formed an agreeable walk, shaded by trees, along the bank of the Thames. A notable view, too, is that of the Cloister Court, on the north side of the House of Commons, as seen just after the fire of October, 1834. Sir Charles Barry restored the court, which contains the cloisters and the little projecting oratory or chapel as built in or about 1530 by Dr. Chambers, who was the last Dean of the college there. There is also a drawing of one of the massive buttresses against the west side of Westminster Hall, which were exposed to view at the demolition of the Law Courts built by Sir John Soane, but have been again concealed by the committee-rooms which the late Mr. J. L. Pearson erected some years ago by way of a restoration, which was by no means unanimously approved.

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At recent meetings of the executive committee charged with the arrangements for the approaching commemoration of King

Alfred, it was announced that the British Museum authorities had signified their intention of holding an exhibition of objects pertaining to the King Alfred period at the British Museum during the early part of the ensuing summer. Arrangements were discussed for the meeting of learned societies which is to be held in Winchester at the time of commemoration, and Lord Avebury and Sir Clements Markham were elected as a sub-committee to arrange the scheme. A letter from Professor Bright, of Johns Hopkins University, the hon. secretary for America, had been received, stating that committees were being appointed in all the large cities of the United States to co-operate in securing a share for America in the tribute to King Alfred.

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Among the Roman remains found during the last season's work at Silchester may be mentioned a piece of mosaic pavement with a figure representing a dolphin, and upwards of 100 pots of different sizes and shapes, one large vessel with side-handles being particularly fine. Other articles dug up include blacksmith's tools, a padlock, coulters, a bronze figure, etc.

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A New Zealand paper, the *Wairarapa Star*, reports a curious find at Mauriceville. The workmen employed in a limestone quarry came upon a complete fossilized moa in the solid limestone rock, about 10 feet from the surface of the earth. The bird was there in its entirety, but unfortunately its value was not recognised, and it was broken up and portions removed. The head, neck, legs, claws and body were perfect. As soon as Mr. F. Kummer heard of the find, he hastened to the quarry, and secured some fine specimens for the Masterton Museum, including the crop, which contains numerous pebbles.

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The accompanying view of one of the skeletons recently unearthed in the pre-historic cemetery discovered at Harlyn Bay, near Padstow, in Cornwall, is from a photograph kindly sent to us by Mr. C. N. Bennett, of Penzance. Mr. Bennett, who took the photograph himself, says that "the skeleton was moved a few hours after being discovered,

and I can say with certainty that this is the only photograph of it in existence. The view also shows another interment which has been cut through in the course of excavation. I have seen all the photographs of these neolithic skeletons which were taken at Padstow, and are now in the possession of



the Rev. W. Iago, and none are in such a perfect state of preservation as this one." The find at Harlyn Bay has yielded perhaps the greatest number of stone cists, skeletons, and their accompaniments—spindle-whorls, rings, bracelets, beads, and brooches—yet discovered in any one spot in Britain.

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The illustrated papers have lately been paying considerable attention to archæological matters. *Black and White Budget* of December 29 had an illustration of a curious discovery made by workmen employed in excavating on the north side of the Cleveland Hills, Yorkshire, of the lower part of an effigy of a knight in armour. The illustra-



tion showed a figure in mail, spurred, with the heels resting upon a lion engaged in close encounter with a dragon. The portion of the figure found is in splendid condition, every link in the armour being intact. There is little doubt that it is an effigy of one of the Bruces—perhaps, it is suggested, Peter de Brus, who was a Crusader—but how it came to be in the spot where it was found is a question which opens a field for conjecture. It may have been intended for Guisborough Abbey, which is not far off. The *Sphere* has had not only pictures of the Roman forum in its recent flooded condition, but also (in its issue of December 29) a number of illustrations of the various antiquities brought to light in the course of the excavations near the Palatine Hill, including the Fountain and Sanctuary of Juturna, and the statue of Apollo, of archaic Greek design and of Greek make, which was found in the Sanctuary. The *Illustrated London News* of a week earlier had a fine page drawing of one of the beautiful, splendidly preserved wall-paintings recently discovered in the course of the excavations at Bosco Reale. How the drawing was made is a mystery. "I cannot," says the artist, M. Amato, "reveal the means by which I succeeded in procuring pictures of the mural paintings, and I regret not having been able to photograph one with very interesting figures. I saw one representing a gladiator listening to a woman playing the tibia, while a little Cupid is standing behind her with his head stretched forward in a listening attitude." The frescoes discovered represent houses with several storeys, and views in perspective, which show, although the perspective is by no means perfect, that the painters were artists of considerable ability.

While on the subject of periodicals and archæology, we may note that the December and January numbers of the *Sunday at Home*—a magazine not usually suspected of antiquarian proclivities—contained an interesting paper, well and lavishly illustrated, on "The Scarabs" of ancient Egypt, by Mr. John Ward, F.S.A.

The delegates of the Clarendon Press will publish in the autumn of the present year a

facsimile, by the Collotype process, of the First Folio of Shakespeare. An absolutely correct reproduction has long been demanded by Shakespeare students. The Chatsworth copy has, by the generous permission of the Duke of Devonshire, been deposited on loan in the Bodleian Library for the purpose. Mr. Sidney Lee will contribute a brief introduction, and will give as full a list as practicable of all known copies of the First Folio, with bibliographical details. Owners of copies of the First Folio who are not already in communication with Mr. Lee are requested to communicate with him, care of the Clarendon Press, Oxford.

All visitors to the British Museum should go to the First Egyptian Room, where, cleverly reproduced in carton, may be seen in his neolithic grave the mummy which was unearthed in a prehistoric cemetery discovered some miles below Assouan, in Upper Egypt, and which was secured for this country by the energy of Dr. Wallis Budge. Some rather wild suggestions have been made as to the probable age of this mummy—one newspaper writer proposed a date between 30,000 and 50,000 B.C.—but, from the finish of the weapons and the forms of the pottery found in the tomb, it is not unreasonable to say that the body probably dates from about 6,000 B.C.

"Herr Ludwig Rosenthal," says the *Times*, "a well-known German antiquary and bookseller, writes from 16, Hildejard Strasse, Munich, to inform us that he has recently come into possession of a hitherto unknown first edition of the fifth book of Rabelais's *Gargantua and Pantagruel*, a duodecimo volume dated 1549, and printed probably at Lyons. 'What heightens the interest of the book,' Herr Rosenthal says, 'is that not only its edition, but even its text, is quite unknown, as I ascertain not only by my studies of Rabelais's complete works, but also by the assertion of Mr. Delisle and his assistant librarians. It is known that eleven years after Rabelais's death—that is in 1564—was published a fifth book of *Gargantua and Pantagruel*, but its authenticity was always doubted. This doubt is now set at rest by my hunted-up original, whose text

differs completely from the false edition of 1564.' This very interesting discovery of Herr Rosenthal's appears likely to clear up the mystery which has always surrounded the fifth book, as it has been known hitherto. It was doubted for several reasons, among the strongest being the fact that parts of it were evidently replicas or rough drafts of passages in the earlier books, and that it contained allusions manifestly later than the latest date which could be assigned for Rabelais's death. It has, however, been pretty generally accepted as being, at all

*trouvaille*, we are indebted to the courtesy of the proprietors of *Literature*.



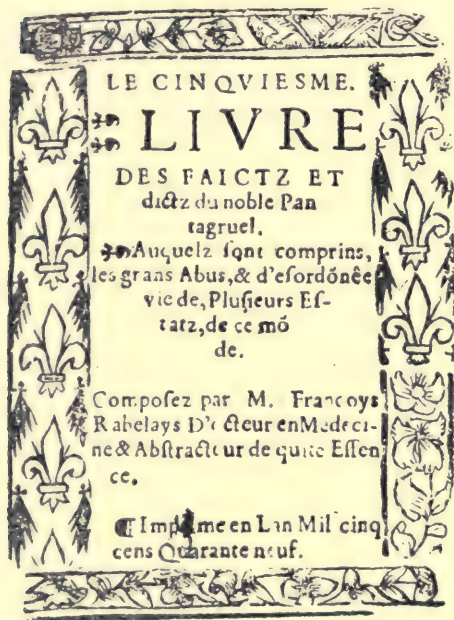
We have received a copy of the Catalogue of Engraved Portraits, Miniatures, etc., which were exhibited at a conversazione of the Thoroton Society, in the Exchange Hall, Nottingham, in December last. The Catalogue, which was compiled by Messrs. J. T. Godfrey and C. Bernard Stevenson, is a thick pamphlet of some ninety pages, and is of much more than local interest. The biographical and other notes are particularly well done, and the whole publication reflects the greatest credit upon the compilers and upon the society which organized so interesting and so valuable an exhibition.



The members of the National Photographic Record Association have presented a further collection of 366 photographs (making nearly 1,600 in all) to the British Museum, which record a great many subjects of much antiquarian and historical interest. Sir J. Benjamin Stone, M.P., sent in 100 prints taken in Warwickshire, including a series of Stratford-on-Avon, and an interesting record of collecting the "wroth money" at sunrise at Ryton-on-Dunsmore. Mr. Sulman gave a set of the old historical houses of Hornsey and Highgate, many already removed. Many especially interesting records of Irish life and antiquities were sent by Mrs. Muriel and Mr. A. Hogg, the latter sending a particularly fine series of the tumulus of New Grange, the interior views being splendid specimens of flash-light work. Other members contributed views of old London houses and ancient Sussex churches, crosses at Llantwit Major, old Bristol houses—several of which have already been pulled down—Norman capitals and misereres in Northampton churches, and a very complete set of the Easter Sepulchre at Heckington Church.



The superb collection of medals which has been deposited in the United Service Museum in Whitehall by Major-General the Hon. H. F. Eaton includes a specimen of the very rare and historic Dunbar Medal, which was struck by order of Parliament to com-



events, mostly the work of Rabelais. 'The strongest argument,' Professor Saintsbury says in his article in the *Encyclopædia Britannica*, 'and one which has never been attacked by authorities really competent to judge, is that the *griffe de l'aigle* is on the book.' If Herr Rosenthal's is the genuine version, then the other was probably put together after Rabelais's death, with additions, possibly by the *écolier de Valence*, to whom Du Verdier, the bibliographer of the seventeenth century, attributed its authorship." For the use of the above block, which shows the title-page of this most interesting



memorate Cromwell's victory near that place in 1650. The chief interest attaching to this numismatic relic is the fact, as pointed out some time ago by Mr. Speaker Gully, that the reverse contains one of the two authentic representations of the old House of Commons whilst in session in the middle of the seventeenth century. The chair is occupied by Mr. Speaker Lenthall, and Cromwell himself can be seen addressing the House from the Treasury Bench. The obverse contains a portrait of the Protector, but it is the other side which is represented in Bernini's beautiful bust of Cromwell, which was placed in the House of Commons a few sessions ago. A specimen of this medal is to be seen in the coin room of the British Museum.



We are glad to see that measures have been taken to insure the careful search for and preservation of archaeological relics during the various excavations now in progress, and to be undertaken on a large scale during the next few years, on various London sites. The London County Council offers a reward to the workman who hands over to the foreman or clerk of the works any find, provided it be "of geological or archaeological value." A bit of old St. Dunstan's, Fleet Street, has lately come to light. Mr. Arthur Hawley writes to the *Builder*: "Whilst digging a trench for the reception of electric cables in Fleet Street, the workmen have recently come across some masonry some 3 feet below the roadway, in front of the Church of St. Dunstan's in the West. This masonry is composed of granite and flint, cemented together with coarse, yellowish plaster, and, being as firm as solid rock, has had to be broken away piece by piece. It is more than probable that it forms part of what formerly were the foundations of the old Church of St. Dunstan's in the West, which is said to have stood some 30 feet to the south of the site of the present church. The date of the building of the old church is not known, but that it was in existence prior to the year 1327 is certain from the fact that Richard de Barking, Abbot of the Convent of Westminster in that year, granted the Rectory of St. Dunstan's in the West to

King Henry III. Maitland's *History of London* (1760), vol. ii., contains a plate of the old church, which shows it to have been a low-roofed building with a small tower at the north-west corner. At the south-west corner was the famous clock with the two giants standing ready to strike the hours, the work of one named Thomas Harrys, which was set up in 1671. This clock was one of the great London sights during the last century. Hutton, writing in 1708, says 'that the figures were more admired on Sundays by the populace than the most eloquent preacher in the pulpit within.'"



A dinner in commemoration of Dr. Furnivall's seventy-fifth birthday is to be held on February 4. Professor Ker will be in the chair, and will formally present to the veteran scholar and indefatigable student of our language and literature the *English Miscellany*, published in his honour. It is hoped that Dr. Furnivall's portrait, by Mr. Will Rothenstein, may also be ready for presentation on the same interesting occasion.



## The Passing of Old London.

BY J. H. SLATER.



WHEN the great fire laid nearly all London in ashes, it left here and there oases of nodding houses standing like gaunt giants looking backwards. These tottered and eventually fell, of their own accord for the most part, though some were demolished with pick and crowbar; a few were built in and so altered and plastered that they became lost in the great new city that speedily rose on the ashes of the old. Opportunity was taken of a great disaster, as the world then thought it, to build on principles more in accordance with the requirements of the age, and this was done so thoroughly that in the last days of King Charles there were, as there are now, worshippers of past times who sought, with but little encouragement, for something old

and familiar amidst so much that was brand new. Time is the parent of many ironies, among which the most noticeable is that embodied in the power which it possesses of touching so dramatically the newest things with the impress of years, that novelty becomes, as did Mephisto in the sight of Faust, "suddenly old." The *Laudator temporis acti* grafts this thought to his soul, and is in a measure comforted, yet not wholly, for he knows that time and the present are at war over all external things, and that the present must win at last. In his eyes this day the new London of the seventeenth century—or, rather, what there is left of it—is ancient enough; but then he is haunted with the suspicion, well grounded, that no part of it is safe, that any moment may witness the eruption of dust and ashes that proclaims another landmark on its way to join the rest. Turn where he may, there are not only great gaps and staring improvements realized, which, now that the ice is broken, so to speak, could be borne with; but worse far, doomed looks, the harbingers of much to come.

These hauntings are so purely sentimental, ephemeral even, that they cannot stay the displacement of a brick or stone for a single hour, yet certain temperaments are ruled by them as though they were realities endowed with the power of checking the flowing tide of change—the tide that never ebbs.

It may be pleasant to reflect that when the great fire had done its best or worst, a few plague dens escaped the almost universal ruin. The western end of Fleet Street stood intact, as did Butcher Row and Shire Lane (where spirit-obsessed Ashmole lived), the labyrinth of courts and alleys by Clement's Inn, the Inn itself, and Clare Market, the two narrow thoroughfares called Holywell and Wych Streets, and malodorous Drury Lane. The Temple was saved, too, perhaps by the students, who, though deploring the waste, manfully broached great butts of ale and drenched the eastern blocks that had many a time outflanked Whitefriars and its turbulent crew of bully-rooks, driven out, though only for a time, by belching smoke and flame. All this may be very pleasant to remember, but it is only a dream after all.

There is nothing left of all Whitefriars except Hanging Sword Alley, the scene of Hogarth's "Blood Bowl House"; the Law Courts have swept whole acres into oblivion; Fleet Street is practically rebuilt; and Clare Market, from an antiquarian point of view, is beneath contempt. Justice Shallow would hasten away from Clement's Inn, and Drury Lane has recently been swept and garnished so thoroughly that Tom and Jerry would give it a wide berth, even at two in the morning. Only Holywell Street and Wych Street now remain to show what London once was like. These constitute, actually and in fact, the only collections of street houses, as distinct from isolated structures, in all London that have defied both time and fire through the centuries. The *Laudator* groans, for he knows well that they are tottering to their fall, and will speedily, within a few months at the most, be swept aside for the benefit of practical mortals who covet a broad highway from Holborn to the Strand.

In far-off times the road from London proper divided at the church of "St. Clement of the Danes," one branch leading westward to the village of Charing, and the other, under the name of the "Via de Aldwych," to fields now occupied by Drury Lane, and eventually to Holborn, where rich merchants had their suburban seats. This "Via de Aldwych," or Wych Street, as we now call it, was, as early as the reign of Henry V., a centre of activity without the city gates. A "great inn" stood there at that time, known as the Angel, where in after days Bishop Hooper lodged before setting out on his journey to Gloucester and death. Years after Guy Fawkes and his confederates—Catesby, Winter, and the rest—met there to plot and plan the restoration of society; and, later still, the ill-fated Monmouth staked his all upon the throne and lost. The Angel and the coffee-house in its quadrangular courtyard, the scene of these and other historical events, were only pulled down in 1853. New Inn, the quaint collection of houses still existing on the north side of Wych Street, but, like it, doomed to destruction shortly, was once the abode of Sir Thomas More, who in the decline of life, when shorn of everything except his head, and that unsafe, sighed as he recalled the



New Inn fare and the happy days when dangerous success was far beyond his grasp. Even in these early days of the twentieth century the watchman calls out the hours of the night, and the porter shouts "Mangez! mangez!" when the feast is ready. Lyon's Inn, which could be entered either from Wych Street or Holywell Street, was demolished in 1863 to make way for an ambitious hotel which failed, and in its turn made room for the Globe Theatre.

Historically speaking, Wych Street is far more celebrated than Holywell Street, for, as stated, it was a main thoroughfare, at one time of at least equal importance with the Strand. Holywell Street is, however, much better known; in fact, everybody knows "Bookseller's Row," though it has only been called by that name during the last forty years. In the time of Strype "divers salesmen and piece-brokers" kept shop there, then came a succession of silk mercers, who in their turn gave place to dealers in old clothes, so quick to do trade that a man might be stripped almost at one end of the street and be able to buy his own back, neatly brushed and ironed, at the other. Finally came the booksellers, ignorant to a degree at one time, now astute enough, whose stock has attracted literary giants, chief among whom tower Dr. Johnson, Goldsmith, and Macaulay. The well of holy St. Clement, after which the thoroughfare takes its name, was once in great repute as a sure healer of all skin diseases. It is there yet somewhere, no doubt, probably underneath the quaint, topsy-turvy Rising Sun, of which more later. At any rate, there is a well in the basement, though, if it be the true well, its virtue has departed. At the extreme west end of Holywell Street, under the shadow of St. Mary's Church, the maypole used to be set up; on the restoration of Charles II. the people danced round it in their joy, and a few years afterwards Robert Percival, a noted duellist and bully, was found dead at its foot, worsted in the gray of the morning by some better duellist unknown, but who, it was shrewdly suspected, was none other than that gay Lothario, Beau Fielding. The beau denied the impeachment to his dying day, though had he done so with his last breath it would have made matters no more sure. The

original maypole, by the way, is said to have been set up by a blacksmith named Clarges. He lived in Holywell Street, where his daughter, "Dirty Nan," was thoroughly at home. She paddled in the gutters, rolled in the mud, and finally married the Duke of Albemarle. And here, too, lived Ray, a staymaker, under the sign of the "seven stars," whose daughter became an actress of great repute. Miss Ray, after playing in "Love in a Village" at Covent Garden Theatre, was murdered in the open street and saw the well of St. Clement no more. Wenceslaus Hollar was another noted inhabitant. This clever draughtsman worked for the booksellers at the rate of fourpence an hour by the glass, and was so scrupulously honest and methodical in all he did that he was wont to prevent the sand from running even when talking to his employer on his own business matters. This was in 1670 and succeeding years, during which he lived—or, rather, starved—in a garret just outside the back-door of St. Clement's. Here he died, poor but honest to the last; one of the best of etchers.

As a rule stories of old localities, such as this, are the longer lived as they are the more ghastly, criminal, or mysterious. Vice, if it be pronounced enough, makes a greater impression than virtue. The memory of evil deeds dies hard. It is related that one stormy evening seventy years ago a man carrying a black bag set out from Portugal Street to walk to Somerset House. He entered Wych Street by mistake or design, and disappeared from that time forth as though into a grave. There was money in the bag, and so Bow Street sent its runners to picket and search all the houses round about. This journey in the dark, of perhaps five hundred yards, was too tortuous for any man, old or young, who carried gold in a bag, and what became of this one and his treasure is a question that no one could now solve. He is a ghost; that at least is a certainty, and the local gossips say that a shadow walks along Wych Street with hurried steps, bag still in hand, on squally nights when the wind rushes up the river as through a funnel and sweeps the streets far and wide. This is the ghost of Wych Street, which, though it has been spoken to, has never yet replied nor turned its head. It is believed

in by many, and why not? It is recorded that Dr. Johnson pinned his faith to the ghost of Cock Lane, which no one ever saw, and that even the practical iron-hearted Bismark saluted the White Lady of the Hapsburgs once at least. There are, or should be, many ghosts in the Via de Aldwych, leaving out of account such antique wraiths as that of Harold Harefoot, whose body was dragged from the Thames and buried in the Church of St. Clement of the Danes. Perhaps Jack Sheppard haunts its pavement still, and looks in occasionally through the open door of one of the houses in the squalid little court on the north side where Wood, the carpenter, worked well enough. It was in that house that the future desperado idled away his time and studied the road to Tyburn, not superficially like many thieves, but inch by inch, growing rapidly old in iniquity before he was eighteen, as the Newgate Calendar testifies. Jack Sheppard is, whatever may be said to the contrary, the most notorious figure of which Wych Street can boast. Ainsworth, who was nothing if not realistic, traversed this one-time nursery of thieves in company with George Cruikshank, and tracked the robber through the mazes in which he delighted to wander, from the old White Lion, pulled down twenty years ago, to the quaint Rising Sun, which yet stands. This Rising Sun is at the extreme end of Wych Street, just opposite the entrance of Clement's Inn. Sheppard was difficult to meet with when wanted, but Wild and his crew trapped him there. Some searched the house while the rest hid themselves beneath the over-hanging windows, and presently the quarry dropped into their arms, "wanted" badly for many things.

No one who saw Wych Street to-day for the first time without knowing anything of its history would imagine that it could ever have been a particularly safe place to hide in. It looks bare and honest enough now, and doubtless is so, but in the old days it harboured extensive rookeries with astonishing exits and entrances, so that it was possible to traverse the whole length of the street without once treading the pavement. A tunnel led to a tavern in the Strand, known as the Five Bells, and more than one subterranean passage conducted cornered male-

factors to Clare Market, where a perfect maze of courts and alleys afforded safety for the time being. A prisoner who had the good fortune to wriggle out of the hands of the runners would, if he happened to be in the neighbourhood and could do so without being cut off, make instantly for Wych Street and freedom. The denizens of Alsatia used to oscillate like pendulums between the two havens of refuge. Debtors pursued by sheriff's officers, with the fear of a Carey Street sponging-house before their eyes, knew they would be safe in Wych Street, for no bailiff would willingly be seen within a hundred or more yards of its gloomy entrances. It is something to know that there was once such a sanctuary for poverty and distress, where all who were at outs with the world or the law might rest more or less in peace till the rewards for their apprehension grew sufficiently large to be remunerative. And poverty, deep and unutterable, lurked there without either mitigation or hope. Otway—whom Goldsmith considered the greatest genius England had ever produced in tragedy, Shakespeare alone excepted—the miserable author of *Venice Preserved*, died in Wych Street, choked, so it was whispered, by a crust picked out of the gutter, the very thieves and harlots pitying. We have long since changed all this. Palatial workhouses claim the modern genius who, for whatever reason, has been completely defeated in the world's arena, and hug him so tightly that he, at least, sighs for the freedom that Otway never lost. The *Spoliarium*, however named, has in every age harboured best as well as worst.

These are mere thoughts. Meanwhile the wrecker is at work laying the ghosts of men and things, and when his task is finished a new thoroughfare will be added to London's boundless store. A year or two hence the stranger will ask for Holywell Street or Wych Street, and be shown an open space. In fifty years the site will be uncertain, or only partly defined to all but the very few; in a century it may be guessed at merely. And those who have walked the vanished streets, what of them? Some will be remembered for the things they did, others by name. The vast majority—nearly all—will, we may be sure, belong to that great company classed by the



Preacher as "some there be which have no memorial, who are perished as though they had never been, and are become as though they had never been born, and their children after them."



## The Liturgical Fan.

BY DOM. H. PHILIBERT FEASEY, O.S.B.

**T**HE fan or flabellum (*alara, esmou-choir, flabrum, muscatorium, ripidion, ventilabrum*) was anciently in the West, and down to the present day in the East, employed to drive away flies, gnats, and similar insects, from the consecrated elements during the Divine Liturgy, and for cooling the celebrant.

It was usually made of feathers, frequently those of the peacock,\* of palm fibre, linen tissue, or metal plates to which bells were suspended.† In Armenia it resembled a banner; in France it was wrought with silver, gold, silk, and pearls; in England its material was silk, vellum, feathers, or silver, with figures in enamel, and its shaft of ivory. Part of such a handle of a fan is one of the most beautiful and rare of the objects preserved in the Museum at South Kensington. It is probably one-half only of a handle; but in the British Museum is another half-handle, so nearly alike that both are conjectured to belong to the same instrument.

A rubric in the Liturgy of St. Clement provides that these fans should be made of thin vellum, fine linen, or peacock's feathers, but the Eastern Church at an early date used fans of thin plates of precious metals. In Georgia an ancient fresco in the church of Trekresi shows such early use of such metallic fans—two angels, attendant upon the ministers engaged in distributing the Holy Sacrament, are represented as holding such long-handled flabella.

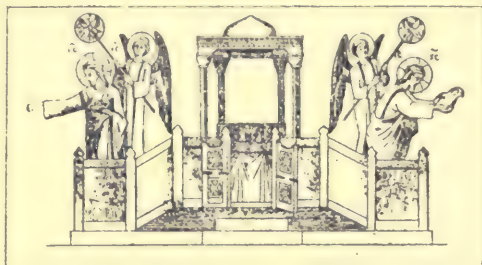
That this liturgical instrument should appear in English mediæval inventories is an

\* The peacock was an early Christian symbol.

† In East Syria the monks manufactured the fan.

incidental proof of the Eastern origin of our Christianity. In the East it would be a very necessary item in the ritual of the Eucharist, but in the more Northern and colder countries the use of such an ornament would necessarily be much restricted.

Attached to the altar of All Hallows, Salve or Lady Chapel, in Salisbury Cathedral, (dedicated September 28, 1225), was such "a liturgical fan" (flabellum). The inventory of 1314 mentions "ij flabella de serico et pergameno." In 1298 the Church of St. Faith under St. Paul's had a fan of peacock's feathers, "unum muscatorium de pennis pavonum." An inventory of the property of Robert Bilton, Bishop of Exeter (1330), contains "flabellum de serico," and sixteen years later (1346) Bishop Hanno gave to a chantry in Rochester Cathedral "unum flabellum de serico cum virga eburnea." John Newton, the treasurer of the minster



ANCIENT FRESCO IN THE CHURCH OF TREKRESI, GEORGIA.

at York, gave to that church, about the year 1400, a splendid fan, "manubrium flabelli argenteum deauratum, ex dono Joh. Newton, cum ymagine episcopi in fine enameled, pond' v. unc," which was still in the treasury when it was sacked by the Commissioners of King Edward VI.

It is not improbable that fans were used at Mass in England even in parochial and country churches until a late period. The Walberswick (Suffolk) Churchwardens' Accounts for the year 1493 have an entry of "a bessume of pekok's fethers" being bought that year for "ivd." Bishop Hall, in his *Satires*, censures the acolytes' use of a fan of peacock's feathers. Before the sixteenth century it seems to have dropped out of use

in the churches of England and France, practically when Communion in one kind only came to be given in the fourteenth century; but plenty of evidence exists of its common adoption in the twelfth and thirteenth centuries.

A very curious flabellum, supposed to be of ninth-century date, was preserved at Paris in the collection of M. Carraud, having previously been long preserved in the Abbey of Tournus, south of Chalons. It has been

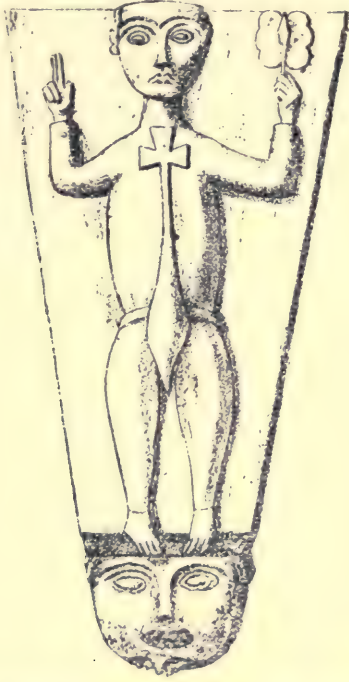


FIGURE WITH FAN ON A SLAB IN THE CHURCH OF ST. MARY, ENVILLE, STAFFS.

described by Du Sommerard. The fan called that of Queen Theodolinda, of purple vellum with ivory handle, given by her to the Cathedral of Monza, is still preserved there. Other specimens are mentioned by writers as existing in the last century, and mention of others is to be found in the inventories of churches and monasteries, *e.g.*, in one of Amiens, *c.* 1300: "flabellum factum de serico et auro ad repellendas muscas." An inventory of the Sainte Chapelle at Paris, 1363, gives:

"Item, duo flabella, vulgariter nuncupata muscalia, ornata perlis."\*

As the fan was generally used by the deacon, it became one of the emblems of the diaconate. It is delivered to the deacon at his ordination in several Oriental ordinals, such as those of the Greek, the Maronite, and Jacobite Churches.

The Divine Liturgy of St. Clement, which is assigned to an early period (third century), after directing the deacons to bring the gifts to the Bishop at the altar, and the priests to stand on his right hand and left, adds: "Let two of the deacons on each side of the altar hold a fan made up of thin membranes or peacock's feathers, or fine cloth, and let them silently drive away flies and gnats, that they may not fall into the cups."† It is likewise mentioned in the Liturgies of St. Chrysostom and St. Basil. St. Athanasius is recorded to have used it. In the West (where its use was not restricted to deacons) it was in use in the time of Pope Agapetus (535); at St. Benignus, Dijon; in the Dominican rite; by Hildebert, Bishop of Tours; in the Constitutions of Clugny; and at Salisbury, as before mentioned, in 1214.

In the fourth century the deacons, standing at the horns of the altar, used the long brush of peacock's feathers, which symbolized the many-eyed cherubim and circumspection (Rev. iv. 6-8); and the waving off the annoyance of insects represented the banishment of distracting thoughts and the concentration of all looks upon the altar. The waving St. Germanus, Patriarch of Constantinople, informs us did not commence until after the Lord's Prayer had been said. Illuminations in two of the MSS. in the Public Library at Rouen show us the method of waving, one representing the deacon raising the flabellum, a circular fan with a long handle, over the head of the priest; in the other the deacon is seen in the act of waving the fan, holding it by a short handle, over the head of a Bishop who is elevating the Host.

\* A miniature in an antiphonaire of the second half of the thirteenth century (Bibliothèque de la Ville, MS. 2, Archives Départementales, Limoges) shows a priest at the altar, and a clerk standing behind waving the flabellum.

† Translation of the *Primitive Liturgies*, Neale and Littledale, p. 76.



"While angelic hosts enter with us," says Germanus, in treating of the Great Entrance in the Holy Liturgy,\* "and Incorporeal Bands, and while orders of immaterial Beings precede and sing hymns and keep guard before the great King Christ as He advances to the mystic sacrifice and is borne by material hands——." This is what the fans also signify, which the deacons at this entrance wave over the precious gifts, forasmuch as these, too, are an emblem of the cherubim standing by in fear and trembling. The Patriarch Photius

the six-winged, because the cherubim\* were painted or carved upon these flabella, or else formed the upper part of the staff. They sometimes bore the words, "Holy, holy, holy," or some other sacred inscription.

As a memorial of ancient usage, huge fans of peacock's feathers are still carried by two Chamberlains at the side of the Pope in processions on Easter Day, and large golden discs with long handles, bearing effigies of cherubim, before the Russian Metropolitan. In these cases they are borne as a mark of superior dignity, in the same sense as the fly-flappers which invariably accompany the Assyrian Kings in the ancient sculptures.



AN OLD FLABELLUM OF SILVER REPOUSSÉ WORK,  
USED IN A COPTIC CHURCH, EGYPT.

also describes† how "on either side of the ministers of the holy rites they [the acolytes] carry the symbols of the six winged seraphs, and wave over the awful elements outspread fans made of feathers." Dionysius calls them "wings," and the Greeks the hexapterige,

\* Bromage, *The Holy Catechism of Nicholas Bulgavis*, pp. 151, 152.

† Bk. vi., ch. xxv.



### The British Section of Antonine's Itinerary.

BY THE REV. CANON RAVEN, D.D., F.S.A.

#### III.

**T**O estimate the importance of this route, formidable of itself as to length, we must regard the words with which our section of the Itinerary begins: "A Gessoriacum de Galliis Ritupis in portu Britanniarum stadia numero CCCCL." The direct distance seems about forty of our miles.

The Second Iter, then, terminating on the coast at *Ritupie*,† forms the main artery connecting Rome with the most distant of her British stations. The light from the pharos here would be visible at Gessoriacum, or Boulogne, the present name being clearly shown in Peutinger's Tabula by the words "quod nunc Bononia," conveying to me the idea that some Italian named it after his own Bologna, called Bononia in the Itinerary. Thence, by the road of M. Vipsanius Agrippa, through *Durocortorum* (Rheims), there would

\* Exod. xxv. 18; Num. vii. 89; Isa. vi. 2.

† Or whatever the form of the nominative may be. Juvenal, in the well-known passage (Sat. IV., 141), uses the adjective *Rutupinus*.

be a comparatively easy course to the great cities of the South of France. The foundations of the Richborough pharos are amongst the notable things of that camp, but the sister tower of Boulogne, bearing by tradition Caligula's name, fell in 1644.

The sum of the mileages amounts to 498 miles, whereas the total given is 481. I dare not adjudicate between these figures, and will content myself with quoting them from the text :

Item a vallo ad portum Ritupis	mpm. cccclxxxi.
A Blato Bulgio Castra exploratorum .. .. .	mpm. xii.
Luguvallo .. .. .	mpm. xii.
Voreda .. .. .	mpm. xiii.
Brovonacis .. .. .	mpm. xiii.
Verteris .. .. .	mpm. xiii.
Lavatri .. .. .	mpm. xiii.
Cataractone .. .. .	mpm. xvi.
Isurium .. .. .	mpm. xxiii.
Eburacum .. .. .	mpm. xvii.
Calcaria .. .. .	mpm. viii.
Cambodunum .. .. .	mpm. xx.
Mamucio .. .. .	mpm. xviii.
Condate .. .. .	mpm. xviii.
Deva leg. xx. vict. .. .. .	mpm. xx.
Bovio .. .. .	mpm. x.
Mediolano .. .. .	mpm. xx.
Rutunio .. .. .	mpm. xii.
Urioconio .. .. .	mpm. xi.
Uxacona .. .. .	mpm. xi.
Pennocrucio .. .. .	mpm. xii.
Etoceto .. .. .	mpm. xii.
Manduesedo .. .. .	mpm. xvi.
Venonis .. .. .	mpm. xii.
Bannaventa .. .. .	mpm. xvii.
Lactodoro .. .. .	mpm. xii.
Magiovento .. .. .	mpm. xvii.
Durocobrivis .. .. .	mpm. xii.
Verolamio .. .. .	mpm. xii.
Sulloniacis .. .. .	mpm. viii.
Londinio .. .. .	mpm. xii.
Noviomago .. .. .	mpm. x.
Vagniacis .. .. .	mpm. xviii.
Durobrivis .. .. .	mpm. viii.
Durolevo .. .. .	mpm. xiii.
Duroverno .. .. .	mpm. xii.
Ad portum Ritupis .. .. .	mpm. xiii.

Mannert's suggestion, which would increase the discrepancy of which we are treating, is that a twenty-mile stage has fallen out between *Calcaria* and *Cambodunum*, but the distance between the two in a straight line is not much more than this. Should the total (481) be wrong, there may have been a transcriber's error in omitting x. or xx. ; but should the stages be wrong, they cannot be

corrected by their versions in Iter V., which aggravate the difficulty by bringing up the added figures to 500 miles.

It seems strange that in Antonine's Itinerary there is no road connecting Westmoreland with Lancashire. The deflection to York must have added thirty or forty miles to the length of this route, thus bringing it up to nearly 500 miles.

According to Mannert, who is followed by the lamented Chancellor Ferguson, *Blatum Bulgium* is Middleby in Dumfriesshire, our only station in Scotland. Thence, according to the same authority, we go to Netherby, *Castra Exploratorum*, a suggestive name. A body of explorators was stationed at *Portus Adurni*, the mouth of the Sussex Adur, as we find in the *Notitia Imperii*. The word frequently occurs in Cæsar, and seems equivalent to *speculator* (*cf.* St. Mark, vi. 27), a scout.

*Luguvallo* is, of course, Carlisle, rich in remains found *in situ* and preserved in the museum, though no trace of wall has been found. Taking up the Ferguson scheme, *Voreda* is Old Penrith; *Brovonaci*, Brougham; *Verteri*, Brough-under-Stanmore, which is also Camden's choice. In this last Mannert follows Camden, agreeing, too, with Ferguson as to *Voreda*. The camp called Whelp Castle is Reynolds's *Voreda*, but Mannert's *Brovonaci*. In the tenth route, I think, we shall find an identification for Whelp Castle.

Passing now into Yorkshire, we come to *Lavatri*, which is Barnard Castle, according to Lapie, but Bowes according to Mannert. The latter, however, is too near to *Verteri* to suit the mileage.

At the next *mansio*, *Cataracto*, we find ourselves on the First Iter as far as York, the lengths of the stages being identical in both records. The road is said to cross the Nidd at Millby, a little below Aldborough, *Isurium*. At York the parting comes, and we work south-westerly for Manchester over a picturesque district, mainly moorland, for forty-seven Roman miles.

A short journey (nine miles) brings us to Tadcaster, the *Calcaria* of Camden and Reynolds. Gibson, however, gives strong reasons for Newton Kyme, with a crossing higher up the Wharfe. He quotes a MS. of



Dodsworth in the possession of Mr. Thoresby, of Leeds, also Dr. Johnston and Mr. Henry Fairfax, of whom the latter had a coin found near St. Helen's Ford, inscribed DOMITIANVS CALCARAVCI, with the Emperor on horseback and COS VI on the reverse, and many others, locally called Langborrow pennies. Here or hereabouts may be found the junction of this great road with Iter V.

*Cambodunum*, which Bede\* calls *Campodunum*, is taken by most writers to be Castle Hill at Almondbury, near Huddersfield. At this place Bede tells us that Paulinus built a church.

*Mamucium* is the provoking form in which Manchester appears in this place, only one MS. condescending to give us even *Manutium*. For the version *Mancunium* and the daylight which it brings we are indebted to Iter X. It must be conceded that the distance between Almondbury and Manchester is all too long for the recorded eighteen Roman miles. The proverbial crow could not manage it, and the roughness of the country would necessitate deflections. Perhaps the discrepancy between the grand total and the sum of the stages is due partly or wholly to this stage. I am inclined to refer to Iter II. that truly remarkable piece of paved road between Littleborough and Rishworth on the Yorkshire border. On the moor, between these two places, the road gives more and more evidence of itself as one journeys uphill till nearly at the top the entire width of 16 feet is exposed. Down the middle runs a kind of trough, hollowed out of millstone grit, apparently not for carrying off water, for the surfaces of the pavement run to the outward edges. A credible theory, that it served for lowering military impedimenta, is strengthened by the fact that it is crossed in several places by unworn stones joining the two sections of the pavement. Thus, the baggage would not be allowed to acquire undue velocity in its downward course.

Much may be said about Manchester, but the scope of our paper only allows us to take our readers to Knott Mill, where a grand piece of Roman wall may be viewed, constructed of red sandstone with the usual cement. The site is at the junction of the

Medlock and Irwell. When Camden wrote his *Britannia* the place was called Alparc or Aldport, "nigh y<sup>e</sup> w<sup>ch</sup> we call Knot Milne." He describes the outline of an ancient fortress called Mancastle or Mamcastle, mentions the discovery of Roman coins and highly important inscriptions, which are recorded with his usual care, and have been reproduced by later antiquaries.

From Manchester, with one intervening station, *Condate*, whatever grammatical case it may represent, which Thompson Watkin identifies with Kinderton, the road takes us to the camp on the Dee, *Deva*, which seems to divide with Colchester the claim to be the headquarters of the Twentieth Legion. The sepulchral stone at the latter place to the memory of M. Favonius, a centurion of this legion, though not so forcible as the words, "leg. xx. victrix," attached to Chester in the Itinerary, still shows not only the connection of the legion with the town of Boadicea, but accounts for the *Via Devana*, a designation certainly of later days, but, nevertheless, marking out a road—post-Itinerary indeed, but clearly Roman—running by Bartlow and the Gogmagogs to Cambridge, there joining Iter V. as far as *Durolopons*, Godmanchester, where I lose it.

Reluctantly quitting Chester, we find the next station, named *Bovium*, a subject of controversy. According to Camden and William Burton it is Banchor, but Thompson Watkin has a preference for the vicinity of Beeston Crag. The balance of evidence seems to incline for the older authority, Burton's detail being remarkably full. Hence to *Mediolanum* the distance is twenty miles, according to the present route. This name suggests Italy, and possibly originates in home recollections. Compare the little river Nar in Norfolk with "Sulfurea Nar albus aqua" (Virg., *Æn.*, VII. 517). Chesterton is generally regarded as *Mediolanum*, and here we touch Iter X., probably a later road than that with which we are dealing, for it goes from *Mediolanum* to *Condate* by one stage of nineteen miles, a great improvement on the fifty caused by the deflection by *Bovium* and *Deva*. *Rutunium* is etymologically connected with the river Roden, to the south of Wem. Eleven more miles, and we reach a great city, *Uriconium*, the noted Wroxeter, which

is said to be on the equally noted, though less recorded, Watling Street. Here it must be said, with much regret, that in the absence of information about these roads, which are just named by Henry of Huntingdon, any reference to them, here or elsewhere, must be taken *cum grano, vel potius cum modio, salis*. Once more, we must not linger at Wroxeter.

*Uxacona* is to be found at Oconyate, say Camden, Reynolds, and Gale. The distance from Wroxeter in the Itinerary is eleven miles. *Pennocrucium*, hardly altered in the modern Penkridge, where the Roman name suggests the meeting of cross-roads, and *Etocetum*, Wall, just south of Lichfield, bring us into the present county of Warwick, to *Manduesedum*, or Mancetter. In this name the *esed* appears to demand notice. It is surely suggestive that the root of the British name for a chariot should thus be seen on what must have been a great British main road, and about the middle of the country. The suggestion to my mind is that this was a great centre for chariot-building, chariot-mending, and all the etceteras of the wheelwright's craft. The *Man*, as at *Mancunium*, apparently indicates some great stone. In the latter instance, perhaps, the great stone at Stretford shows the remains of that which has given the name to the modern vast manufacturing city. Some local antiquary may tell us whether in the Warwickshire instance any record or tradition of a great stone survives.

At *Venoni*, perhaps a form preferable to *Venones* (Camden's and Mannert's Cleycester or High Cross), was the most important *crucio* in the Midlands, the Sixth Route going off for Lincoln, as we shall see, and the Foss Way, which is not in the Itinerary, for the south-west by Cirencester (the *Durocornovium* of Iter XIII.), Stretton-on-Dunsmore, Stretton-super-Foss, etc. Seventeen miles intervene between this cross-road and *Bannaventa*, which Lapie, Reynolds, and Mannert place at Daventry. Then come *Lactodorum*, Towcester; *Magiovinum*, hard by Fenny Stratford; *Durocibriva*, Dunstable; *Verolanium*, St. Albans; *Sulloniaci*, the Brockley Hill of Camden and William Burton; and *Londinium*. On leaving London, we make a détour due south to *Noviomagus* (Nœomagus,

Ptol.), near Croydon. At this point the road goes off at right angles eastward to *Durobriva*, Rochester, with one intervening station, *Vagniaci*,\* which I should be inclined to place at Ash, near Kingsdown. From Rochester a stage of thirteen miles brings the traveller to *Durolevum*, a little short of Faversham. Then comes *Durovernum*, Canterbury, whence by Wingham we pass to *Ritupie*, Richborough.

Of these East Kent stations, the only one about which any question arises is *Durolevum*. Camden, adopting the form *Durolenum*, unknown to the MSS., and going for etymology, after his wont, carries the station to Lenham, much out of the natural course and unmarked by Roman discoveries. His annotator, Bishop Gibson, discusses the situation at length, and decides for Bapchild. Of later authorities, Mannert and Vine (*Cæsar in Kent*, p. 222) are of the same opinion, while Lapie adheres to Camden, and Reynolds to Somner and William Burton, who contradict the mileage by regarding Newington as *Durolevum*, Newington being at least twice as far from Canterbury as from Rochester. Gibson's remarks are well worth reading. He considers the coach-road from Rochester to Canterbury to be on the lines of the great route of which we are treating. The names of Moor Street, Key Street, and Green Street on the road are to be noted. At Wingham the track seems to be lost. My nephew, Mr. Roger A. Raven, of Hertford College, Oxford, tells me that he has unsuccessfully attempted to connect Cop Street and Cooper Street with straight bits of road between Canterbury and Richborough.

Thus we part from the longest and most important of all routes in the Itinerary, child, doubtless, of a great British track, and parent of Watling Street.

\* "Quod nomen hoc tempore habet penitus ignoro" (Edward Llwyd).





## England's Oldest Handicrafts.

BY ISABEL SUART ROBSON.

### THE POTTER'S CRAFT.

(Concluded from p. 12.)



EDGWOOD always considered his copy of the famous Barberine or Portland Vase as the masterpiece of his whole labours. This vase, reputed to be the finest work of the kind made by the ancient Greeks, is now in the British Museum, with one of Wedgwood's copies beside it, and few but experts could decide which was "home-made" and which "came hither from afar." The real Barberine was found deposited in a marble urn within a sepulchral monument, about two and a half miles from Romæ, and is the veritable urn in which were placed the ashes of the Emperor Alexander Severus and his mother Julia Mammæa. About 1623 it came into the possession of the Barberine family, who, desiring a century later to raise money, sold it to an antiquary, who in turn disposed of it to Sir William Hamilton for £1,000. It afterwards came into the possession of the Duke of Portland, through whose generosity Wedgwood was allowed to borrow the treasure for three years, in order to copy it. After incredible labour and many unsuccessful attempts this was done and fifty copies produced. One copy stands beside the original in the British Museum, not, says Dean Church, "a really accurate or delicate translation, but a masterpiece of potting, of firing, and of every excellence of workmanship." Fifty guineas was charged for each vase, a sum which fell far short of the actual outlay, and, as Wedgwood often predicted, these with other specimens of his work greatly increased in value after his death. One vase was sold at an art sale for 127 guineas, whilst in 1892 another which was sold at Christie's realized 205 guineas.

The immense success of Wedgwood's labour greatly increased the population of Burslem. He had been largely instrumental in improving the sanitary condition and the roads of the district. Workmen flocked there to seek employment in his works, and artists and designers made their home in

the district. He had amassed a fortune, and it seemed to him the wisest and best thing to use it to provide accommodation for this overflowing population, and to develop his business. He therefore purchased an estate about two miles from Burslem, upon which he erected a factory, a village for his employés, and a fine mansion for his own use. To this little settlement he gave the fanciful name Etruria, after the beautiful home of his favourite Etruscan ware.

The Wedgwood works at Etruria have passed into the hands of his great-grandsons—Godfrey, Clement, and Lawrence Wedgwood, and, though carrying on with excellent results the traditions of their fathers, fictile art has developed so remarkably that they cannot be said to hold the distinctive position among Staffordshire potters held by the celebrated "Queen's Potter."

When Josiah Wedgwood died, he left behind him an industry very ably supported. In Staffordshire the names of John Turner, William Adams, Mason, Davenport, Spode, Copeland, and Minton were well known as most skilful potters, whilst in other parts of the country work was being produced of excellent design and "potting." The eighteenth century had seen an immense growth in ceramic art; new potteries had sprung up, and old ones received new life and vigour. At Bow a porcelain manufactory had been opened in 1730; in 1750 "Crown Derby" came into existence, followed a year later by the celebrated "Royal Worcester," and in 1772 by British ware and the delicate white china of Coalport.

It is thought by some that Dwight either established the Chelsea works, or that he gave up the making of porcelain towards the end of his career, and some other potter continued the work there. By whom the manufactory was actually carried on in its earliest days we have no authentic information, but in 1745 its products had acquired a high Continental as well as home celebrity. George II. gave the establishment his royal support, and did a great deal to insure its success. Among acts of practical assistance he imported materials, models, and workmen from Saxony, in order that Chelsea might "successfully rival the productions of Sèvres and Dresden." Royal favour, of course, procured the

patronage of other prominent personages, and some, notably the Duke of Cumberland, allowed large sums of money annually for its support and furtherance. The earliest examples of Chelsea ware were white with blue patterns, after the Delft style; but Oriental designs soon began to be used in various colours; and later the articles made in Chelsea came to rival in potting, colouring, and glazing the best ware of Germany. Good artists were employed as painters, and the most prominent men—among others Bacon and Nollekens—were modellers for the establishment, producing figures, flowers, and especially insects, which were of the highest type of beauty. In 1769 the Chelsea manufactory was purchased by Mr. William Duesbury, the proprietor of the famous Derby China Works; and for some years he carried on the two establishments conjointly, eventually, however, pulling down the Chelsea buildings, removing all that was useful to Derby, and totally putting an end to the manufacture of "Chelsea china." It has been said that the excellence of the Derby works dates from the time Mr. Duesbury imported Chelsea workmen and Chelsea models. This is, however, a great and grave error. The Derby works had risen to such eminence as to more than rival Chelsea, and enable their successful owner to purchase the London establishment, as he also did that of Bow in 1775.

Derby was one of the first towns to produce porcelain, and the first to make biscuit china, a fact which, when taken in connection with its being the birthplace of the silk manufacture, the place where the first cotton-mill was erected, and where Strutt invented his famous ribbed-stock machine, seems to afford good ground for the pride of its people in their town. Derby has always seemed able to carry forward with astonishing success the manufactures which it has begun. Bray, writing in 1777, twenty-seven years after the Derby china works were started, says, "Under the care of Mr. Duesbury this manufacture is an honour to the county." Three generations of this notable family have fostered and extended the industry, with results that are universally known. In 1791 about seventy persons only found employment at the works, and doubtless a

large proportion of these did decorative work for royalty and highborn personages of the day. Upon the sale-sheets appear the names of the King, the Queen, the Duchess of Devonshire, William Pitt, the Duke of Northumberland, and, indeed, almost every title in the peerage. Several ladies of distinction painted groups of flowers or pictures upon porcelain, and sent them to Mr. Duesbury to be fired and finished for their own use. Lord Lonsdale in 1790 had twenty-four plates painted with landscapes in Cumberland taken from his own sketches, and many other noblemen followed his example. Altogether the close of the eighteenth century was a golden age for potters, and the Derby works were the most successful, the best conducted, and the most fashionable of the kind in the kingdom. When the third Duesbury went out of the business and was succeeded by Mr. Bloor, a period of decadence set in. It had always been the custom of the Duesburys, worthily proud of their reputation and the perfect quality of their work, to allow none but perfect articles to go out of the manufactory. All goods not perfect were stowed away in various rooms, and accumulated to an enormous extent. When Bloor came into the business, without, unfortunately, the founder's keen regard for his ware, this surplus seemed an almost inexhaustible mine of wealth. Having purchase-money to pay in instalments, it seemed the easiest plan to take these imperfect goods, finish them, and carry them to various large towns, where the reputation of Derby ware found ready purchasers even for "seconds." The system, however, produced a lasting evil. The temptation to produce less carefully made articles for these sales was too strong to be resisted, and that decline commenced which ended in the final dissolution of the old works in 1848.

So lamentable did it seem to the world of ceramic art that this distinguished industry should lapse, that new china works on the Duesbury principles were established in Derby in 1877 by Mr. Phillips, who had been art manager at the Worcester works. The old Derby Workhouse was purchased, with land and extensive premises comprising about fifteen acres of land, and a china factory, three biscuit and three "glost"



ovens erected, with every requirement for turning out the beautiful and delicately finished works which had been the glory of former times. Everything was in working order by the year 1880, but twelve months later Mr. Phillips died. Then the management fell into the hands of Mr. Edward MacInnes and Mr. Henry Litherland, by whom the industry has been most skilfully developed, and a high tone given to the wares produced. One of the aims of the new establishment is the revival of old "Crown Derby" shapes, patterns, and colours. The famous Derby blue and red and the style of gilding are reproduced most skilfully, and designer, modeller, and thrower alike seem to have caught so well the true spirit of the old worker that the modern work might often pass for genuine old ware. The speciality of Derby decorations is a raised gilt ornamentation with elaborate colouring, and the eggshell cups and saucers decorated in this way are very effective and decidedly unusual, so fragile, too, that one feels that the packer's as well as the potter's craft must have reached perfection when immense quantities are regularly shipped to America and the Antipodes, and reach their destination intact.

Among English potteries which may claim to produce wares equal to the finest of the Continent are the Royal Worcester China Works. Like many other potteries, they owe their establishment to a man who was not a potter, but whose talent, blended with philanthropy, created a new industry for the ancient city when an insufficiency of labour seemed to make distress imminent. In 1751 the cloth trade of Worcester had languished, whilst carpet and glove making had not assumed proportions large enough to give employment to those able to work. At this crisis the celebrated Dr. Wall, taking advantage of the fashionable craze for china, turned his attention to the making of porcelain as a possible means of benefit to Worcester. It was true that the district furnished neither skilled hands, coal, nor requisite clay, but the resolute will and the undaunted energy which undertake large enterprises are not checked by initiatory difficulties, even though they be formidable ones.

A company was formed of which Dr. Wall was the head; materials were brought from

various localities; workmen were engaged, and Worcester ware became an actuality. In 1788 George III., visiting Worcester with Queen Charlotte and the Princesses, went through the porcelain works, and so much was he pleased with what he saw that he desired the word "Royal" might be prefixed to the name of the ware. He also suggested a showroom in London, which was soon after opened, and the patronage this secured started a new era of prosperity for the enterprise.

For thirty years Dr. Wall remained the guiding spirit, producing porcelain of various kinds, which had but few competitors, and perhaps no rivals. Readiness to welcome inventions which could add to the beauty and popularity of its wares has from the first been characteristic of the Worcester manufacture. Four years after its establishment transfer-printing was introduced, a method of decoration effected by transferring printed impressions from engraved copperplates upon the china body. This invention was first used in the enamel works at Battersea, and when these were closed in 1756, Mr. R. Hancock, the principal artist, found a congenial home at Worcester, and brought his secret with him. The process of printing on porcelain still continues to be used there, but its character has to some extent altered. In early days it was used to print patterns in cobalt blue, in imitation of Chinese designs, and as a means of decorating objects with fine line engraving in black and red. It still serves this purpose for commoner wares, but for other purposes rather to save the trouble of drawing outlines, the painting being done by the skilful fingers of the large staff of artists. Very many changes took place during the period lying between the death of Dr. Wall in 1838 and the establishment of the present Worcester Royal Porcelain Company in 1862. Great varieties of styles were introduced, generally selected from the finest examples of Japanese, Chinese, Dresden, Sèvres, and Chelsea china, and most admirably carried out, though no piece could be called a mere copy. Constructively and decoratively Worcester ware has always had its distinctive characteristics, and in all the ordinary branches of the ceramic industry, terra-cotta, Parian, and Majolica, a loving care in production is evident.

In spite of successful potteries elsewhere, Staffordshire has always kept its position as the centre of the pot-making industry. Spode and Copeland followed along the lines laid down by Wedgwood, and in 1793 Thomas



OLD WORCESTER PORCELAIN.

Minton opened the pottery which has developed so largely and made his name one of the most honoured in the world of ceramics. He went to Stoke-upon-Trent as a simple engraver in 1788, but the spirit of the place seems soon to have made a potter of him. He purchased a plot of land, erected buildings, and commenced the work which, since its beginning, has had unbroken success. Wife, mother-in-law, and sons were all associated in the business, either keeping the books or undertaking practical labour, and when the potter died in 1836 he had the satisfaction of feeling that he had set his mark with durability on the craft he loved. His son Mr. Herbert Minton continued to make statuary, busts, Parian groups, and Majolica; but to his enterprise is attributable the addition of that branch of the craft which has given most distinction to the firm.

In 1830 a patent had been granted to one Samuel Wright, a potter of Skelton in Staffordshire, for the making of encaustic tiles. He failed to make the experiment profitable, and in 1844 sold the patent right to Mr. Herbert Minton and Mr. Fleming St. John, the former carrying on the manufacture at

Stoke, and the latter in partnership with Mr. George Barr at Worcester. Four years later Mr. Minton repurchased the residue of Mr. St. John's share of the patent, whilst Messrs. Maw and Co. purchased the remaining stock of tiles at the Worcester works, and commenced the manufacture at Benthall, Shropshire, whence the materials peculiarly suitable for the purpose had previously been obtained.

The pure white fluted china, lightly decorated with gold, is the most closely associated with the name Coalport in the public mind, and is the finest and purest known. Yet it by no means embodies the speciality, or even the highest development, of ceramic art at Coalport. Sardinian green, a delicate pink, and blue with a purplish tint, are colours the workers pride themselves much upon, and when associated with borders or designs in raised gold vie successfully with the productions of Sèvres, Dresden, and Chelsea. Salopian art may indeed compare favourably with that of any either at home or abroad.

The potteries of Lambeth alone can compete with those of the West of England as regards antiquity, continuity, or value of their productions. Though now most closely associated with the name of Doulton, Lambeth has been a centre of pot-making from an early period. In mediæval times the familiar brown pitchers, pans, and porringers were made there, and later on quite a colony of



PUZZLE JUG: LAMBETH DELFT.

makers of Delft and stone-ware settled in the place. Three wine-jugs, of light buff painted with blue, dated respectively 1639, 1660, and 1663, the earliest we find dated, unfortunately perished in the burning of



Alexandra Palace in 1873, together with one bearing the quaint distich :

Earth I am : et is most trewe  
Desdan me not for soo ar you.

In 1672 a patent was granted to John Adriens Van Hamme, a Dutchman, for "the art of makeinge tiles and porcelane and other earthenwares in Lambeth after the way practised at Holland." It was just about this time Dwight had discovered the art by his own endeavours, and was setting about producing his porcelain not far away in Fulham. The Delft ware John Adriens Van Hamme made was of a pale buff tint, frequently lettered in blue to signify the use for which the article was intended, and we have no evidence to show that he attempted anything but the most useful domestic articles. Practicality was evidently his strong point ; nevertheless, experiment, enterprise, and ingenuity have been abundant in the history of Lambeth pottery. Many noted potters have worked there, and then carried their experience further afield. In Felix Farley's *Bristol Journal* of 1776 the Lambeth potters Morgan and Griffith have a quaint but significant advertisement. They wanted to find a "stone kiln burner, a top ware burner, and an ingenious painter," but, runs the advertisement, for all those it may interest, "these men must know their business well, as the company have enough indifferent hands already."

Potteries for drain-pipes and other coarse wares, known as salt-glazed wares, have been long established at Lambeth ; but it is with the name of Doulton that Lambeth pottery will always be most intimately associated. By the exercise of talent and enterprise Mr. John Doulton had developed an important business in the old-established wares when his son, the late head of the firm, Sir Henry Doulton, entered it. He was then a lad of fifteen, so interested in the craft and so determined to master its secrets that he was willing to go through all its various branches, even working some years at the potter's wheel. In 1846, with the intention of superseding the old brick drains, he commenced to make impervious drain-pipes, with such success that Doultons have to-day the largest drain-pipe manufactory in the world.

Sir Henry Doulton's great reputation rests, however, mainly on his introduction of an

entirely new class of pottery, beautiful alike in fabric and artistic excellence, somewhat resembling the Flemish ware of the sixteenth century, but possessing merits of colour, form, and ornament quite original. It was first called "sgraffito," but that term has long been superseded by the more familiar and significant name of "Doulton ware." Under this general designation are included all the varieties of incised, carved, modelled, and painted salt-glazed pottery that have so immensely increased the possibilities of modern artistic stoneware.

The Doulton works in Lambeth, Staffordshire, and Lancashire find employment for nearly four thousand, besides a staff of over two hundred artists, many of whom have been enrolled as students in the Lambeth School of Art. The connection between the pottery and this school, in which Sir Henry Doulton always took a great and practical interest, was for many years close and continuous, the former creating the demand for artistic work, and the latter developing and training talent to be used in its service.

Among the artists who have found appreciative patrons in the great Lambeth potters may be mentioned Hannah Barlow, famous for her "sgraffito" representations of animals and rustic themes, and George Tinworth, the noted artist in terra-cotta. The son of a poor wheelwright, Tinworth found means to attend some classes of the Lambeth School of Art, and thence entered the Royal Academy Schools. His success there commended him to Sir Henry Doulton, and in 1867 he gained a permanent position in the Lambeth pottery. His work, chiefly the illustration of Scriptural subjects in terra-cotta, has become widely known and valued. An important example is the reredos in York Minster, while the Guards' Chapel, St. James's, St. Mary's, Lambeth, the English Church in Copenhagen, and many other edifices, contain interesting specimens.

The whole history of pottery shows that there is no sharp dividing line between labour and art. In true ceramic art the craftsman and the artist meet over every vessel, and skilled handiwork gives actuality to the design of the cultured imagination ; and it is this fact which gives to the work of the potter a fascination and an absorbing interest exceeded by no other industry at home or abroad.

## A Fifteenth-Century Life of St. Dorothea.

BY WILLIAM E. A. AXON, HON. LL.D., F.R.S.L.



IN the Calendar of the Roman Church the festival of St. Dorothea is fixed for February 6. Although her name and legend is so familiar in the Western Church, St. Dorothea is not included in the list of those honoured by the Greek Church. The conjectural date of her martyrdom is A.D. 303. The early accounts of the virgin martyr are regarded as unhistorical, but they have some value as *Dichtung*, if not as *Wahrheit*. In art the saint is usually seen with the emblem of the sword (the instrument of her martyrdom), or with the basket of roses which plays so important a part in the legend of her life.

The following account of St. Dorothea is printed from a MS. in Chetham's Library, Manchester. This codex, numbered 8,009, is on paper, and contains a variety of separate works, including the unique copy of *Torrent of Portyngale*. Much, but not all, of the MS. has been printed. It was formerly in the possession of Dr. Farmer, and on its fly-leaf may be seen his autograph, also that of Mr. Bryan Faussett and also that of Mr. J. O. Halliwell-Phillipps. At some remote period liquid has been spilled on the opening page, and this has sunk through many leaves, and makes some of the words difficult to read and some quite illegible. The words in brackets have been supplied in such cases to carry on the narrative. The scribe's use of capitals has been followed, but his sparse punctuation has been supplemented. The dialect does not present any special difficulty, and may be compared with that of the life of the saint in Caxton's *Golden Legend*. The differences are considerable, and although the one here printed is shorter, some of the incidents are given more fully. The date of St. Dorothy's Day is given as February 8. The source of the biography is the *Legenda Aurea* of Jacobus de Voragine, but the English version has evidently not come direct from the Latin, but by the intermediary of a French translation. This was the case also with Caxton's *Golden Legend*. A com-

parison of the MS. with the edition of Voragine printed by Ulric Zell in 1483, shows generally a close agreement, although there are some variations, omissions, and additions. The day of the martyrdom is the same in each. Voragine wrote towards the end of the thirteenth century, and his compilation of Church history, miracle, anecdote, and poetic fancy, was speedily popular, and translations appeared in most of the languages of Europe.\*

"The right glorious virgyn Seint Dorothea came [d]owne of the noble blode of the senatours of Rome. Her ffader hight Dorotheo and her moder Theodora. In that tyme the p[er]secution of Cristen people was wonder grete in the londe of Romayns. Wherefore this blessed Dorotheo dispysing the Idolles forsoke Rome with all his possessions, ffeldes, and dyvers castelles howsys and sayld with his wife Theodora and his two dowghters Cristen and Calisten till they came [into the realm] of Capadocy and unto the Cite of Cesaream where Theodora brought forth a doughter of whose lyf now we intend [to treat]. When this blessyd childe was borne she was pryvely baptised in the maner of Cristen people of an holy Bysshop Apollinarius. And he put to her a name taken of her ffaders name and her moder and named her Dorothea. And she anon fulfilled with the holy gooste, taught with vertues and holy disciplyne. And she was wonderly fayre above all the maydens of the Region: Dispying the worlde with all his vanytes and a fervent lover of god, w<sup>t</sup> all pouerte, and fulle of mekenesse and charyte. the fende, not susteynyng her Chastite for envye that he had to her goodnesse, set afyre in her love ffabricion, provost of that londe. the which the fende steryd so bysely with prykkis of unclene love to this glorious virgyn Dorothea that he sent for her, behught-nyng her tresoure and all maner of goodes

\* It is a matter of congratulation that Messrs. Dent and Co. have added Caxton's *Golden Legend* to the Temple Classics. The issues of Caxton and Wynkyn de Worde are amongst the rarities of great libraries. The magnificent edition printed at the Kelmscot Press is too large and costly for common use. The Temple edition, with its modern spelling and pretty form, should appeal to a large public.



without number, and for to take her for his wyfe without any determynacion. This heryng holy Dorothea dispysyng all as slyme of the erthe all erthely richesse And withoute any drede she knowlegid her selfe opynly that she was verylye and truly maryd to her lorde J'hu Criste. The which ffabricion heryng was all sette afyre in wodenesse cōmaundyng anon that she were put in a tonne full of fervent brennyng oyle. And she with the helpe of her spouse Crist J'hu abode therein withoute any Disease joiyng her there. In as though she had ben anoynted with a precious oyntement of balme. Wherefore many of these paynmys seying this grete myracle were convertyd to God. But verly this tyrant bylevid that she did all this by Wychehafte and made her to be reclusyd in prison ix Dayes w'oute mete or Drynk. But she was norysshed and fedde with glorious Angels soo that when she cam oute of pryson and was brought byfore the Juge she apperid more fayrer then euer she was byfore wherefore all the people wondred howe she myght be soo fayre and soo looste withoute mete or drynke. Then seide the Juge to her but yf thou worship my goddis thou shalte not ascape the torment of the Jebet. And she answeryd and said, I worship oonly god and not fendis for all thy goddes be fendis And she fell downe prostrate to the erthe lyftyng up her Ien to hevyn and praid our lorde that he wolde shewe his grete myght howe that he is oonly god and noon oper but he oonly. Then ffabricious areysed up an hye pyler and set his Idoll thereon. And anon a grete multitude of Aungellis comyng with soo grete myght and threwe Downe the Idoll soo that noo parte of the pyler myght bee founde. And they herde the voyces of ffendis thorowe the eyre crying. O Dorothea why doost thou distroye us and torment us. And for this glorious myracle many thousand of paynmys were opynly convertyd to oure lorde Jhu Criste and entred into the Crown of martirdom. And this holy virgyn was hangyd upon a gybet her feet upward and her body all to drawe with hokes of Iren and then she was betyne w' roddis and scourgyde with scourges And after this sette hoot fyry brendis to the tender virgynes brestis and she half deed was reclusyde in prisone agen unto the morowe. The day folowyng

she was brought foorth all hool withoute spot or any disease whereof the Juge wondred gretely and seide to her. O thou fayre mayde zet thou shalte turne agene for thou arte chastysede Inowghe. And then he sente to her anon tweyne of hur sisters Cristem and Calistem which for drede of dethe were turnyd away from J'hu Criste. And they shulde labour to her sister Dorothea in the same wyse to withdrawe her from cristen feith. Then blissid Dorothea spake to her susteres soo swetely and soo graciously that she toke from hem all the blydenesse of her hartes and converted hem agen fully to Jhu Criste. Knowen this Fabricious toke then her susteres and bounde her baklys togyder and threwe them bothe in a grete fyre and brente hem. And then he seid to Dorothea, howe longe wilt thou drawe us alonge with thy wychehafte. eyther doo sacryfyse and lyve or ellis receyve the sentens of thy hede smytyng of. And she answeryd and saide w' gladde chere and visage whenevir thou wilt I am redy for to suffer for my lorde Jhu Criste, my spouse, in whose gardeyn full delycious I have gaderd rosis and apples. hereynge this the tyrant tremelyng for anger within hym selfe commanded that her visage shulde be all to betyne w' stonys [so that there was] no maner ffeture in her visage and so [kepte unto the morrow. The] day folowyng she was brought forth fully [restored] and full of beaute by oure savioure, her trewe spouse, for whose worship and love she toke upon her these sharpe [and troublous] batayles. And then she receyved the sentence of her hede smytyng of. And as she was ladde withoute the cite Theophilus the grete notary of the Rewme sawe her and behelde her and as in scorne he prayd her that she wolde sende hyme rosis and appils of the gardyn of her spouse. And gretely he prayed her thereof. of the which praiour she graunted hym notwithstanding that it was that tyme right grete colde both ffroste and snowe. And when she came to the place where she shulde be beheded she prayed to our lorde for all tho that in the worship of her name halowene her passyon that they myghte be kepte and comfortyde in evr'y tribulacione and be delyvred thereof and specially to be delyvred from the shame of poverté and fals fame and in their ende that they may have very contricione and

remission of all theire synnes. And wommen w<sup>t</sup> childe that callyn her name into her helpe that they may fynde comforte and p[ro]fite in her sorowes and tribulaciones. And also she prayde that where her lyfe was writen in any hows or place that it myght be kepte from all man[n]e[r] p[er]ell of thonder and lyght-enynge or eny oper fyre and from the parell of thevis and all sodeyne Dethe. And that they may receye the heavenly sacramentes atte theire laste ende for theire sovereyne defence agenste all goostly p[er]elle. And as sone as she had made her prayer there came a voyce from hevyn that seid to her Come my Dere beloved, come my desyred spouse for all that thou haste askyd and prayest fore is graunted the. And for whome, and for whome y<sup>t</sup> pou prayest for shall be saved. Then the blessed virgyn Dorothea bowed doune her hede to the stroke of the swerde. And there aperyd a faire childe clothed in purpure, barefoot, with crispis here, whose clothes were all sprynkled with sterris, berynge in his hande a litill panyer of golde w<sup>t</sup> thre roosis and iii appils and profered hem to the virgyn Dorothea. to whom the virgyn seid I pray the my lorde that thou wilt bere them to Theophilus the scribe. And then she receyvid the stroke of the [sword and passed to Jesus Christ the] viii day of ffebruary [receiving martyrdom] by fabricione, profoste under deoclysian and maxymyan Emperours of Rome, [in the year] cclxxxviii°. Theophilus stendyng then in the paleis of the Emperoure this childe aperyd to hyme and toke hyme aparte seying to hyme these roses and appels my suster Dorothea sende to the from the paradise of her spouse. and anon the childe vanysshed a waye. than all for wondrynde Theophilus brake oute in voyce of preysyng and glorifyng wiste the lorde of Dorothea that in pat tyme of so grete colde as there was then, in ffebruary that all that lande was ov[e]r cov[e]red with froste and snowe, and no man[n]e[r] of grenes apperyng in no place, he that hath sent thes was of grete power, of whome the name be blessed withoute ende. Amen. And so by his prechyng and affermyng all the Cite was turnyd and convertyd to oure lorde J<sup>h</sup>u Criste. seying this the tyrant he tormentid theophilus the scribe w<sup>t</sup> many moe dyuers cruell maners of torments then was

sente Dorothea. And at the laste he was cutte in small peces and comandid to be caste to bestes and byrdis for to be Devourid. but first he receyvid bapteme and afterwards the holy sacrament of our lordes body. And followyng the holy virgyne Dorothea he cam to taste pat glorifieth his seyntes and he be glorified in hem, the whiche beyng consustanciall and coeternall w<sup>t</sup> the ffader and the holy goost lyvyng and regnyng god by all pe worlde of worldes. Amen."

So ends the narrative of the pious Englishman who, four centuries ago, wrote down in the Chetham codex stories of chivalry, religious poems, and lives of the saints—the literature, we may suppose, that helped to form his ideals and to shape his life. Two centuries later Philip Massinger, a great dramatist in the end of the age of the drama's greatness, took this story, and from it fashioned his fine play of the "Virgin Martyr." The legend of St. Dorothea has in it elements of beauty that will always appeal to the heart and imagination. In the poet's garden the roses of Dorothea will never fade.



### Antiquarian News.

*[We shall be glad to receive information from our readers for insertion under this heading.]*

It is interesting to note that, amid all the great building improvements which are taking place at Knightsbridge, the triangular plot in front of Tattersall's, which once formed part of the old village green, has been permitted to remain, whilst its memory is also preserved in the nomenclature of a very short street, known as Knightsbridge Green, which connects the main thoroughfare to Kensington with Brompton Road. Upon this green, down to a late period of the eighteenth century, there was erected the village maypole, whilst until quite late in the century which has just closed there stood at the eastern corner one of the old watch-houses and pounds which were common to almost every parish. The green has gradually become absorbed in course of time, until little of the original now remains. A famous old inn on the north side, known as the Marquis of Granby, has disappeared, and a similar fate has befallen an ancient lazareth-house which also stood in the vicinity.



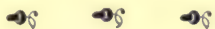
The rare books, manuscripts, and curios, the gift of Sir Charles Gavan Duffy to the Royal Irish



Academy, include a notable item in a large volume entitled "Illustrations of Irish History." In this book all the Irish eras, from Grattan down to the present day, are separately illustrated with portraits of the leading men, Irish and English, historical scenes, and current caricatures. The next most notable item is a book of autographs containing letters or autographs of nearly all the distinguished men who have appeared in Ireland and England for the last sixty years. The collection was exhibited a year ago at a reception given to the members of the Irish Literary Society by Lady Russell of Killowen, at the residence in Cromwell Gardens of the late Lord Chief Justice.



In the western end of the early Christian basilica recently discovered on the Palatine Hill at Rome, the workmen have found a Greek fresco, executed by Byzantine-Greek artists about 800 A.D., representing the Crucifixion, with the Virgin Mary and St. John.



What is known as the Great Gateway, an interesting relic of London before the Great Fire, is to be removed from its present position in Fore Street owing to the demolition of the quaint houses adjoining it. The gateway, which leads into the churchyard of St. Giles, Cripplegate, has the date 1660, and the significant emblems, the scythe, hour-glass, skull and cross-bones. As a contemporary remarks, it constitutes a genuine bit of Milton's London, and through it the great poet must have been carried to his resting-place in the church. It is gratifying to learn that the gateway is to be set back several inches, and is not to be removed altogether.



In the course of excavations for the new Post Office telephone service on the south side of the existing cathedral, nearly opposite to Dean's Court, a small archway and brick wall have been discovered, which may, it is supposed, have been part of the precincts of old St. Paul's. But speculations as to the discovery being part of the old crypt are of doubtful value. Sir Christopher Wren, when he "changed all the foundations of old St. Paul's, rummaged all the ground thereabouts" in his endeavour to find the remains of the Temple of Diana that was reported by some authors to have stood on the spot, and it is hardly likely that he left much of the old crypt for later generations to discover.



#### SALE.

THE chief interest in yesterday's sale of books and manuscripts at Messrs. Sotheby, Wilkinson, and Hodge's was centred in an unusually long series of valuable books on lace-work, among which was the excessively rare and first of all books on this subject, Eyn New Kunstlich Boich, printed at Cologne in 1527 by Peter Quentell, and consisting of 24 leaves quarto, £50 (B. F. Stevens). The other lace-books

included *Convivio de la Belle Donne*, Venice, 1531, 22 leaves small quarto, a fine copy of this very rare book, £24 (B. F. Stevens); *Ponti di Venetia: Exemplario di Lauori*, etc., 1539, and three other lace-books in one volume, extending to 63 leaves, £18 10s. (Leighton); *Adrian Poyntz*, New and Singular Patterns and Workes of Linnen, 1591, a large uncut copy, probably unique, as this appears to be the only example so far known, £19 10s. (Cole); and *N. Zoppino, Exemplario di Lavori*, etc., Venice, 1530, 28 leaves, £16 (B. F. Stevens). The sale also included the following: *J. Hodgson, History of Northumberland*, 1820-58, large-paper copy, uncut, £20 (Ridler); a fine copy of the *Horæ*, known as *Vostra's Grandes Heures*, 1508, with the engravings wholly uncoloured, £68 (Leighton); *The Houghton Gallery*, 1788, £19 (Sotheman); *James Boswell, The Journal of a Tour to the Hebrides with Samuel Johnson*, LL.D., 1785, *Horace Walpole's* copy, with manuscript notes by him, and with seven plates and a drawing inserted, £31 (Cole); *Charles Lamb, Elia*, 1823, and *The Last Essays of Elia*, 1833, first editions of both series, £19 5s. (Cole); and *Military Costume of Europe*, 1822, 97 coloured plates, £23 10s. (Pickering). The day's sale realized £843.—*Times*, December 20.



#### PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

**SOCIETY OF ANTIQUARIES.**—December 6.—Viscount Dillon, president, in the chair.—The Rev. R. R. Duke exhibited a silver-gilt signet ring, c. 1530-40, engraved with a crosier in pale between the letters W. A., and surmounted by a sword and key in saltire. The ring, which was found near Winchester, is suggested to have once belonged to William Barlow during the short time he was Bishop of St. Asaph, from early in March, 1535-36, to the end of the following April. The initials will not apply to any other known English contemporary bishop, abbot, or prior.—Mr. Read thought the ring might be foreign.—Mr. Read exhibited a gold and enamelled reliquary of Spanish workmanship of the sixteenth century.—Mr. W. Carr exhibited a silver communion cup and cover dated 1571, of the well-known Norwich type, belonging to the parish church of Hedenham, Norfolk.—The Rev. Canon Church read a paper on the "Buildings, Books, and Benefactors of the Library of the Dean and Chapter of Wells."—*Athenæum*, December 15.

December 13.—Viscount Dillon, president, in the chair.—Mr. E. Peacock exhibited and presented a photograph of a black jack, dated 1682, in his possession.—Mr. Willis-Bund exhibited a bronze axehead found at Bewdley, and a bronze key of mediæval date.—The Rev. Dr. Fowler read a note on an inscribed doorway in Yarborough Church, Lincs. The doorway is at the west end, and consists of a pointed arch with square compartment over, with sculptures of the Fall on one side and the emblems of the Passion and the Holy Lamb on the other. Round the arch is an inscription, of which only the following words can be read: "wo |

so | looks | thys | [tree ?] | opon | pray | for | all | yat | . . . .” Various suggestions of alternative readings have been made, but as the stone is somewhat decayed in places, it is difficult to say which is the most probable.—Mr. Norman read a paper on Sir John de Pultenay and his two residences in London—Cold Harbour and the Manor of the Rose.

January 2.—Mr. J. T. Micklethwaite, V.P., in the chair.—An address of condolence to Her Majesty the Queen on the death of H.R.H. the Duke of Coburg and Saxe-Gotha, a Royal Fellow of the Society, was submitted and approved.—Lord Balcarras was elected a Fellow.—Mr. T. F. Kirby exhibited and described a number of documents relating to the transfer of the Manor of Meonstoke to Winchester College.—Mr. T. M. Fallow communicated a note of the discovery of the broken fragments of a monumental effigy of a knight at the Normanby brickworks near Ormsby, Yorks. As there is no church near, nor any tradition of one, it is suggested that the effigy met with an accident while being conveyed from the carver's to some church near Ormsby, and so the parts were thrown away.—The Rev. J. O. Bevan exhibited a plumber's knife and a mediæval (?) lewis found in Giggleswick Church, Yorks.—Mr. C. H. Read exhibited, on behalf of Messrs. Harris, of Conduit Street, a gold armlet-like object, believed to be a head ornament, and a number of cylindrical and pyramidal beads of gold filigree, found with a second armlet in a jar at Cobdar, in the Almeria district of Spain. These objects are believed to date from the thirteenth or fourteenth century, and the *repoussé* work of the armlet resembles that of some similar specimens in the museum of Granada. The interesting feature of the exhibit was, however, the enamelled decoration of the armlet, consisting of star-shaped panels of *cloisonné* enamel, mostly translucent. Similar enamels, though of later date, are to be seen on the handle of the sword of Boabdil, the last King of Granada, now in the possession of the Marquis de Campotejar, who showed it at the Paris Exhibition.—Mr. Boyson exhibited an iron axehead found at Denton, near Newhaven.—*Athenæum*, January 12.



ROYAL ARCHÆOLOGICAL INSTITUTE.—December 5: *General meeting*.—Sir Henry Howarth, president, in the chair.—Mr. Wentworth Sturgeon exhibited a collection of objects found during an excavation on the site of St. John's Priory, near Lechlade, Gloucestershire.—A paper was read by Rev. J. C. Cox, LL.D., entitled “Northamptonshire Wills temp. Henry VIII.” Dr. Cox said there were an unusual number of sixteenth-century wills for Northamptonshire which were mainly at the Probate Office of the county town. There was not a single parish unrepresented, and he was able from the Pre-Reformation examples to construct a perfect list of church dedications throughout the shire. This list proved what a large number of dedication blunders there were in modern calendars and directories. The wills showed that there was a good deal of substantial church repair going on

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in the county in the early part of the reign of Henry VIII., particularly with towers and spires; occasionally a new aisle or south porch was built. Much work, particularly in the way of gilding and painting, was being done to the rood lofts. The bequests for costly vestments, altar plate, candlesticks, etc., were numerous, and where the testator was too poor to bequeath a costly gift of this character he usually left some trifle “towards” the necessary outlay. One of the most interesting features relates to service and other books. Although printing had come into common use for church books, the art of writing and illuminating them had by no means been abandoned. A bequest was cited of £5 for a breviary, which had been begun to be written by a friar of Hertford during the testator's lifetime. Chantry schools, funeral feasts, and a variety of curious customs were illustrated by extracts given from Northamptonshire wills. Every church was in the habit of receiving bequests for maintaining a light before different images, several of small size having as many as five or six. From an ecclesiological point of view the wills at the different stages of the Reformation movement are particularly interesting; they prove that in country districts various injunctions about lights, etc., were but tardily obeyed.—Mr. Philip M. Johnston read a paper on Hardham Church and its eleventh-century paintings. The little church of Hardham, with the Saxon dedication to St. Botolph, on the River Arun, near Pulborough, is a primitive structure of nave and chancel, typical in dimensions and rude simplicity of many others in that part of west Sussex. Its walls, of roughly plastered sandstone rubble, contain a quantity of Roman material, quarried from some building close at hand. Taken in conjunction with the hammer-dressed masonry, the inclined jambs of the small windows and a singular square-headed doorway on the south side, this fact seemed to point to a very early date for the erection—between 1050 and 1100; and to the same exceptionally remote period the author ascribed the paintings covering the interior of the building. These were partially laid bare in 1868, but had been little noticed, and had suffered considerably in the interval from neglect and various destructive agencies. They have now been rescued from further decay, and by the removal of the remainder of the whitewash Mr. Johnston has been enabled to clean, size and varnish the whole of the paintings. He also made coloured tracings of the most interesting portions. Those which were exhibited included the Annunciation and Salutation—the former in exceptionally perfect condition. Above is the hexameter in white letters on a red ground—*✠ VIRGO SALVTATVR . STERILIS FELVND A PROBATVR*.—the character of the lettering and the square c in *fecunda* denoting a date before 1100. The announcing angel holds a lily sceptre in his left hand, and the dove is shown hovering over the Virgin's head. Mr. Johnston also exhibited a coloured tracing of the Fall from the east side of the chancel arch, which showed very remarkable details combined with striking colouring. It is painted in imitation of a piece of tapestry hung by loops on the wall. The Last Supper and visions

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from the Apocalypse are among other subjects in the chancel, the twenty-four elders being represented as playing on fiddles—another mark of very early date. In the nave are two tiers of paintings, the subjects of the upper being taken from the Birth and Infancy of our Lord, and the lower being of allegorical or legendary character. Of the latter, Lazarus being carried by the angels to Abraham's bosom, and St. George at the battle of Antioch, are the best preserved, the last-named showing kite-shaped shields of an early type. The west wall appears to have been occupied with the torments of hell.—Mr. J. G. Waller and Mr. C. R. Peers entirely agreed with Mr. Johnston as to the date to which he had ascribed this unique series of paintings. Messrs. Rice and Dewick also took part in the discussion following these papers.



BRITISH ARCHÆOLOGICAL ASSOCIATION.—The third meeting of the session was held on December 5, Mr. C. H. Compton, vice-president, presiding.—A paper by Mr. T. Cann Hughes, M.A., entitled "Rambles in South Devon," was read in his absence by Mr. S. Rayson, sub-treasurer.—A curious feature of the church at Totnes is a large buttress at the south-east angle of the chancel, which formerly had a way through it, now blocked up. From time to time considerable discussion has taken place as to the object of this curious passage (see *Notes and Queries*, 1st S. ii., iii.), but it is still an unsolved problem. One suggestion made is that it formed a place of deposit for the bodies of persons seized for debt. The church, which is dedicated to St. Mary, possesses, according to Mr. Harry Hems, one of the finest examples of a stone rood screen to be met with in any of our parish churches. The screen is 60 feet in length, with parcloches of rather unusual design. It is full of light tracery and rich with niches and tabernacle work. The screen is groined only on the west side, all the tracery in the fan groining being pierced through. It was erected to the order of the Corporation of Totnes in 1460. The chief features of Dartmouth, Ashburton—one of the old stannary towns created by Edward I. in 1285—Berry Pomeroy, Kingsbridge, Abbotkerswell, and Ipplespen, and other places were also described.



CLIFTON ANTIQUARIAN CLUB.—The second winter meeting was held in December, the Bishop of Bristol (Dr. Forrest Browne, F.S.A.), president, took the chair.—The Rev. S. N. Tebbs (a visitor) exhibited three small bronze celts, two having ornamentation, and another implement, apparently a chisel, discovered at Combe Dingle, near Bristol, last year.—Mr. Hudd remarked that a fine bronze palstave had been discovered on the hill above the village of Westbury-on-Trym (the same parish) a few years since.—Mr. A. Trapnell showed a few interesting and curious spoons and forks; Mr. R. C. Tombs sent for exhibition a medieval tile, bearing the Royal arms, with motto, "Honi soit qui mal y pense," found at Oldbury-on-Severn; and Mr. Drake showed some medieval leather shoes found in Bristol. These were most curious, and are said

to be rarely met with. Many of the specimens were pointed and curved, and could not have been termed "interchangeable," as in the case of many modern ones.—The Bishop of Bristol then read a paper on "The Transference of the District of Bath," which was printed at length in the *Bristol Times and Mirror*, December 28, 1900.—Mr. J. E. Pritchard, F.S.A., followed with a paper on "Local Archaeology for the Year." He referred at the outset to the "practical excavating" done by several members of the club, beginning with the Brislington Roman villa, where digging commenced on the first day of January. Owing, however, to the extensive development of the excavation, the completion of the work was undertaken, at the request of the club, by the committee of the Bristol Museum, as the club was so largely interested in the explorations at Caerwent, which commenced in 1899. He then described the demolition of the foundations of the Norman wall of the ancient city in Wellington Street, between St. John's slope and the Pithay, and the excavations on the east side of the Pithay, where an interesting courtyard, or possibly a passage or roadway, formed of pebbles or square pitching, was discovered a few months ago, several feet below the cellar level of one of the sixteenth-century houses, which was probably of thirteenth or fourteenth century date, and may possibly have had some connection with the Upper Pithay gateway. The demolition of the Cat and Wheel, in Castle Green, in July last, was referred to. It might be interesting, he said, to mention, and possibly suggestive to other antiquarian societies, that at the request of the club, their member, Mr. Tryon (chairman of the Finance Committee of the Town Council), had recently arranged for a clause to be inserted in the conditions of sale of all Corporation properties about to be demolished and rebuilt, claiming "all old timber carvings" and "all coins and articles of antiquity" on behalf of the city. Yet another vestige of old Bristol was demolished during the year, for the two gabled houses adjoining the Seven Stars, in St. Thomas Lane, were taken down in May last. These dwellings, which were quaint, though not particularly picturesque, for they overhung the street fully 2 feet, were evidently built late in the seventeenth century. The most interesting object found in digging the foundations for the new building upon that site was an encaustic tile of foliated design, one of a set of four, evidently from the Malvern kiln, which undoubtedly came out of the earlier church of St. Thomas. The alterations at St. Peter's Hospital, the possible destruction of the old Dutch house, situated in the heart of the city, recently purchased by the Corporation, and other subjects, were also fully described. Amongst the antiquities discovered during the year, and exhibited, were over thirty finely-worked Neolithic flint implements and weapons from Banwell Hill (Somerset) and the Wiltshire Downs; four fifteenth-century pewter and brass spoons from the Harbour; a sixteenth-century square Bristol farthing, also from the Harbour; numerous fragments of Norman and mediæval pottery; many early tobacco-pipes, *temp.* Commonwealth, bearing makers' names; an interesting

small oval stoneware flask, probably Fulham ware of the end of the seventeenth century; and a fragment of painted Delft ware bearing the initials and date I.E. 1647.



SOCIETY OF ANTIQUARIES OF SCOTLAND.—*December 10.*—Sir James Balfour Paul in the chair.—The first paper gave a detailed account by Dr. D. Christison, secretary, of the excavation of various military works adjoining the Roman road between Ardoch and Dupplin, Perthshire, undertaken by the society as a sequel to their excavation of the camp at Ardoch. The road called the Roman Road on the Ordnance map, leading from Ardoch to the Earn, was found to be 26 feet wide, slightly arched, and composed of tightly compacted gravel, but opposite Kaims Castle it was found to be paved with roughly-dressed flat stones, covered with a layer of broken stones, and surfaced with compacted gravel. Besides the well-known Kaims Castle, 2½ miles from Ardoch, Pennant mentions three fortlets between it and Ardoch, which have entirely vanished. Another fort mentioned in the Statistical Account, north of the house of Archill, was found by Mr. Mackie, who had charge of the excavations, in fair preservation. The ground-plan of Kaims Castle is peculiar, and perhaps unique in Scotland, in having a rectilinear rampart defended by curvilinear trenches. The entrance is from the south, by a paved ramp 8 feet wide, and a paved way led from the entrance to the Roman Road, which passes about 30 yards to the south. No relics of any kind were found except two shapeless lumps of lead. The road going eastward from the Creel ford of the Earn is traceable at intervals, and in many parts defined at both sides by kerbstones about 10 feet apart. The military works adjacent to it on the section east of Strageath are nine in number, consisting of six small circular posts, a larger oval post or fortlet, a rectilinear camp or station, and at a greater distance from the road a curvilinear fort. The six small circular posts are aligned along the road at intervals of about half a mile, some on the north and others on the south of the road, but having their entrances always facing the road. The one which was first excavated measured 112 feet in diameter over all, the level interior, which had no rampart, being 46 feet, surrounded by a trench 12 feet wide and 4 feet deep, with remains of a rampart outside the trench. In the centre of the interior area were four post-holes, forming a square figure on a base of 9½ feet. In another case these post-holes were found connected by horizontal beams. These indications seemed to show that the purpose of these entrenched mounds was to support wooden watch-towers for protection of the road. The large camp near Gask, all traces of which appear to have vanished before the Ordnance survey was made, as it does not appear on the maps, was, however, located by making numerous cuts across the trenches by which the whole plan was recovered even in the ploughed land. It did not seem, however, to have been occupied for any length of time. The curvilinear fort at Kempy strongly resembles the Archill Fort, and they are both of a common native type. Kaims, therefore,

was the only Roman post on the road in the seven miles between Ardoch and Strageath, and east of Strageath are the six watch-towers along the road to the Gask camp, the very slight character of which suggested that the intention to form a station there had been abandoned. Was the intention to carry the road beyond Dupplin also abandoned? The native forts at Kempy and Archill have no obvious connection with the road, but the Romans may have occupied them and strengthened them with palisade trenches of a kind which has never been otherwise met with either in Roman or native works.—In the second paper Mr. Thomas Ross, architect, gave a description with drawings of the sculptures representing the miracles of St. Mirren, carved on the east wall of St. Mirren's Chapel in Paisley Abbey Church.—In the third paper, the Rev. J. E. Somerville, F.S.A.Scot., gave a description with photographs of a series of rock sculptures of cups and rings on the Stronach Ridge, near Brodick, Arran. These are the first of the kind discovered in the island. They were first observed by a shepherd some twelve years ago, who informed the late Mr. Robert Hutchison, F.S.A.Scot., of their existence. Mr. Hutchison visited them along with Mr. A. Ribbeck, who photographed them, but they had not been communicated to the society till now. They apparently present a special type of these rock markings.



At the December meeting of the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY Mr. J. Norton Dickons read a paper on "Early Methodism in Bradford." Mr. Dickons named a number of the pioneers of Methodism in the district, and went on to say that very few of the old Society books had been preserved, but Kirkgate Chapel possessed several early books of interest. The earliest now existing was a small quarto volume, containing the accounts of the circuit stewards from 1767 to 1785. This contained much information of a curious character, and was valuable as showing the scale of remuneration which was thought sufficient for the early Methodist preachers. No provision whatever was made for Wesley's early lay preachers in any part of the country, and for the most part no preacher had anything he could call his own, so that Southey remarked to one of them that St. Francis of Assisi himself might have been satisfied with such a disciple. No preacher stayed more than one year in the "round" to which he was attached. He was lodged and fed by some member of the Society or by the stewards. Sometimes the stewards seemed to have been inconsiderate. Ward's *Methodism in Bingley* related a story of a half-starved preacher who once appealed to his steward for his salary. The steward began to lecture him about his anxiety for money, remarking that he thought he preached for souls. "Souls," said the preacher, "I can't eat souls, and if I could, a thousand such as yours would not make a decent meal." The accommodation provided for the preacher, though the best the Society could afford, was in many places very poor. Entwistle, one of the Bradford preachers, describing his experiences in the Oxford circuit, mentioned that he and another



minister occupied an attic for which sixpence a week only was paid. The stars were visible through the roof, and the bed-covering was so scanty, and afforded so little warmth, that it might have been designed to assist astronomical observations by effectually banishing sleep. Entwistle was stationed in Bradford in 1792, and again in 1820. To remedy the state of penury in which the preachers lived, it was at length agreed that certain allowances should be made by every circuit to its lay preacher. The sum allowed was £3 per quarter, for—as it was expressed—"eating" or board.

The Rev. J. T. Middlemiss read a paper of much local interest before the members of the SUNDERLAND ANTIQUARIAN SOCIETY at their meeting in December, on "A Peep into a Monkwearmouth Ratebook of a Century Ago." Among the families mentioned in this ratebook in the year 1776, which are still well known in the town, are those of Pemberton, Westoll, Haswell, Lamb, and many others. Mr. Middlemiss mentioned that in 1777 the number of ratepayers in the township of Monkwearmouth Shore was 174, the amount paid in relief being about £10 per month.



## Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

OUR BOROUGH: OUR CHURCHES (King's Lynn).  
By E. M. Beloe, F.S.A. Many illustrations.  
Cambridge: Macmillan and Bowes, 1899. 4to.,  
pp. iv, 210. Price 21s. net.

So long ago as 1871 Mr. Beloe began this work, and issued the part relative to the early growth of the borough of King's Lynn, under the protection of the Bishops of Norwich; but access to the borough records being at that time refused by the town clerk, the completion of the book had to be put on one side. As that difficulty no longer exists, Mr. Beloe has now given us a reprint of the first part, and a really admirable history of the growth and decay of the three important churches of St. Margaret, St. James, and St. Nicholas.

In the first part we have an interesting account of the working out of municipal freedom in mediæval days, beginning with the town's first charter, granted in 1205. There was probably no other English borough so completely under episcopal sway up to the sixteenth century as was the case with Lynn, a power that was on the whole exercised wisely and well by the Bishops of Norwich. Lynn was privileged to have a sword of state among its municipal insignia from the time of Henry III.; but when the bishop was in the borough this sword was carried before him and not before the mayor, in token of his being feudal lord, and possessing temporal power as well as

spiritual guidance over the community. On the death, however, of Bishop Richard Nykke, in 1535, the masterful Henry VIII. obtained an Act of Parliament vesting all the Lynn estates of the bishopric in the Crown, giving the see certain other inferior property in nominal exchange. Up to that date the borough had been known as Bishop's Lynn, but by a charter of 1537 Henry changed the name to King's Lynn, which it has since borne.

The architectural and historical accounts of the great church of St. Margaret and the other ecclesiastical buildings of the borough are most excellent and thorough, and the numerous photographic and other plates in every way admirable. Much of the letterpress is, however, painful reading. Not only was the wrecking of beautiful buildings and the secularizing of much that might have done good service for religion peculiarly distressing at Lynn in the time of Henry VIII. and Edward VI., but gross neglect succeeded by perverse and Philistine "restoration" has been the treatment generally dealt out to these churches from Elizabethan to advanced Victorian days. In 1874 the "restoration" of St. Margaret's resulted in the destruction or removal of all the fine interior furniture of the church, notwithstanding influential protests. The chancel screen, a beautiful example of sixteenth century work, was swept away, as well as an altarpiece of excellent design by a great native architect of the next century. Mr. Beloe, one of the most esteemed residents in the borough, writes very plainly. After stating that the west front yet remains perfect, "grandier than that of any parish church in the kingdom," he continues: "Of the interior I say little; mainly caused by the self-confidence, want of feeling and knowledge of its clergy, it is brought to its present state of that bareness and desolation I have spoken of, humiliating to a structure which is still a fine and commanding work." This is only too true. We well remember our visit to the two great churches of King's Lynn a few years ago, in company with some of the most capable of architects and men of letters, and that we one and all felt depressed at the chilly modernizing and poverty-struck appearance of the interiors of the two fine churches. Even the noble fourteenth-century brasses, the very best and finest of their kind, have been uprooted and stowed away in darkness under the south-west tower. We have never read a book that impressed us more with the fine achievements of the churchmen of the past and the decadence of their successors.

One fault we notice in the historical portions of this book, a fault of omission—a lack of research into the valuable episcopal registers of Norwich.—J. C. C.

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HISTORY OF THE TOWN AND COUNTY OF WEXFORD: OLD AND NEW ROSS. Edited from the Collections of the late Herbert F. Hore, Esq., by his son Philip Herbert Hore. Illustrated. London, *Elliot Stock*, 1900. 4to., pp. xv, 409. Price 20s.

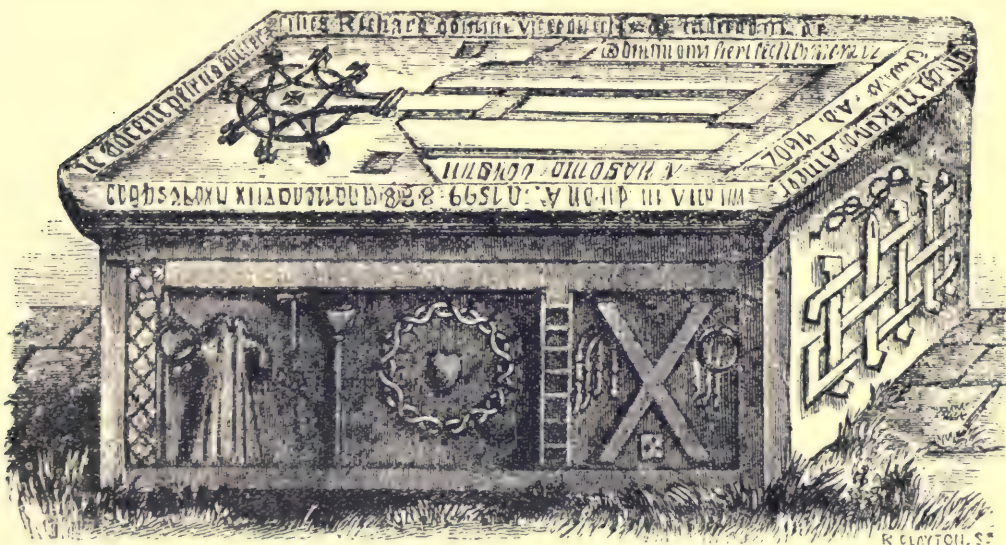
This handsome volume forms the first instalment of a projected history of the whole county of Wexford, undertaken by the same editor. The book is a monument of laborious and careful research. The bulk of the contents consists of a series of chronicles of the two towns—Old Ross was anciently the most im-

portant town in the county—giving minute details of their relation to national, municipal, and social history from 1215 to the Rebellion of 1793. Ancient records, the State Papers, and many other collections of documents have all been laid under contribution. The editor was specially fortunate in lighting upon a number of private papers in the Public Record Office, which formerly belonged to Roger Bygod, Earl of Norfolk and Lord of Ross, the grandson of the foundress of the town. These documents, which form a series of short rolls of vellum written in abbreviated Latin—photographs of portions are given on pp. 21 and 25—date from the year 1279, and throw much light not only on the management of the Earl of Norfolk's property, but on the early conditions of ecclesiastical and civil government. Except in one or two cases where the actual words of a document are shown, including a curious specimen of Norman

abbey, and is sculptured in relief with an abundance of curious emblematic devices. Our second illustration shows the "Bambino" of New Ross, which was discovered in the graveyard of the abbey in 1896.

On pp. 278-283 are some very interesting lists, giving curious details of the cargoes of ships which entered the port of New Ross towards the end of the sixteenth century. One entry (p. 280) consists of brass pots, "pankines," pewter, a kettle, hats, cheeses, and shoes—a strange medley.

In the eighteenth century the abduction of heiresses seems to have been of common occurrence. The depositions in one remarkable case of the kind are given in full at pp. 387-394. A regular Abduction Club was organized by some young men of good family in Cashel in 1766, but the hanging of two of the members broke up the club. Mr. Hore's book contains many other matters which invite comment,



TOMB OF PETER BUTLER IN ST. MARY'S ABBEY, NEW ROSS.

French, p. 206, all charters, grants, and records are given in translation, carefully explained and annotated. The contents of the volume touch the life of the past at so many points that we cannot do more than indicate one or two matters of interest. For students of social history there is an astonishing quantity of useful material. The prices of sheep and cattle, of dairy and farm produce, of fruit, wool, turf, etc., are given in great detail in various thirteenth-century accounts. From these also can be learned the rates of wages paid for harvest and house-work, and the cost of many household and farm requisites. The ecclesiastical history of the two towns is fully treated. St. Mary's Abbey, New Ross founded about 1230, contains a number of beautifully and curiously sculptured tombs. One, that of Peter Butler, who died in 1599, is illustrated on this page. This altar tomb is attached to a wall in the north wing of the

but space fails us. We have said enough to show that the volume, which is beautifully produced in every way, is a rich mine of documentary historical evidence. There is a full index.

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**SUPERSTITIONS OF THE HIGHLANDS AND ISLANDS OF SCOTLAND.** Collected entirely from oral sources. By John Gregorson Campbell, Minister of Tiree. Glasgow: *James Maclehose and Sons*, 1900. 8vo., pp. xx, 318. Price 6s. net.

We may begin, as Burns did with *Tam o' Shanter*, and quote Gawin Douglas: "Of Brownies and of Bogillies full is this Buke." Long ago, before the friars grew so numerous as, according to sly Dan Chaucer, to have occasioned the departure of the fairies, men who wandered unawares into their dwellings were apt but rarely to find their way out. It is still so; the border-line of fairyland once crossed is a



bourne from which few antiquaries return. We have had great difficulty in getting back ourselves, led on as we were by the seductive John Gregorson Campbell, assuredly, if ever man was, since Campbell of Islay's day, in the innermost secrets of the elfin folk. Indeed, Campbell's *Popular Tales of the West Highlands*, full to overflowing though they are, do not seem to us to express with anything like the same fulness and body the misty legend and wayward romance and quaint realism of the Celtic supernatural as does this plainer and prosaic notebook of an old parish minister between 1861 and 1891. How he



THE "BAMBINO" OF NEW ROSS.

combined his sacred function with his secular hobby we know not; but certain it is that his patient collection, made during his pastorate in the lonely isle off the west coast of Mull—which most of us see only through Atlantic spray when we sail to Iona—will rank permanently among the great storehouses of the Highland folk-creed. We had made copious notes of curious and enlightening observations by this diligent man from his intercourse with his flock; but the list has attained such an intolerable length, with its peculiar commentary on the kinds and conditions of the "little people," glaiistics, brownies, urisks, water-horses, sea-serpents, and other uncanny creatures,

that we renounce the attempt to equip it for our pages. That the elves in these Highland parts played on no musical instruments except the bagpipe may perhaps help to reconcile some English ears to the pibroch. The doctrine of *toradh*, the fairy power to take the substance and leave only the semblance, is well illustrated throughout the book. Metal as an antidote to elfin power is another ever-recurrent theme. The unrevealed editor has displayed a keen dramatic aptitude in choosing as the conclusion of this first selection—may there soon be a second—from the late author's manuscripts a truly remarkable chapter on the devil, in which a great feature is the discussion of the *Taghairm*, or supper of cats roasted alive for his satanic majesty.

Folklore, whether of Celt or Saxon, henceforward has to reckon with the posthumous notebooks of John Gregorson Campbell for an indispensable section of its apparatus of study.

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POPULAR STUDIES IN MYTHOLOGY, ROMANCE AND FOLKLORE. No. 8: "Cuchulainn, the Irish Achilles," by Alfred Nutt; No. 9: "The Rigveda," by E. Vernon Arnold. London: D. Nutt, 1900. Pp. 52 and 56. Price 6d. each, net.

We are glad to see that Mr. Nutt continues to make additions to this really valuable series of booklets. Mr. Alfred Nutt's study of the Gaelic hero and of the related literature is a readable introduction to a most fascinating section of Irish myth and romance. Although, as Mr. Nutt points out, Irish is the most ancient *vernacular* literature of modern Europe, the Irish heroic legends are perhaps hardly so well known to folklore students as they should be, and this booklet should entice many to enter the Erse wonderland.

"*The Rigveda*," as Dr. Arnold says, "is not a book, but rather a library and a literature, the collected remains of the work of many centuries." Dr. Arnold's little book is an admirable guide to the right way of studying this literature for the purposes of comparative mythology. The attached bibliography is a most useful feature.

\* \* \*

JOHN BARBOUR: POET AND TRANSLATOR. By George Neilson. London: Kegan Paul and Co., Limited, 1900. 8vo., pp. viii, 57. Price 1s. 6d. net.

This essay, which is reprinted from the Transactions of the Philological Society, in an edition of 250 copies, of which 200 are for sale, is written in Mr. Neilson's vigorous and racy style. His thesis consists of two parts: (1) that Barbour's *Bruce* was actually written by the man whose name it bears—John Barbour, Archdeacon of Aberdeen—actually dates from 1376, and was not rewritten and reconstituted, as has been suggested, by a scribe late in the fifteenth century; (2) that the *Buik of Alexander*, the unique print of which, dating about 1580, bears a kind of colophon giving 1438 as the date of origin, was also written by John Barbour. As the Aberdeen Archdeacon died in 1396, Mr. Neilson has to prove that this date of 1438 is a mistake, and we are bound to say that he makes out a very strong case. His argument rests mainly on an imposing array of parallel passages, lines, and phrases—passages which occur

both in the *Bruce* and in the *Alexander*. There are, of course, other theories than that of single authorship to account for these resemblances, but it is difficult to see how they can be maintained in the face of the array of facts, and inferences fairly drawn therefrom, which are marshalled with much skill by Mr. Neilson. We think he is right in regarding as the most important feature of the parallels the fact that in very many cases the passages which occur more than once in the *Bruce*, occur more than once also in the *Alexander*. "Thieves," says Mr. Neilson (p. 27), "are not wont to steal the same thing twice. No plagiarist would be so inartistic as to repeat his plagiarism of the same passages three, four, or five times over. On the other hand, the man who is both poet and translator may well, when his themes in both capacities are cognate, repeat himself, whether he is at work upon his translation or upon an effort entirely his own." Mr. Neilson's scholarly essay should be read by all students of Scottish literature.

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GUINGAMOR, LAUNFAL, TYOLET, THE WERE-WOLF.

Four *Lais* rendered into English Prose from the French of Marie de France and others by Jessie L. Weston. With designs by Caroline Watts. London: D. Nutt, 1900. Minuscule 4to., pp. xv, 101. Price 2s. net.

This is the third issue in the series of "Arthurian Romances" unrepresented in Malory's "Morte D'Arthur." The Breton *lais*, of which four are here admirably translated, are fragments of that traditionary lore out of which the Arthurian legends were evolved. We say evolved advisedly, for we agree with Miss Weston in her valuable introduction that neither the theory which regards the Arthurian romances as but a series of connected *lais*, nor that which ignores the latter and sees nothing in the legends but a conscious literary product, is wholly true. "The true note of the Arthurian legend," says Miss Weston, "is evolution, not invention; the roots of that goodly growth spring alike from history, myth, and faëry." The little book is satisfactory in every respect. The English rendering is well done, the designs by Miss Watts are charming, and the printing and general get-up of the volume are most attractive.

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We have received Part III. (December, price 2s. 6d.) of the *Oxford Portfolio of Monumental Brasses*, issued by the Oxford University Brass-Rubbing Society. It contains six well-executed plates, including a fine brass of Thomas Cheyne, 1368, shield-bearer to Edward III.

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The *Architectural Review* for January has as supplement a good drawing by E. H. New of Salisbury Cathedral. The contents of the number include "Romance in Sculpture, Part IV., Germany," by T. R. Macquoid; "Church of the Holy Sepulchre, Northampton"—one of the few round churches remaining in England—by L. N. Badenoch; and "Orpington Priory"—which was built partly in the fourteenth and partly in the fifteenth centuries, and recently came into the market—by George Clinch. The articles named, and others which we have not space to mention, are all fully and excellently illustrated.

The numbers of the *Northern Counties Magazine* for December and January are before us, and keep up to the level of their predecessors. A well-illustrated paper on "Medieval French Art at the Paris Exhibition," by R. E. Fry, is of antiquarian interest. Mr. E. V. Lucas's "London Letter" is always bright and readable. In the January number Mr. Walter Wood gives the first of a series of papers on "Famous Northern Regiments," which should be of great interest at the present time. In this first instalment the history of the "King's (Liverpool) Regiment" is given. Mr. P. A. Graham has a congenial subject in "Some Cheviot Burns."

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The *Genealogical Magazine* for January has for frontispiece a picture of the very curious "Armorial Bearings of the Royal Burgh of Inverness." The first article (illustrated) begins the "Records of an English Manor for a Thousand Years," the manor being that of Thornbury, in the valley of the Severn. The Rev. W. B. Wright relates the forgotten story of the "Boyne Peerage Case," and Mr. George Wilson writes on "Nell Gwynn," giving a list of all the known living descendants of that lady. They number no fewer than 311. Several serial papers are continued.

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Many periodicals and pamphlets are on our table which we have not the space to notice in detail. Among them are the *Musical News* of December 22, containing a good paper on "Music Galleries," by Arthur Watson, illustrated by reproductions from photographs of Della Robbia's "Cantoria" at Florence; the *Architect's Magazine* for December and January; Parts 3 and 4 of *St. Pancras Notes and Queries*, containing much interesting matter reprinted from the *St. Pancras Guardian*; and the *East Anglian* for December, which has the beginning of a paper on "The Seal of the Cathedral Church of Norwich," and the first part of an extensive list, contributed by Dr. Copinger, of the Suffolk MSS. enumerated by D. E. Davy in his MS. Collections, now in the British Museum. We have also before us an excellent autograph and book catalogue, containing many archaeological works, issued by F. Cohen of Bonn; and two pamphlets by that industrious and careful antiquary, Dr. T. N. Brushfield, F.S.A. The latter are a third part of the author's "Raleghana," containing remarks on the ancestry of Sir Walter Ralegh; and a reprint, well-illustrated, of a paper read before the British Archaeological Association on "Norman Tympana; with especial reference to those of Derbyshire."



## Correspondence.

### YORKSHIRE BOULDER STONES.

TO THE EDITOR.

About two miles south of High Bentham, Yorkshire, are some boulder stones. The largest is locally known as the "Great Stone of the Four Stones." The six-inch Ordnance Survey map



shows near by some others called "Four Stones" and a "Clap Stone." Half a mile east of the great stone is one called "Queen of the Fairies' Chair." At the summit of the pass leading to Slaidburn is another stone called the "Stone of Greet."

Can you give any information as to the history of these stones? Most of them are probably of glacial birth and deposit.

Smith's *Old Yorkshire* gives some historical notes of other stones in Yorkshire, and promises more in succeeding volumes, but there is nothing about these.

I should be glad of any information or reference to works in which they are described.

J. R.

#### THE PRATT MSS.

TO THE EDITOR.

These manuscripts were written by Sir Roger Pratt (1620-84), one of the Royal Commissioners associated with Wren in the rebuilding of London after the Fire.

A large proportion of the papers deal with architectural matters, an account being given of the meetings of the commissioners (Dr. Renne, Mr. Hugh May, and Mr. Pratt) to consider about "The quick and orderly re-edification of the city," followed by "Queries concerning ye first repaire of St. Paul's Church, London," and "Obiection against ye Modell of St. Paul's by Dr. Renne." Full particulars are given of the building of the famous Clarendon House (known as Dunkirk House) for my "Lord Chancellor Hide," of which Evelyn in his Diary remarks that "my old friend and fellow-traveller, cohabitant and contemporarie at Rome hath perfectly acquitted himself."

There are, in addition, notes on the building of Lord Alvington's house at Horseheath and Ryston Hall, Norfolk; "Rules for the Guidance of Architects"; "Notes on the Building of Country Houses and those of Noblemen"; "Ye severall Faire Buildings of Italy and France"; "Palaces of Venice, Palaces of Genoa," etc. After succeeding to the estate of Ryston, and being knighted by King Charles, Sir Roger appears to have retired from the active pursuit of his profession, so that the MSS. after that date allude chiefly to estate management, in which are included agreements with tenants and labourers, "morts of all sorts," buying and selling of stock, farming statistics and accounts, repairs to buildings, etc., followed by a "Revew of my Estate in 1683."

Among these papers are many which are purely personal, and therefore of more interest to the general reader—his marriage settlement, letters to relations and friends, lists of "Householde Stuff," books and pictures bought for his Temple chambers, and his "Coming to Riston"; "treates" to his friends, housekeeping accounts, allusions to his journeys to London and Bath, addresses of friends and papers connected with legal matters, etc. There are also references to

such contemporary events as the Civil War, the Dutch War, the Plague, and "The Rump."

The MSS. (many of which have recently been typed) are written principally in notebooks bound in parchment. Some of these appear, from entries of a previous date, to have belonged to Sir Roger's predecessors. They have been preserved at Ryston Hall, Downham, Norfolk, since their compilation, and are now in the possession of the present proprietor, E. Roger Pratt, Esq.

A. STEEL.

#### THE DESCENT OF A BARONY "IN FEE."

TO THE EDITOR.

It is somewhat anomalous that, while the Normans in France adopted the Salic law, as shown in England by the accession of Stephen *v.* the Empress Maud, the descent of feudal baronies was in the female.

Thus, when Thomas Baron Dacre died in 1458, his eldest son having predeceased him, a granddaughter named Joan Dacre succeeded to the title; her uncle, however, named Humphrey, obtained a share of the family estates and became Lord Dacre of Gilsland. These dignities were subsequently designated Dacre of the North and Dacre of the South. The former fell into abeyance, and has not been revived; the latter and original barony is held by Viscount Hampden, now twenty-third Baron Dacre. (See p. 363 of the *Antiquary* for December last.)

FITZ-GLANVIL.

#### INSCRIPTION ON PANTILE.

TO THE EDITOR.

Part of the inscription stamped upon the pantile Mr. Gerish has written you about is taken from the Book of Revelation, c. iii. ver. 6, 11: "He that hath an ear, let him hear what the Spirit saith unto the churches." "Hold that fast which thou hast, that no man take thy crown."

It is not impossible that the whole passage is Scriptural or Homiletic, but I have not the Homilies to refer to. It is difficult to decide why the lettering should have been stamped on a pantile. Are the fragments all the same? if so, they might help each other, supposing some of them give words not found in that Mr. Gerish has copied.

GEORGE BAILEY.

Elmfield, Otter Street, Derby,

January 4, 1901.

**NOTE TO PUBLISHERS.**—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

**TO INTENDING CONTRIBUTORS.**—Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.



# The Antiquary.



MARCH, 1901.

## Notes of the Month.

WHILE our last number was passing through the press the whole British Empire—it would hardly be an exaggeration to say the whole world—was placed in mourning by the death of the much loved and revered Queen Victoria. It is not for us to attempt to add anything to the innumerable tributes that have been offered to the august beauty of her life, the memory of which will be the imperishable inheritance of the peoples of her dominions throughout succeeding generations. The universal grief and the overwhelming sense of loss are splendid testimonies to the power of simple goodness and to the enduring force of character. We may say of Victoria the Good, the Mother of her People, as the late Laureate said many years ago of that Royal Consort at whose side God's love has now set her again, that she passed through the long-drawn years of her glorious reign

Wearing the white flower of a blameless life,  
Before a thousand peering littlenesses,  
In that fierce light which beats upon a throne,  
And blackens every blot.



The proclamation of His Majesty King Edward VII., whom God preserve, was made on January 24 with somewhat maimed rites. The ceremony took place at an unusually early hour in the Friary Court of St. James's Palace, and the actual proclamation was made—in the absence of Garter King of

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Arms (Sir Albert Woods) through illness—by Norroy King of Arms (Mr. W. H. Weldon), who was attended by three Heralds (Windsor, York, and Somerset), three Pursuivants (Rouge Dragon, Rouge Croix, and Blue Mantle), and four Sergeants-at-Arms, who carried the maces from the Tower. The quaint costumes—cocked hats, Windsor uniform trousers, and the richly-embroidered surcoats known as tabards—made a picturesque group. But instead of riding on horseback to the City to repeat the proclamation at Temple Bar and the Royal Exchange—Charing Cross and Wood Street were omitted—the whole party were driven in a quite prosaic, twentieth-century fashion in several carriages.



It is amusing to read of the protests that some perfervid Scotsmen have been making against the King's title of Edward VII. One protesting voice came from a region so remote that it is usually described as lying "at the back of the north wind." When taking the oath of allegiance, a member of Kirkwall Town Council protested vehemently against acknowledging Edward VII., seeing that there never had been an Edward in his country, but eventually he signed the parchment "for dear old Scotland's sake." A Dundee citizen wrote threateningly: "The Sassenachs who hail Edward as the seventh monarch, and speak of him as King of England (not of Britain), had better beware, for the Scotch, though long-suffering, will turn at last."



The accession of a new Sovereign has, of course, set not a few busybodies to work at tinkering the National Anthem. Many and various alterations have been suggested, but perhaps the most ludicrous is the following, which was sent in all seriousness to a morning paper:

Send him victorious,  
Happy and glorious,  
Great, not notorious,  
God save the King!



There seems to be considerable ignorance abroad with regard to the title of Prince of Wales. Many people were surprised that the Duke of Cornwall and York did not



become Prince of Wales immediately on his father's accession to the throne, and some have been dissatisfied because of the delay in bestowing the dignity upon him. The matter is one entirely for the discretion of His Majesty. Our Kings have varied greatly in the times which they have selected for granting it. Edward II., Henry V., and Henry VIII. never created their sons Princes of Wales. Edward III. and Charles I. were both on the throne when their heirs were born, yet the Black Prince was thirteen and Charles II. eight when they received the title. James I. had been seven years King before he bestowed it on his eldest son, Prince Henry, then aged sixteen, and when the latter died his brother Charles had to wait four years more for it.

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Our old correspondent, Mr. W. H. Jacob, writing in a Hampshire newspaper with regard to the recent downfall at Stonehenge, says: "In looking over the ancient files of the *Hampshire Chronicle*, by the kind permission of the Messrs. Johnson, I discovered the following account of the fall of stones of a more serious character in January, 1797, and it is interesting to every antiquary, giving, as it does, the nature of the *foundation*. The extract is as under, and rain, and frost, and thaw overthrew the vast trilithon:

"January 21, 1797.—Stonehenge, an object of the first curiosity to the antiquary and to every devotee of *belles lettres*, has just undergone a change by the falling of some of those stupendous stones which form this wonderful *relique* of Druidical superstition. On Tuesday, January 3, in consequence of the rapid thaw succeeding a very severe frost, the weather being perfectly calm, one of the trilithons in the inner circle of Stonehenge, which were so called by Dr. Stukley from their being formed of three stones (an impost resting on two upright stones), suddenly inclined and fell. *It* had long deviated from its true perpendicular. There were originally five of these trilithons, two of which are even now still remaining in their ancient state. It is remarkable that no account has ever been recorded of the falling of the others, and perhaps no alteration has been made in the appearance of Stonehenge for three centuries prior to the present tremendous downfall.

The impost, which is the smallest of the three stones, is supposed to weigh 20 tons. They all now lie prostrate on the ground, and have received no injury from their aerial separation. They fell flat westward, and levelled with the ground a stone also of the second circle that stood in the line of their precipitation. From the lower end of the supporters being now exposed to view, their prior depth in the ground is satisfactorily ascertained to have been but oblique. Neither of them was on one side more than a foot and a half deep."

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The Leicester papers chronicle the discovery of a Roman villa at Rothley, the birthplace of Lord Macaulay. Some time ago portions of a Roman pavement, a piece of red "Samian" ware, and some beautiful fibulæ, were found. Towards the end of January one of the workmen engaged in excavations close to the railway cutting at Rothley Station struck his pick against some hard substance, which proved on further examination to be a concrete floor of great age. After this the greatest care was used, and the work proceeded until a whole room was laid bare. The floor was surrounded by the remains of walls about 2 feet in height from the base. These were constructed of rough granite, filled with concrete. The granite had evidently been covered with plaster. The part uncovered would appear to be the heating-room of an extensive villa. Near here were discovered some roofing tiles, a few pieces of bone, and a piece of a mortar, apparently used for pounding food, perhaps grain, etc. The mortar was of pottery ware, the inside being lined with small flints pressed into the clay before baking. There appears to have been a very extensive villa at this place, but, unfortunately, the greater part of it seems to lie under the new road. As far as has been uncovered, it can be seen that the foundations are in perfect condition. The concrete floor of the room is intact, and from this spring a number of small pillars, the bases of which remain. Among the things found is a piece of red Samian ware, which appears to have been the spout of a Roman lamp. The discovery of this portion of the villa is of the highest interest, as it shows the extent of the Roman occupa-

tion of Leicestershire. The work will be proceeded with, and it is hoped to unearth the whole of the villa.

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The Earl of Ashburnham's books and manuscripts have been put on the market from time to time with record results. But he kept out of the sales one manuscript volume, a magnificent *Evangelia Quatuor*, and this has recently been sold to a private purchaser, said to be a foreigner, for £10,000. The book, which dates from the eighth or ninth century, was formerly in the possession of the Abbey of Lindau, and it has double interest as a specimen of the illuminator's and also of the goldsmith's art. The binding is studded with over 300 precious stones. Lord Ashburnham is said to be delighted with his deal. He has realized a greater sum than any living man by the sale of valuable effects—always voluntarily sold, without any pressure of circumstances.

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Our contributor, Mr. Warwick H. Draper, M.A., is about to publish, with Mr. Elliot Stock, a volume entitled *Alfred the Great: a Sketch and Seven Studies*. It will be well illustrated, and the Studies will deal with Asser's "Life of Alfred," Alfred's legislation, his local government, his work as a man of letters, the Oxford myth of his foundation of that University, the Vale of the White Horse, and his burial-place at Winchester. We are specially glad to hear that the book will contain a full bibliography. Dr. Percival, Bishop of Hereford, will contribute a preface.

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Mr. J. Russell Larkby writes: "I am indebted to the kindness of the Rev. Julian Guise, Rector of Addington, Kent, for permission to publish the accompanying sketch of a brass in his church. The effigy exhibits all the usual features of defensive armour of *circa* 1430, in the form of the sword, misericorde, the laminated coverings for the feet, and the pronounced method of protecting the joints in the armour at the elbows and shoulders. The interesting point about the brass is the hauberk of chain-mail just visible below the nether tace. Examples of this are somewhat uncommon, but I believe a similar example exists at Ashwell Thorpe, Norfolk, in the brass of Sir Edmund de Thorpe. The



chapel in which the Addington brass is situated contains an interesting fragment of a brass to Sir Richard Charlis, 1378,



which plainly shows the method of lacing the camail. Another monument of beauty is a double canopied fifteenth-century brass, bearing effigies of William Snayth and his wife. On the floor of the chapel is a fragment of the original altar slab, retaining two of its consecration marks of the shape known as the cross pommee."



Antiquaries and lovers of Gaelic song will be interested to know that on March 21, at the Weaving School, Bushey, the "waulking songs" of the Outer Hebrides will be sung by a number of Scotch weavers, who are preparing tapestries for the Glasgow Exhibition. Tapestries and brocades will also be on view.



Mr. Arthur Ransom is writing in the columns of the *Bedfordshire Times* a history of all the parishes in the county. In his fifty-eighth article, which appeared in the issue of February 1, Mr. Ransom, dealing with the village of Millbrook, mentions an interesting brass which has for some time been missing from Millbrook Church. "It has no date," he says, "nor has it anything about it to connect it with the place. Hence it may still exist in the storehouse of some dealer, or in the possession of some antiquary who does not know to what church it belongs. It contains the figure of an ecclesiastic, over these verses, which are in black letter :

Robert Were preest und' this ston lyth  
That Jh'u m'cy and lady help cryeth  
Prayeth for my soule for charyte now  
As ye wolde other dede for yow."

Perhaps the publication of these details may lead to the restoration of the brass to its rightful resting-place.



The following gentlemen were elected Fellows of the Society of Antiquaries in January last : Rev. the Hon. G. H. F. Vane, Sir James Sawyer, and Messrs. F. Green, F. B. Goldney, H. Leonard, C. G. R. Matthey, H. L. T. Lyon, R. E. Goolden, T. C. Hughes, J. S. Udal, R. Blomfield, T. Ashby jun., and C. J. Prætorius.



At a recent meeting of the East Riding Antiquarian Society, Mr. J. R. Boyle, F.S.A., gave some "Notes from an Old East Riding

Quarter Sessions Book, 1648-1653," which threw valuable sidelights on the social conditions of the time mentioned. In 1649 there was an entry which spoke of the danger about the coasts of Bridlington by the daring deeds of pirates, and an order was issued to the Chief Constables of Police throughout the Riding. In 1650 appeared the following : "The cheife constables are hereby ordered to apprehend, or cause to be apprehended, all such as goe about to draw people together to see any interludes, or that are dancens upon ropes, and bring them before the next justice of peace," etc. In several instances publicans in those days were not allowed to brew or sell ale for a period of three years if found guilty of assaulting or using bad language to the constables. In 1651 Thomas Bilton was punished for keeping a lodger. For stealing 4 lbs. of sheep's wool a man was whipped at Pocklington in the same year, and then had to find sureties to be of good behaviour or else go to the castle. The Sheriff was fined £5 for allowing several prisoners to escape, and a parson named Wilson was convicted for "suffering a vagrant minister to preach in his church and to demand the benevolence of the people."



During the last month the Burlington Fine Arts Club has been holding a very fine exhibition of mediæval silver. Most of the things shown were of English workmanship. In one case was a standing cup with cover lent by the Cloth Workers' Company. It bore the monogram "S. P.," the letters entirely clothed in foliage. "S. P." was Samuel Pepys, who on September 6, 1666, saw the Hall of his Company take fire and blaze furiously in one body of flame, "it being the cellar full of oyle." There were several examples of the silver "nef" which used to cruise on mediæval dinner-tables. A large number of the pieces were gilt, the gilding being done not merely to enrich, but to preserve the silver. In Case L were shown the censer and incense boat found in Whittlesea Mere in 1850; they are attributed to the fourteenth century, and are supposed to have belonged to the treasury of Ramsey Abbey. Less interesting archæologically, and yet with a fine flavour of antiquity and old custom about them, was the collection of loving-cups

and salts possessed by corporations and colleges. The catalogue marked for special notice a German cup given to Sir Robert Clayton when Lord Mayor, and cited it as one instance of the happiness of a gift, not of contemporary work, but of a piece more valuable at the time of gift by reason of its greater antiquity. Many pieces in the collection had the added interest of special ownership, or of association with disused or obsolete customs. Thus, the octagonal box, with Chinese decorations of birds, figures, and plants and pagodas, lent by Colonel Lyons, was looked at with the greater interest for the inscription: "The gift of King Charles II. to Mrs. Gwin. Her son Charles, Duke of St. Albans, gave this to Mr. Lawrence Answorth, 1720, who had the Honour to be Head Butler to Him."



Early in February two small bronze statues of men, in very good preservation, were brought to the surface by the divers searching for submerged antiquities near the island of Cerigo, the ancient Cythera. Some fragments of other statues, all showing traces of the perfection of Greek art, have been also recovered.



The Chief Engraver of His Majesty's Seals, Mr. Allan Wyon, F.S.A., who is to be engaged upon the new Great Seal, is the last survivor of a family of artists that originally came from Germany. The earliest known member came over to this country from Cologne as Court goldsmith to King George I. Thomas Wyon jun. was appointed chief engraver at the Mint in the early part of last century, and among his successors were his cousin, Mr. William Wyon, R.A., F.S.A., and Mr. Leonard Wyon, who died a few years ago. More than eighty years ago Mr. Thomas Wyon was appointed to the position of Chief Engraver of His Majesty's Seals, being succeeded in 1831 by his son, Mr. Benjamin Wyon, whose three sons in turn occupied the same office: Mr. Joseph Shepherd Wyon in 1858, Mr. Alfred Benjamin Wyon seven years later, and in 1884 the Mr. Allan Wyon already alluded to.



Signor Ugo Ojetti writes complaining of the manner in which the Baptistery of Florence

is being restored. The famous Battistero of San Giovanni was covered with precious marbles by Arnolfo di Lapo towards the end of the thirteenth century. The slight cracks which some of the slabs exhibited constituted no danger to the edifice, as the wall is not built of marble, but merely encased. A year ago the cathedral authorities ordered the Battistero to be cleaned with pumice-stone. "In the green marble slabs placed in position by Arnolfo di Lapo under the eyes of Dante," writes Signor Ojetti, "square holes were cut to support the beams which these new barbarians had ready for making the scaffolding. Upon the scaffolding planks were laid, while matting was stretched around to hide the work of re-embellishment. With acids, pumice-stone, and irons all the marbles which looked dirty were cleaned and scraped until they presented an appearance of youthful polish. Wherever the slightest crack was visible, the stone, which had seen the dawns and sunsets of six hundred years, was cut away, and for yards and yards the fine old green marble was replaced with a dark marble of a colour like wet slate. The vulgar Ravaccione of a dirty-blue colour was substituted for the cold white Alabastrino; the edges were made sharp like razors, and look horribly new. By degrees, as the scaffolding was taken away, the holes made for the cross-beams were filled up with stone of a 'howling' hue, and the interstices were filled up with painted cement. This has been done to six sides of the octagonal temple where all Florentines are baptized, and which for centuries was the cathedral of Florence. The Battistero, the most perfect example of Early Tuscan art, now appears as brilliant as though it were new, and when the scaffolding and the planks are completely removed, the doors by Andrea Pisano and Lorenzo Ghiberti, the statues by Danti, Rustici, and Sansovino, will seem, in comparison, dusty and lurid until someone takes it into his head to brush, wash, scrape, and polish them also." The cathedral authorities have now asked for £600 in order to "clean" in the same way the basis of the Giotto belfry.





## Prisoners of War in England a Century Ago.

BY THE REV. G. N. GODWIN, B.D.

(Continued from vol. xxxvi., p. 377.)

**B**ESIDES Portchester Castle, there were many other densely-crowded prisons in different parts of the country. Forton Prison, near Gosport, always contained a large number of captives. On July 15, 1793, we read: "The French at Forton continue extremely restless and turbulent, and cannot bear their captivity with moderation and temper, though they are exceedingly well supplied with provisions and every necessity their situation requires. A sailor, imprisoned, made a desperate attempt to disarm a sentinel through the bar of the apartment where he was confined. The sentinel with great exertion disengaged himself, and fired at the offender, but wounded, unfortunately, another prisoner, not in this case the aggressor. Friday sen'night the guard discovered a plot by which several had planned an escape over the wall by tying together their hammocks and blankets. The sentinel on duty fired in at the window, shot one of the rioters, who is since dead of the wounds he received. The orders issued to the officers on duty over the French prisoners by General Hyde, the commanding officer at Portsmouth, are to this effect: that they shall not be permitted to wear the national cockade, to write on the walls of the prison any inflammatory republican sentiments, nor sing any inflammatory songs, nor play any national music. Several of the French who had obtained their parole have broken it, but have since been taken and closely confined."

On Monday, April 22, 1793, we are told: "Sunday last the French prisoners who, in number 850, are confined in Forton Prison made an attempt to escape. One of the sentinels perceived something like scraping under the ground where he stood. Giving the alarm, the house where they are confined by night was searched, and two planks in the lower room were found loose, from which

they had made a passage 27 feet long towards the palisade, carrying out the dirt in their pockets. It is since discovered that their intent was to have killed Mr. March, the agent, Mr. Clungeon, the keeper, and the officer on guard; then to have got possession of the first vessel they could, and to have sailed for France."

There was a very large prison at Mill Bay, Plymouth. About midnight on Tuesday, August 6, 1793, forty-seven prisoners escaped by undermining the wall close to a sentry's post. Five of them were caught three miles from Plymouth in a wood near the seaside, having taken a boat from a poor waterman. On November 9 of the same year some prisoners escaped, took a boat from some fishermen at Oreston, and got clear off. Escapes, and attempts to escape, were constantly occurring, and the guards had to be always on the alert. Carefully organized risings occurred occasionally, resulting in much bloodshed.

On September 26, 1803, the launches of the fleet took on board a large troopship—No. 7—which had come into the Sound on the previous night, 200 French prisoners for Norman Cross, of which more anon. Mill Bay Prison was to be thoroughly purified and fumigated to receive troops. Ludlow Castle was ordered to be prepared for prisoners at the same time.

On June 1, 1803, there was a report: "Government have purchased the Isle of Lundy from Sir William Hume as a military depot, and to keep the French prisoners in." A week after Trafalgar fight: "A prison covering 15 acres for 5,000 prisoners of war as a grand depot for Cornwall and Devon is to be built at once near Torr Royal, on Dartmoor, about 6 miles from Tavistock." At dusk on October 1, 1809, an alarm was raised at Dartmoor that the prisoners were escaping. Some of them had, in fact, already done so. A man of the Second Lancashire Regiment was, in his white working-dress, mistaken by the picket for a prisoner. He was run through, and died, the coroner's verdict being "Chance medley." August 26, 1810, saw a riot at Dartmoor. The soldiers fired, and several prisoners were wounded. Just two weeks went by, when a Frenchman put his head and shoulders

through the roof, and refusing to get in, a Northampton Militia sentry shot him through the head, and killed him. But more peaceful times came. The sensible plan was adopted of paying the Dartmoor prisoners for work done at the rate of fourpence to sixpence per diem, and feeding them well. They wore tin badges in their caps, and in December, 1811, they were reported as working cheerfully in the neighbourhood, and returning at night. Escapes were rare, as they were mutually prevented, "as it stops work of a gang for a considerable time." Ball cartridges, arms, and weapons were often secreted.

Winchester Barracks was a prison several times during the eighteenth century. In September, 1778, a French prisoner tried to break bounds. The sentries fixed bayonets. He threw stones at one of them, who shot him dead. The coroner's jury "sat the whole day following on the body," and said "Justifiable homicide." It was then ordered that French prisoners escaping were to be treated as felons, fettered, and sent to other prisons. At the same time Mr. Pollard, on behalf of the Commissioners for Sick and Hurt Seamen, was inviting tenders for sentry-boxes and hospital-cradles at the King's House, Winchester, which was on the site of the present barracks. Peace came, and in February, 1784, were sold the stores of H.M. Prison of War, Winchester. Eight thousand hammock-posts and rails, 4 by 4 inches and 9 feet long, went cheap, as did also 160 cradles with sacking bottoms, about 1,200 old hammocks and coverlids, and the paling round the airing-ground. The French priests who had found refuge in the King's House at Winchester had to give up some space to prisoners in June, 1793. But the story of prisoners at Winchester is too long for our present purpose.

Stapleton, near Bristol, was a large prison depot. On June 7, 1794, three prisoners who had escaped from Bristol were arrested near Lewes just as they were about to embark for France in a boat which they had fixed upon for the purpose, and about the same time 150 prisoners were marched through Southampton by a party of the Oxford Militia on their way to Bristol. Six captives got clear away from Stapleton at

nine in the evening of September 25, 1795. May 3 of the next year saw fourteen others at large. Nine of them were retaken the next day, but five reached the mouth of the Avon, and embarked in an open boat, which was chased by "the exercise boat." They were overtaken four leagues below the Holmes, and relodged in their old quarters. Hard luck! During a great storm on January 19, 1804, a great part of the wall of the French prison was blown down. One of the Royal Bristol Light Horse rode in so hard that fifty men from Bristol arrived in three or four hours, and prevented a general escape.

It was thought desirable to have a central prison, and Norman Cross, near Peterborough, was considered eligible. Prisoners destined for this prison, which was also known as Yaxley and as Stilton, were landed either at Yarmouth or at King's Lynn, and forwarded to their destination in lighters, sometimes by hundreds. Norman Cross or Yaxley Prison could accommodate 8,000 prisoners. It was built on a gravel soil, with plenty of water, commanding a fine view over the fens and the great North Road. It was two miles from Stilton, and six from Peterborough. It was practically an enclosed camp, built in the shape of an ellipse. It consisted of four equal divisions, intersected by two wide streets. In the centre stood a high, insulated block-house, mounted with swivel guns. One quadrangle was devoted to a well-equipped hospital; there was also a school, and a place of closer confinement for offenders. At the end of each of the four compartments were lodgings—the prisoners slept in hammocks—and cooking-rooms. Oak palisades in lieu of brick walls gave plenty of air. The space between the inner and outer enclosures, in which the *Rounds* continually patrolled, was wide enough for two carriages abreast. There were two gates, on opposite sides, at each of which a captain's guard was posted. A ring of sentries surrounded each enclosure. Without were soldiers' barracks, guardhouses, officers' quarters, etc. Notwithstanding all the precautions taken, attempts at escape were frequent, and occasionally prisoners got clear off, there being plenty of people willing to help them for a consideration. There



was a daily market in the prison, and free admission on Sundays. Sometimes as much as £200 was taken for toys, etc., made during the week. In the United Service Museum, Whitehall, may be seen a wonderful ship-model in a bottle made by a Norman Cross prisoner.

In 1798 a party of seventeen prisoners escaped from Edinburgh Castle, creeping out of a large hole which they had made in the wall. They descended the rock by means of a rope, fifteen getting down safely. The two last broke the rope, and being hurt, were sent to hospital. Several were retaken, and an accomplice in the Westport was arrested. The Rev. Mr. Fitzsimmons was soon after sentenced to three months' imprisonment for helping prisoners to escape from Edinburgh. "April 13, 1811.—Last night about eleven p.m. forty-nine French prisoners, amongst whom was a captain who got his baggage away safely, escaped from the S.W. corner of their prison. They cut a hole through the bottom of the parapet, 'below the place commonly called the Devil's Elbow.' The night was dark, and the sentry, hearing a noise, fired. The guard turned out, or the whole body of prisoners would have escaped. One lost his hold, and is dying. Five were retaken this morning, and the other forty-four were seen on the road to Glasgow."

James Nasmyth in his *Autobiography* thus describes the departure of the prisoners from Edinburgh when peace was made in 1814: "They marched to the transports at Leith by torchlight. All the town was out to see them. They passed in military procession through the principal streets, singing as they marched along their Revolutionary 'Ça Ira' and the 'Marseillaise.' The wild enthusiasm of these haggard-looking men, lit up by torchlight, and accompanied by the cheers of the dense crowd which lined the streets and filled the windows, made an impression on my mind that I can never forget."

In April, 1813, the prisoners in Perth depot dug a pit 20 feet deep from the door of prison No. 2, at some distance from the bottom of which they had just begun a lateral cut. The mine was to slope upwards, so that water might run down. They used false keys to get into the cellar under the

tower, and had black suits to put on over their pea-jackets, and crapes for their hats, so as to walk out into the crowd at market-time. Some workmen examining waterpipes detected them. On September 4 of that year four French prisoners from Perth were met a mile from Arbroath by a seaman of the Custom House yacht. Some labourers came up, but the Frenchmen drew knives, with threats, and did not surrender till a recruiting party came up.

During the autumn of 1812 the prisoners at Pennycuik, nine miles south of Edinburgh, dug between the floor of their prison and the outer barricade, dropping the earth into a small stream which drained the prison. They had only toil-making tools to work with. The passage was 70 or 80 feet long, and reached to a shrubby bank. One man only, in a stooping position, could work at once, and they found out that they had reached the outer air by testing with a ramrod. One man was shot by the sentries, and a stone fell, badly bruising the leg of another. They intended to find a fishing-boat for Holland, but being baffled, went inland, and lived in woods and plantations for about a fortnight. They applied to a farmer for help, but he betrayed them. Some eight in number then reached Peebles in charge of an escort with fixed bayonets. One who saw them thus described their condition: "They had bare, travel-soiled feet, and wore patched prison-dresses of red, yellow, and blue cloth. They were placed in the gaol to march at dawn of day, and were brought forth in a condition more resembling that of brutes than human beings, uncleaned from the mud which had attached itself to them during their wanderings, ragged, lame, and emaciated with disease and famine."

They could hardly stand, and carts were ordered for them. The injured youth drew up his tattered trousers, and showed that his leg was a mass of ulcerations. There was a wave of popular sympathy; his leg was dressed, and they were given two trusses of straw to lie upon. Years afterwards—in 1834—when that same youth was a prosperous landlord at Dieppe, he told the story of Scotch kindness. The Valleyfield Mills were the prison of the Frenchmen. No fewer than 309 of them died there between

the years 1811 and 1814. A monument was erected to their memory in 1830. Years after, a former prisoner said of Pennycuik: "Very cold country—no vines—large cabbagees."

Portchester Castle received some 8,000 captives, but out in the harbour in Portchester Lake were moored a number of old 74-gun ships, amongst which were the *Fortitude*, *San Damaso*, *Sultan*, *Captivity*, *Crown*, *Prothée*, *Vigilant*, and *Fortunée*, the latter being only pierced for forty guns. "It must have been another ingredient in their cup of bitterness when the captives found themselves in durance vile on board ships over which had formerly floated the proud ensigns of France and Spain."

There were other prison-ships. At Plymouth, amongst others, were the *San Ysidro* (74), the *Bedford* (74)—terribly mauled in Lord Howe's action—*Alfred* (74), *Prudente* (64), *Biengaisant* and *Sampson* (64's), and *El Firme*. At Chatham there were, at any rate, the *Sandwich* (98), *Bristol* (50), and *Rochester*.

These hulks were cleared from stem to stern of their internal fittings, and could accommodate 600 or 800 prisoners, besides a guard of some 150 soldiers. They were, for the most part, commanded by lieutenants, selected as being strict disciplinarians. Some of them treated their prisoners with humanity, whilst others proved themselves brutal tyrants. The officer in command of the *Prothée* was accused of being in league with the contractor who supplied the hulk with provisions to defraud the prisoners of their rations. But at length these two worthies quarrelled, and the prisoners, who were attired in coarse yellow jackets and trousers, with red waistcoats, were invited by their gaoler to forward to the authorities at Portsmouth a loaf as a specimen of their daily fare. They complied with his request, but forwarded two loaves instead of one. When the second loaf was examined, it was found to contain a long list of serious charges against the commanding officer in question, and these being substantiated on due inquiry, he was dismissed his ship. The prisoners on board the hulks were, for the most part, healthy, and at one time only 2 per cent. of them were on the sick-list. They received a larger amount of

food than fell to the share of English prisoners in France. Ventilation and airing were, for the most part, well attended to; but Louis Garneray, in his book *Mes Pontons*, or *My Hulks*, states that on one occasion the before-mentioned officer in command of the *Prothée* actually, in midwinter, turned the hose used for washing the decks first over the bedding and effects of the prisoners whilst the latter were taking exercise on deck, and then drenched them with water, leaving them to dry themselves as best they could.

Between the years 1803-14 no fewer than 122,440 prisoners of various nationalities were brought to England, the majority of them arriving in the years 1808-10. Of these, 10,341 died in prison, 17,607 were exchanged or paroled to France as invalids, and the remainder were only released at the peace in 1814.

The prisoners were, on the whole, well fed; but there were amongst them many inveterate gamblers, who were always ready to stake their daily rations and their clothing on the result of games of chance. These men doubtless suffered terrible privations. They were, as a class, known as *rafalés*, and were thoroughly desperate. They could be relied upon to do anything, however hazardous, to favour the escape of a fellow-prisoner. Garneray tells us that they used to lie upon the deck stark naked at night, covered by a tarpaulin, huddled together for warmth, one of them lying with his back to the ship's side. When the discomfort became unendurable, he used to cry "Tack!" and the crowd of miserable wretches turned over to ease their position. One who saw the French prisoners leave Portchester for their own country in 1814 assured me that these *rafalés* used to bait hooks with pork, and fish in the holds of the hulks for rats, which, when caught, were eagerly devoured by their captors. A man died of starvation in Portchester Castle who had staked and lost his rations for eight days in advance. Like their comrades on shore, the prisoners in the hulks fashioned toys and trinkets and ship-models, beautiful for their exactness and finish. An English colonel once boarded the *Prothée* prison-ship, bringing with him a gigantic negro, whom he offered to match as



a pugilist against any of the Frenchmen. A sturdy, simple-hearted Breton sailor was induced by his comrades to accept the challenge. He admitted that he knew nothing whatever of the noble art of self-defence, but when he was told that the honour of his native village depended upon his prowess, he accepted the challenge. The English colonel then returned to Portsmouth, leaving a sum of money to provide extra rations for the Breton until the day of combat. At the appointed time stages and platforms were erected on board the hulk for the accommodation of visitors who wished to view the battle. The combatants stepped into the ring, odds being freely laid in favour of the gigantic negro, who towered high above his antagonist. The opponents shook hands. The negro seemed all at once to be in much pain, and great beads of perspiration stood upon his forehead. Released from that handclasp, his right hand dropped to his side, crushed and powerless. It then transpired that the Breton had been in the habit of cracking walnuts with his clenched fist. Needless to say, there was no fight that day.

A further mortification awaited the colonel. He had brought a large dog on board with him. This animal was seized by the prisoners, who quickly killed and flayed him as a savoury addition to the morrow's dinner, hanging his skin over the ship's side in derision as his discomfited master rowed ashore.

Many and daring were the attempts to escape from the prison-ships which were moored at Plymouth and Chatham, as well as at Portsmouth. Many a man stripped, rubbed himself from head to foot with fat or grease carefully saved by himself and his comrades from previous meals, and then lowered himself into the water through a porthole, the grating of which had been secretly and patiently filed through, though even this was prevented at last. Others jumped overboard with a basket over their heads, and drifted with the tide until they deemed themselves safe, only, alas! too often to drown in the brave attempt. Others cut holes with penknives in the ship's side, despite the thickness of the planks. They had to avoid the outside sheathing of copper. It was dangerous to bore near the waterline,

and equally perilous to make a hole not far from a sentry. Lots were drawn for the privilege of making holes, which, when completed, gave the "authors" the first right of passage. Afterward egress was free to all who chose. It was very rare that an informer was villainous enough to "sell a hole," though traitors in other ways were but too common. Once a powder-hoy came alongside a prison-ship and moored, intending to take powder to the *Egmont* (74) on the morrow. Midshipman Lariviere happened to have just finished a hole. He, followed by some comrades, boarded the hoy and overpowered the guard. Early in the morning he ordered the crew of the prison-ship to cast him off, made sail, and carried his cargo of powder safe to France. Some escaping prisoners likewise carried off the *Gleaner* powder-hoy from Plymouth Sound to France. Others stole the Master-Attendant's buoy-boat from Portsmouth, got over to France, sold her, and, fitted out as a privateer, she cruised in the Channel under the name of *The Buoy Boat of Portsmouth*. A prisoner set the *Ganges* prison ship at Plymouth on fire, "and it was with difficulty they were restrained from tearing the offender in pieces." But such stories are countless.

(To be concluded.)



## Pagan Myths and Christian Figures.

By W. HENRY JEWITT.

### I. RELICS OF SUN-WORSHIP.



ALL the ancient cults, perhaps the most enduring, as well as in some respects the most natural, was that of the sun, the beneficent luminary lighting, enriching, and beautifying the earth. Perhaps the glowing orb was originally only the emblem of the Deity (as it will be shown he still is among ourselves), though afterwards with his attendant moon worshipped as such; and from this symbolism flow many others. The day and the light represent life and righteousness; night and darkness,

death and sin; while the wintry sleep of the sun (set forth in the myth of Tammuz or Adonis, slain by a boar) was the triumph of the powers of gloom, and the return of summer their overthrow.



THE EGYPTIAN SYMBOL.

With the worship of the sun was connected, in accordance with the custom of ancient cosmogonies, that of a goddess or female principle,\* the Earth-mother, the "Queen of fertility," the personification of the fructifying powers of Nature that awaken to life under the genial influence of her lord the sun (and who was afterwards confounded with the moon). From this we get the myth of Demeter and Kore, or Persephone, celebrated in the Eleusinian mysteries, and which typified the corn sown in autumn and springing to life again with the returning warmth, the final act in the mysteries being the appearance, amid profound silence, of an ear of corn. But a higher idea was developed therefrom, "that of the vast mass of phenomena in which death is continually made to succeed life, and life death, in the bosom of Nature—phenomena in the midst of which man feels himself carried away; and afterwards the assimilation—which early impressed itself on men's minds, for we find it among the most diverse nations, in Egypt as



THE SUN AND MOON, FROM A BABYLONIAN BOUNDARY-STONE (830 B.C.).

earth, springs up again and produces a new plant."\*

This symbolism did not cease with the goddesses at Eleusis; it reappears in Christian imagery in connection with the Resurrection, and is thus applied in hymn 387, *Hymns Ancient and Modern*:

The bare dead grain, in autumn sown,  
Its robe of vernal green puts on;  
Glad from its wintry home it springs,  
Fresh garnished by the King of kings:  
So, Lord, to those who sleep in Thee  
Shall new and glorious bodies be—

and again in No. 277 in *Church Hymns*:

Holy is the seed-time, when the buried grain  
Sinks to sleep in darkness but to wake again.  
Holy is the spring-time, when the living corn,  
Bursting from its prison, riseth like the morn.

\* \* \* \* \*  
Holy seed our Master soweth in His field:  
Be the harvest holy which our hearts shall yield;  
Be our bodies holy, resting in the clay,  
Till the Resurrection summons them away.

The moon, as just remarked, became confounded with or substituted for the earth-



SUN AND MOON, FROM A CARTHAGINIAN TABLET, BRITISH MUSEUM.

goddess, and the worship of the heavenly bodies seems to have been nearly universal. It prevailed among the Egyptians, and in the Book of Job we seem to see its rise in Chaldea. "If I beheld the sun when it shined," says the patriarch, "or the moon walking in brightness, and my heart hath been secretly enticed, and my mouth hath kissed my hand, it were an iniquity to be punished by the judge: for I should have denied the God which is above." We know from 2 Kings xxiii. that the sun, moon, and

\* F. Lenormant in *Contemporary Review*, May, 1880.

well as in Greece—the assimilation of the destiny of the human race beyond the grave to that of the grain, which, deposited in the

\* In the ancient religions of Asia all gods had their female counterparts, or "reflections," as they were termed.



stars were honoured with incense, "and that the Kings of Judah maintained in Jerusalem a stable of horses sacred to the sun,"\* and the whole Aryan race seem to have been sun and fire worshippers. It is not, however, with sun-myths throughout the world that we have to do, but with the remains of pre-Christian worship in our popular customs and in our literature. Many of these old customs remain in connection with the summer and winter solstices, the one falling at the Feast of the Nativity of St. John the



THE SUN, FROM A CARTHAGINIAN TABLET,  
BRITISH MUSEUM.

Baptist and the other at that of our Lord. At the winter solstice in December came the feast of Yule,† with all its joy and merriment, the Yule log and the Yule candle, burnt originally in honour of the heavenly luminaries, but from days long anterior to the Norman Conquest connected with our English Christmas; and on Midsummer Eve the bonfires on the hill-tops, at one time well-nigh universal, and not now quite extinct, especially in Ireland.‡

\* Cobbe, *Origines Judaicae*.

† Though this feast is said by Dr. Vigfusson to have been originally in the beginning of November, when the Celtic races long kept their feast of the winter nights.

‡ "If the science of folk-lore has taught us anything," says Mr. Hartland, "it is that the observances on these converted holy-days, external to the rites demanded by the Church, are relics of ceremonies performed in pagan days to pagan deities. In none of these instances has the proof been more conclusive than in that of St. John's or Midsummer Day" (*Science of Fairy-tales*, p. 249). "In many parts of France," we are told, "the sheriffs or mayor of a town burned baskets filled with wolves, foxes, and cats in the bonfire on the Feast of St. John," and the Basques burn vipers in wicker on the same occasion. In Hungary

A fanciful use has been made by Christian writers of the increase of the days at the one solstice and their decrease at the other, and a mystical meaning attached to this fact in allusion to the words of St. John, "He must increase, but I must decrease." Thus St. Augustine, commenting on them, says: "When the Saviour is born, the days begin to lengthen; but when the last prophet is come into the world, the days suffer curtailment," and an allusion is made to them in a modern hymn:\*

He, when his work is done,  
Must see his light decay;  
Must hail with joy the brighter sun—  
The glorious King of Day.

Aurelius Prudentius amplifies the idea of the contracting and expanding day; thus says he:

Wherefore doth the circling sun  
Cease the downward course to run?  
Is it because the CHRIST is born,  
Lengthening out the path of morn?

Ah! how swift the hurrying day  
Seemed of late to fleet away!  
Almost might the torch appear  
Quenched of the returning year.

Now the heaven in liveliest glow  
Flames o'er gladd'ning earth below;  
Mounting now, the day-beam shines  
Gradual on the former lines.

All the joy and gladness connected with the Yuletide feast has been fairly appropriated and hallowed by the Church, and for ages applied to the birth of the Son of Righteousness.

Let us be merry and rejoice:  
The TRUE SUN lights our darkened morn,  
Of a meek Virgin God is born,

says Adam of St. Victor.

With regard to the midsummer-rejoicings, a Scriptural meaning has been given to them also. Dr. Milner, the Roman Catholic ecclesiastic, denying that these fires are in

"it is customary to jump over 'St. John's Fire'; any person doing so will not die within the year." So, likewise, on New Year's Day, "girls make a bonfire, and leap through the flame. From their mode of leaping the spectators gather when the girl will be married" (see introduction to Jones and Kropft's *Folk-tales of the Magyars*, Folk-lore Society). At Calymnos and elsewhere jumping through the midsummer fires is supposed to protect from fleas.

\* *Church Hymns* (S.P.C.K.), 177.

honour of the sun or a relic of paganism, says: "The fact is, these fires on the eve of the 24th of June have as little connection with the worship of Baal as the bonfires have which blaze on the preceding 4th of June, being the King's birthday; they are both intended to be demonstrations of joy. That, however, in honour of Christ's precursor is particularly appropriate, as alluding to his character of *bearing witness to the light* (John i. 7), and of his being himself a bright and shining light (John v. 35)." Pagan or Christian, however, these "blessing fires" (as they are called in the West of England) would seem to have suggested a thought in the concluding stanza of the poem for St. John Baptist's Day in the *Christian Year*:

Thou Spirit who the Church didst lend  
Her eagle-wings to shelter in the wild,  
We pray Thee, ere the Judge descend,  
With flames like these, all bright and undefiled,  
Her watch-fires bright,  
To guide aright  
Our weary souls by earth beguiled.

It is, however, in connection with Easter that the solar myth still survives in the most



THE SUN, FROM A CRUCIFIXION OF ALBERT DURER.

lively condition. Formerly it was said that the glorious luminary himself danced at day-break in honour of the Resurrection,\* and

\* So the allusion of Sir John Suckling:

Her feet beneath her petticoat,  
Like little mice, ran in and out,  
As if they feared the light.  
And, oh! she dances such a way,  
No sun upon an Easter Day  
Were half so fine a sight.

In the Isle of Man he was said to bow two or three times, as if in adoration of the risen Saviour. The idea has been extended by a writer in 1652 (Arise Evans), who says "he went up a hill to see

the fires at this time were more directly connected with the rites of the Church. The rekindling the holy fire in the Church of the Holy Sepulchre at Jerusalem is a most imposing spectacle. The Emperor Constantine lit columns of wax to illuminate the churches and squares of Constantinople on Easter Eve, and in our own country as well as abroad it was anciently the custom on that evening to light the Paschal taper, often a candle of very large size, that at Westminster weighing as much as 300 lb.

The Passover, of which our Easter is the successor and Christian counterpart, has been said to have been the adoption of an Egyptian festival in honour of the sun, who at the vernal equinox passes the equator northwards, and our word "Easter" has been (rather fancifully, perhaps) derived from a Saxon goddess corresponding to Astarte, who at this time rejoiced for the return of her lover Thammuz, *the Sun*, after his wintry sleep—Thammuz

Whose annual wound in Lebanon allured  
The Syrian damsels to lament his fate  
In amorous ditties all a summer's day.

(To be concluded.)



## Dante's Illustrations from Animal Life.

BY THE REV. W. C. GREEN, M.A.

POETS draw much of their imagery from living creatures. Homer, Virgil, and others abound in similes. It is interesting to examine what the greatest poets have done in this way. The following is an attempt to gather and put before the English\* reader

the sun rise on Whitsunday morning, and saw it skip, play, dance, and turn about like a wheel," and on Trinity Sunday there were three suns said to appear. A writer in *Folk-Lore* for June, 1900, says that at Calymnos it is the custom "to take the first sea-bath on the morning of the Ascension. The bath must be taken before sunrise."

\* The English translations marked C are Cary's, those marked L are Longfellow's; all others are by the author of this article.



Dante's pictures from natural history, from beast, bird, reptile, fish, insect.

Taking first the beasts, we naturally begin with their king,

#### LION.

Of whom, however, we find but little in our poet. In the dark valley a lion comes against Dante "with head uplifted and with ravenous hunger" (*Inf.*, i. 45. L.). In *Purgatory*, vi. 62, 66, Sordello, "dignified and slow in the moving of his eyes," when Virgil and Dante pass, looks at them "in the manner of a lion when he is at rest." And one of the usurers punished on the burning floor bears a purse,

With azure wrought  
That bore a lion's countenance and port.  
*Inf.*, xvii. 59. C.

Forcibly, though briefly, we have the lion charging, couchant, rampant; but there is no detail about the lion such as we find in Homer's lion similes.

#### PANTHER.

The very first beast in Dante is

A panther light and swift exceedingly,  
Which with a spotted skin was covered o'er.  
*Inf.*, i. 32. L.

The main characteristics of the beast are hit off here, as in his "gay skin" a few lines below.

#### WOLF.

The third emblematic beast in the opening canto:

A she-wolf, that with all hungerings  
Seemed to be laden in her meagreness.  
*Inf.*, i. 49. L.

Wolves are put figuratively elsewhere in Dante—*e.g.*, in the description of the dwellers in the vale of the Arno, of whom some are "brutish swine," some "little curs, snarling more than their power warrants," others "from dogs becoming wolves," and then "foxes so full of fraud that they fear not any cunning will o'erreach them."

#### WILD-BOAR.

When by a tumult we were overtaken  
In the same way as he is who perceives  
The boar and chase approaching to his stand,  
Who hears the crashing of the beasts and branches.  
*Inf.*, xiii. 112. L.

The picture is drawn doubtless from actual sight of wild-boar hunts. Several somewhat like it may be found in Homer, with whom the wild-boar is a favourite for simile. But Homer enlarges more on the beast itself.

#### DOG.

There are several dog similes in Dante. Shortly after the last quoted passage comes a pack of hell-hounds pursuing their victims.

Behind them was the forest full of black  
She-mastiffs, ravenous and swift of foot  
As greyhounds who are issuing from the chain.  
*Inf.*, xiii. 124. L.

And Virgil warns Dante of the demons:

They will come after us more merciless  
Than dog upon the leveret which he seizes.  
*Inf.*, xxiii. 17. L.

With a dog comparison, but rather differently, the poet describes some demons coming out on Virgil:

With the same fury and the same uproar  
As dogs leap out upon a mendicant,  
Who on a sudden begs where'er he stops.  
*Inf.*, xxi. 67. L.

A curious illustration is that in *Inf.*, xvii. 46, to describe the sufferers on the burning sand beneath the fiery flakes:

Their anguish through their eyes was seen to pour  
With hands now here now there  
They help'd them 'gainst the fiery air  
Or glowing floor.

Not otherwise do dogs in summer tide  
Now paw now muzzle ply,  
By bite of flea, or gnat, or fly  
Ceaselessly tried.

Here is a quaint picture of indecision:

E'en so between two deer a dog would stand.  
*Par.*, iv. 6. C.

And a line or two above he had similarly said:

So might a lamb stand between two hungry wolves  
in balance of fear.

Imagination, I suppose, rather than experience prompted these similes; perhaps resting on some proverb like our own of the "donkey between two bundles of hay."

#### OX.

Of a mocking spirit there is a remarkable sketch:

Then twisted he his mouth, and forth he thrust  
His tongue like to an ox that licks his nose.  
*Inf.*, xvii. 74. L.

Dante, going with Oderisi, says of himself :

With equal pace, as oxen in the yoke,  
I with that laden spirit journey'd on.

By this same figure Homer (*Iliad*, N. 703) illustrates the advance of two warriors side by side. The simile is worth quoting, to show how Homer enlarges on the details about the oxen :

But as in clodded field two oxen red,  
Of equal temper, draw the jointed plough,  
Around whose horns upon their brows wells out  
The copious sweat, and they, with naught between  
Save the smooth yoke, holding their even way  
Force the sharp coulter through the furrowed soil ;  
So side by side these twain in battle moved.

#### BEAVER.

In Canto XVII. of *Inferno* Geryon comes up and sits half on the bank of the gulf, with his tail waving in the void. First he is compared to a boat, or barge, half in half out of water ; then follows a curious comparison to a beaver, with a second short natural history illustration. Here is the passage :

As standeth on the bank at times a barge,  
Whereof part land doth touch,  
Part water, or amid the gluttonous Dutch  
As on the marge

The beaver squats him down his war to wage ;  
So did that ill beast stand  
Upon the ledge that there shut in the sand  
With stony stage.

The whole long tail hung quivering in the void,  
And upwards still did bend  
The venomous fork that scorpionwise its end  
As weapon plied.

The picture of an aquatic animal, half in, half out of water, is plain enough. But the choice of the animal is puzzling. Interpreters say that there was an idea current that the beaver allured fish by its oily tail—an erroneous idea, of course ; beavers are not fish-eaters. In this point one might suppose them confused with otters ; yet to believe otters to catch fish thus would be absurd. For the beaver's existence some centuries ago in parts of Europe where it is not found now, there is evidence. It is said by Giraldus Cambrensis to have been in Wales in the twelfth century, on the river Teifi, and names of places, such as Nant-ffrancon, are quoted to attest this. Dante we cannot suppose to have meant otherwise than the beaver here, for he knows the word for otter (*lontra*), and uses it elsewhere, comparing a spirit

dragged out of the pitch to an otter. Query : Had he seen beavers in his many travels ? Had he noticed their posture, and mistaken their aim ? Or did he simply take the "tail-fishing" from popular legend ? And where else is this legend found ? The only story of the kind that I know is in the Norse folk-tale "Why the Bear is Stumpy-tailed" (*stubb-rumpet*). The fox advises the bear to fish by cutting a hole in the ice and letting down his tail, at which the fish will bite. The bear is to wait till plenty have bitten, then snatch up his tail. Bruin does so : the frost bites and binds his tail fast in the ice ; he strikes his supposed fish, and snaps off his tail.

#### SHEEP.

These are with Dante, as with others, generally emblems of simplicity and innocence. The spirits addressed by Virgil in *Purgatory*, iii. 79, are thus prettily compared :

"As sheep issue from their fold by one, by two, by three, and the others stand timidly, bending eye and nose to the ground ; and what the foremost does the rest do, gathering behind her if she stops, simple and quiet, and know not why they do it : so saw I moving to approach us the head of this blessed company, modest in their look and seemly in their gait."

Of false teachers it is said that they preach their own fables, "so that the sheep, who know it not, return from the pasture fed with wind, and it doth not excuse them that they see not their harm." This passage recalls to us (if it did not suggest) that of Milton (*Par.*, xxix. 105) in Lycidas about the unfaithful shepherds, under whose care

The hungry sheep look up and are not fed,  
But swoln with wind and the rank mist they draw,  
Rot inwardly, and foul contagion spread.

In *Par.*, xxv. 5 Dante speaks of himself as banished from Florence, "the fair fold where I slept a lamb hateful to the wolves who warred against it."

But in *Par.*, v. 80, 82, rather a different character is illustrated :

Be ye as men, and not as silly sheep ;  
Be ye not as the lamb, which doth abandon  
Its mother's milk, and frolicsome and simple,  
Combats at its own pleasure with itself.

L.



## GOATS.

Dante and those with him pass the night  
as goats guarded by their herdsman :

As the goats  
That late have skippt'd and wantoned rapidly  
Upon the craggy cliffs ere they had ta'en  
Their supper on the herb, now silent lie  
And ruminat beneath the umbrage brown  
While noonday rages ; and the goatherd leans  
Upon his staff, and leaning watches them :  
. . . Even so all three abode.

*Purg.*, xxvii. 76. C.

A steep rock is described :

That would have been hard passage for the goats.  
*Inf.*, xix. 132. L.

## MOLE.

Dante sees the sun dimly through mist,  
"as moles see through filmy skin"  
(*Purg.*, xvii. 3).

Such are Dante's images from beasts.  
Turn we now to his birds, and let us begin  
with that one *cui rex deorum regnum in aves  
vagas permisit*.

## EAGLE.

Homer : "the lord of highest song, flies  
above the others like an eagle." But Dante  
has spoken most of the eagle as the emblem  
of the Roman Empire ; the sixth canto of  
*Paradise* describes its various flights. And  
in *Par.*, xviii. 106 the spirit lights range them  
in the form of an eagle, with open wings  
(xix. 1). Then the beak of this is seen and  
heard to speak, and "these burning splendours  
remained still arranged in that ensign  
wherewith the Romans overawed the world"  
(xix. 100). There is an allusion to the  
eagle's strength of sight when the heavenly  
bird says :

The part in me that sees and bears the sun  
In mortal eagles (it began) must now  
Be noted stedfastly.

*Par.*, xx. 31. C.

## FALCON.

This occurs several times ; mostly Dante  
speaks of trained falcons, or hawks. The  
souls come to Charon's call, "as a bird to  
its lure" (*Inf.*, 117, L.). Cary translates "as  
a falcon"; but it might mean here, "as a bird  
decoyed comes at a call into a net," and

some Italian commentators so explain it.  
The word used is not *logoro*, "lure," but  
*richiamo*, "recall." However, several other  
of Dante's images are undeniably from  
falconry. A most elaborate and beautiful  
one is this in Canto XVII. 127, where Geryon  
alights with Virgil and Dante :

As falcon that on wing long time hath flown,  
Nor seen or lure or prey,  
Makes falconer cry "Alas!" and sadly say,  
"Thou comest down";  
Weary she earthward sinks, whence to the cloud  
Swift-wheeling up she rose,  
And from her master far alighting shows  
Angry and proud;  
So Geryon slowly to that rock-girt bed  
Did us his burden bring,  
Whereof discharged, as arrow from the string,  
Away he sped.

In *Purg.*, xix. 61 Dante is bidden to turn  
his eyes "to the lure which the eternal king  
whirls with the rolling spheres." And  
then :

As on his feet  
The falcon first looks down, then to the cry  
Turns, and forth stretches eager for the food  
That woos him thither ; so the call I heard.  
*Purg.*, xix. 64. C.

And the heavenly eagle of *Par.* xix. is  
described as acting like a falcon just un-  
hooded :

As falcon, issuing to the light  
From hood, shakes head and clappeth wing,  
With eager look, his beauty bright  
Exhibiting ;  
So saw I do this ensign.

*Par.*, xix. 34.

Certain blinded spirits in Purgatory have  
their eyes sewn up, "as is done to a wild  
hawk, because else he remains not quiet"  
(*Purg.*, xiii. 71).

There is one comparison, apart from  
falconry, where two demons are quarrelling :

He turn'd his talons upon his companion,  
And grappled with him right above the moat.  
But sooth the other was a doughty spar-hawk  
To clapper-claw him well, and both of them  
Fell in the middle of the boiling pond.  
*Inf.*, xiii. 71. L.

And two angels that swoop down on the  
snake from their rocky watch-towers are  
called "celestial goshawks" (*Purg.*, viii. 97).

## CRANE.

And as the cranes go chanting forth their lays,  
 Making in air a long line of themselves,  
 So saw I coming, uttering lamentations,  
 Shadows, borne onward by th' aforesaid stress.  
*Inf.*, v. 46. L.

And

Like as the birds that winter near the Nile  
 In squared regiment direct their course,  
 Then stretch themselves in file for speedier flight;  
 Thus all the tribe of spirits.

*Purg.*, xxiv. 64. C.

There are well-known parallels to these similes in Homer and Virgil. And the migrations of cranes, as of storks, were noticed by the Hebrew writers.

## STORK.

E'en as the young stork lifteth up his wing  
 Through wish to fly, yet ventures not to quit  
 The nest, and drops it; so in me desire  
 Of questioning my guide arose and fell.

*Purg.*, xxv. 10. C.

When the heavenly eagle has fed Dante with good counsel, there is the following double comparison:

As on her nest the stork that turns about  
 Unto her young whom lately she hath fed,  
 Whiles they with upward eyes do look on her;  
 So lifted I my gaze, and bending so  
 The ever-blessed image waved its wings,  
 Lab'ring with such deep counsel.

*Par.*, xix. 91. C.

These stork similes doubtless rest on personal observation, the stork's nest being well known in continental towns. A different use is made of the stork, where the sinners in ice, with only their heads out, have their teeth chattering with cold:

Setting their teeth unto the note of storks.

*Inf.*, xxxii. 36. L.

To which something of a parallel is in Isaiah xxxiv.: "Like a crane or a swallow, so did I chatter."

## DUCK.

A spirit escapes the pursuing demon into the boiling lake:

Not otherwise the duck upon a sudden  
 Dives under, when the falcon is approaching,  
 And upward he returneth cross and weary.

*Inf.*, xxii. 130. L.

The instantaneous disappearance (*di botto*) of a diving-bird will have struck anyone who

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has seen it. Often have I noticed this in guillemots and divers on the west coast of Scotland and the fresh-water lochs.

## DOVE.

As turtle-doves, called onward by desire,  
 With open and steady wings to the sweet nest,  
 Fly through the air by their volition borne,  
 So came they.

*Inf.*, v. 82. L.

The floating of the bird with open wings is like the last part of Virgil's simile in *Æn.*, v. 213: "Mox aere lapsa quieto Radit iter liquidum celeres neque commovet alas." But Virgil is speaking of the rock-pigeon startled from its cave. Dante's *columbe* might be any of the tree nesting doves—ring-, stock-, or turtle-dove.

A troop of spirits warned to move on are likened to a startled flock of pigeons:

As a wild flock of pigeons, to their food  
 Collected, blade or tares, without their pride  
 Accustom'd, and in still and quiet sort,  
 If aught alarm them suddenly desert  
 Their meal, assailed by more important care;  
 So. . . .

*Purg.*, ii. 124. C.

The quietness of the birds feeding—*senza l'usato orgoglio*, no strutting about with breast and head high—is graphically given. Another pretty picture of pigeon deportment is when two saints meet:

As when the ring-dove by his mate alights,  
 In circles each about the other wheels,  
 And murmuring cooes his fondest; thus saw I . . .

*Par.*, xxv. 19. C.

## STARLING.

Homer puts starlings among a crowd of birds mobbing a hawk. Dante has noticed their large winter flocks, and draws thence an effective comparison:

Even as the starlings, borne through wintry heaven

On myriad wings, an ample army move,  
 So by the gust these evil spirits driven  
 Swept round on right, on left, below, above.

*Inf.*, v. 40.

No bird could be better chosen for the purpose in hand. Who has not seen a vast host of starlings sweep on, change front, wheel, as if by one impulse?

L



## LARK.

When the divine eagle has taught Dante a truth, it is silent and content :

As lark in air sweeps widely round  
While warbling, then is mute and still,  
Full and content with the sweet sound  
Of his last trill.

*Par.*, xx. 73.

Those quivering wings composed, that music still.  
WORDSWORTH.

## NIGHTINGALE.

Nowhere, I think, has Dante named this bird ; but in *Purg.*, xvii. 20, he means the nightingale by "the bird that most delights itself in song." And thus Dante is one of the few poets who have called the nightingale's song joyous. Most speak of it as mournful. Exceptions are Wotton, who says :

The groves already did rejoice  
In Philomel's triumphing voice,

and Izaak Walton, his companion angler, whose words about the nightingale's song have never been surpassed : "But the nightingale, another of my airy creatures, breathes such sweet loud music out of her little instrumental throat, that it might make mankind to think miracles are not ceased. He that at midnight should hear, as I have very often, the clear airs, the sweet descants, the natural rising and falling, the doubling and redoubling of her voice, might well be lifted above earth, and say : 'Lord, what music hast thou provided for the saints in heaven, when thou affordest bad men such music on earth ?'"

## ROOK.

The spirits in the sphere of Saturn are compared to busy rooks : "As rooks together after their natural wont at the dawn of day bestir them to warm their cold feathers ; then some go away and return not, others turn them back to whence they started, and some circling about abide at home ; in such wise was it done in my sight by these glittering spirits" (*Par.*, xxi. 34). It is a curious idea, that of the birds' plumage being chilled by the night.

There are some illustrations taken from birds generally. In the description of the earthly paradise, when the trees are stirred

by the morning breeze : "The little birds in the tree-tops welcomed with full joy the first hours, singing among the leaves which bare burden to their song" (*Purg.*, xxviii. 15).

Beatrice warns Dante not to let earthly vanities "weigh down his wings," adding :

Nestling waits twice or yet again ;  
But for plumed birds of wary eyes  
In vain the net is spread, in vain  
The arrow flies.

*Purg.*, xxxi. 61.

A pretty simile there is of Beatrice expectant of the heavenly host :

As mother-bird her well-loved leaves among,  
Who near her sweet brood's nest  
Thro' our dark time hath taken rest  
All the night long ;

Then, keen to see her eyes' desire again,  
And seek their needful meat—  
A search which to a pleasure sweet  
Turns toilsome pain—

Prevents the time, perch'd on an open spray,  
And eagerly intent

Awaits the sun, with look still bent,  
For spring of day ;

So stood my Lady erect and keen, and faced  
That region of heaven's sphere  
'Neath which the sun doth least appear  
His course to haste.

*Par.*, xxiii. 1.

Passing on to reptiles, we find the most numerous in Dante to be snakes. In Cantos XXIV., XXV. of *Inferno*, serpents torment the damned, "a terrible throng," and "of diverse kind." "Never did Libya, Æthiopia, or the Red Sea shores show so many." There are "Chelydri, Jaculi, Cenchri, Phareæ, Amphisbæna." One cannot put English names to all. "Hydra, Cerastes," may be added to the list from *Inf.*, ix. 40. These snake-names are partly from Lucan, *Phars.*, ix. 711. Our poet Milton has taken some :

Dreadful was the din  
Of hissing through the hall ; thick swarming now  
With complicated monsters head and tail,  
Scorpion and asp, and amphisbæna dire,  
Cerastes horned, hydrus, and elops drear,  
And dipsas.

*Par.*, x. 521.

In *Purg.*, viii. 97, is seen "an adder, perchance such as gave to Eve the bitter food : between the grass and flowers the evil creeper came on, turning now and again his head, and licking his back like a beast that smooths his coat."

## FROG.

It is noticeable that all the frogs are in Hell. Naturally they should be about Stygian marsh and pool; they have no place in higher regions. We may remember that St. Patrick expelled them from the earthly paradise of the Emerald Isle. And Dante's frogs are no joyful chorus like those of Aristophanes; they supply pictures of lost souls in each case.

Here is one :

As on the brink of water in a ditch  
The frogs stand only with their muzzles out,  
So that they hide their feet and other bulk,  
So upon every side the sinners stood.

*Inf.*, xxii. 25. L.

They all withdraw save one, who remains behind, just as one frog will often do.

A general scurry is described at the approach of an angel :

Even as the frogs before the hostile serpent  
Across the water scatter all abroad  
Until each one is huddled in the earth,  
More than a thousand ruined souls I saw  
Thus fleeing.

*Inf.*, ix. 76. L.

The ice-bound sufferers, with but their heads out, are compared to the "frog standing to croak with muzzle out of water" (*Inf.*, xxxii. 31).

## FISH.

In *Inf.*, xvii. 104, Geryon, swimming down with Virgil and Dante on his back, "moves his outstretched tail as does an eel," a brief but graphic picture of a travelling eel.

Of some wretched spirits :

And the nails downward with them dragged the scab,  
In fashion as a knife the scales of bream.

*Inf.*, xxix. 82. L.

The particular fish is aptly chosen in this unpleasant comparison, to take out the taste of which let us enjoy one from *Paradise* :

As in a fish-pond still and clear,  
When aught approacheth from without,  
The fish toward it draw nor doubt,  
Deeming that now their food is near;  
So saw I tow'ards us drawing nigh  
A thousand splendours from around,  
Yea more, and heard from each the sound,  
Lo, who our loves shall multiply.

*Par.*, v. 100.

Dante is thinking of tame and trustful fish accustomed to be fed. How pretty the idea ! How apt the comparison of the bright spirits

to the fish whose flash is seen through the water ! Tennyson, in *Enid*, has used fish effectively in a picture of foes scattered like fish scared away till "there is not left the twinkle of a fin."

I suppose the dolphins may find their place here, though Dante's dolphins are probably not the so-named fish, but the porpoise.

Ev'n as the dolphins, when they play  
With arch'd chine above the wave,  
Warn sailors they must scud away  
Their ship to save;  
Some sinner show'd his back with upward dash  
To ease his pain,  
But in less time than lightning-flash  
Was hid again.

*Inf.*, xxxii. 18.

Between fish and fly may come spider.

A demolished spider's web supplies our poet with an image for one of the pictures seen on the floor (*Purg.*, xii. 43) : "Arachne, already half-spider, sad upon the rent threads of the work woven to her own harm."

## INSECTS.

Insect transformations have often been used as an emblem, especially the emerging of the butterfly, or Psyche, from the dead-seeming chrysalis. Dante applies these in rebuke of pride :

O prideful Christians, wretched weary race,  
How weak your mental ken,  
Who on wrong steps that lead but back again  
Reliance place !  
Perceive ye not that we as worms are born,  
The angel butterfly  
To form, which soaring unto justice high  
Doth hindrance scorn ?  
But here what feeds your strutting port and claim ?  
As insects in defect  
Ye are, yea worms whose due formation check'd  
Fails of its aim.

*Purg.*, x. 121.

There is a simile from the cocoon peculiar to Dante, when the bright spirit of Charles Martel says :

The joy that rays me round  
Withholds me from thine eyes,  
And hides me, even as hidden lies  
The worm in his own silken swathing bound.

*Par.*, viii. 52.

But, since writing the above, I have read something similar in Mr. Roden Noel's poetry about the nightingale's ecstasy :

I am sheathed like a chrysalis silken with joy.



## HORNETS, WASPS.

In *Inf.*, iii. 66 are some victims stung by these, and in *Purg.*, xxxii., the dragon draws out his tail

As a wasp that draweth back its sting. L.

## BEES.

These are favourites with poets, yet only twice do I find them in Dante. He says in *Purg.*, xviii. 58, that first appetites in man are "as the desire in bees to make honey." And there is a fine passage where the army of saints form in a white rose, in and out of which go the angelic host:

Even as a host of bees, who now invade  
The flowers, and now again  
Turn thither where the booty won by pain  
Is into sweetness made;  
So in that many-petal'd flower and wide  
These angels downward clomb,  
And thence rose thither, where their love at  
home  
Doth evermore abide.

*Par.*, xxxi. 7.

## ANTS.

The busy shades hastily greet each other and pass on.

E'en so the emmets, 'mid their dusky troops,  
Peer closely one at other to spy out  
Their mutual road perchance, and how they thrive.  
*Purg.*, xxvi. 34. C.

The exact picture in *s'ammusa l'una con l'altra* is lost here. Longfellow gives it "muzzle to muzzle," though perhaps of an ant muzzle is hardly the word. The ants "rub noses," or at least antennæ. For what they can tell or do tell the curious may consult Sir J. Lubbock.

## FIREFLIES.

From these is drawn a picture of the punishment of the fire-wrapt sinners in the eighth gulf.

As peasant, lying on hillside  
In that part of our year  
When the world-lightening sphere  
Least in the day his face from us doth hide,  
What hour the fly to gnat doth yield,  
Sees countless fireflies glow  
Over the vale below  
Where lies perchance his vineyard or his field;  
So countless flames with twinkling sheen  
O'er the eighth pit did blaze,  
And met at once my gaze  
On coming whence the bottom could be seen.  
*Inf.*, xxvi. 25.

With this truly Italian picture I will end my gatherings from the great Florentine. He had indeed an eye to see the beauties of animal life, and an imagination and tongue to apply and speak of them. If I might hazard a criticism about Dante's natural history similes, as compared with those of other poets, it would be this: that Dante had not so much interest or enjoyment in the creatures for themselves. He never in the illustration loses sight of the thing illustrated, as does Homer, who seems to enjoy painting out the picture in all detail. Dante makes all subservient to his main purpose, to his serious and spiritual theme. He agreed, in a way, with Pope that "the proper study of mankind is man"; but man as above brute, man in his highest nature and aims, man in relation to God.



## The Early History of an Old Provincial Newspaper.\*

**T**HE *Northampton Mercury* has a unique claim to distinction. It is probably the only newspaper in Europe which has been regularly issued for nearly 181 years without a single week's interruption; and certainly, we should say, the only British newspaper of which at least one copy of every issue exists covering so long a period—from the first on May 2, 1720, to the current number. A few journals still survive which in name can trace their history to an earlier date than 1720, but their existence has not been continuous. The present proprietors of the paper have been well advised in issuing this very interesting pamphlet-history of their journal. The only objection we have to make is to its form. Being reprinted direct from the columns of the newspaper itself, the pamphlet's shape is inconvenient and unattractive; but for its contents we have nothing but praise. The compilers have contributed a

\* *History of the Northampton Mercury*. Illustrated. Northampton: Mercury Office, 1901. Pp. 101. Price 6d.

valuable chapter to the history of British journalism.

The *Mercury* was founded in 1720 by William Dicey, whose name is better known in connection with the chap-books of which later he published so many, and by Robert Raikes, the father of the Raikes of Gloucester, who is so persistently and so wrongly described (as here, p. 4) as the "founder of Sunday-schools." Northampton was probably selected for the establishment of the paper — neither Raikes nor Dicey having any previous connection with the town — on account of its situation on one of the great highways to the North. The coaches for such towns as Manchester, Liverpool, and Sheffield, lighter-travelling post-chaises, and carriers' carts and waggons for more Northern towns, all rattled, or creaked and rumbled, through Northampton day after day. The town, moreover, was the meeting-place of several cross-country roads, as well as the urban centre for a large rural district well supplied with the seats of noblemen and gentlemen.

In those days no person whatever was "suffered to follow or exercise any trade, art, mystery, or manual occupation within the liberties of the borough before being sworn and admitted a freeman, under the penalty of £20." The freedom could be acquired by birth, marriage, apprenticeship, gift, or purchase; so William Dicey paid his purchase-money of £20, plus a few fees, and the Corporation thereupon granted leave to the new-comers to set up their printing-press.

The first number of the *Northampton Mercury* appeared on May 2, 1720, as a small twelve-page paper. Each page measured 6 inches by 8½ inches, and for the first five years of the journal's existence the first page was given up entirely to the title, as here shown. It will be observed that this title-page does not mention the price of the paper. It is suggested that "the omission may have been designed, it may have been an oversight. It may be that the first number was distributed to likely customers free." The omission was most probably simply an oversight; on the title-page of the second week's issue the price is plainly given as three halfpence per copy.

The contents of the first issues are typical of the pabulum which for many years thereafter was provided for newspaper-readers. We propose to note a few of the oddities and quaintnesses, as well as some of the items which throw side-lights on social and national history. In those early days the "silly season" was not confined to one

VOL. I.

NUMB. I.

# Northampton Mercury, OR THE MONDAY'S POST.

BEING A

Collection of the most Material Occurrences,

**Foreign & Domestic.**

Together with

*An Account of Trade.*

MONDAY, May 2, 1720. [To be continued weekly.]



NORTHAMPTON:

Printed by R. Raikes and W. Dicey, near All Saints Church; where  
Advertisements and Letters of Correspondents are taken in, and all  
manner of Books printed.

FACSIMILE OF TITLE-PAGE OF NO. I.\*

period of the year; absurd and grotesque stories found insertion at all times. Even our old friend the sea serpent crops up, and is duly illustrated (p. 41). This curious picture, representing the appearance of a sea-serpent, is said to be taken from a French print, and appeared in the second year of the *Mercury's* existence. Again, we are familiar with the journalistic "big gooseberry." Here is a paragraph from the

\* For the use of the blocks illustrating this article we are indebted to the courtesy of Messrs. S. S. Campion and Sons, Limited, the present proprietors of the *Mercury*.



*Mercury's* issue of October 10, 1720 (p. 28):

"We have an Account from Farthingo, that one Richard Adams of that Place has a Crop of Turnips not quite ripe, one whereof now growing, is 50 Inches about. He has likewise a Carrot of 7 Foot and 3 Quarters high, and 20 Inches round."

Later, in the issue for January 9, 1720-21, the mildness of the season is indicated by the hardly credible statements that at Long



THE SEA-SERPENT IN 1721.

Buckby there was a "Gooseberry-Bush with Green Gooseberries" and "Collyflower in as full Perfection as at Midsummer"; and an apple-tree in full blossom at Crick.

In the "Bills of Mortality" the causes of death are often curiously and quaintly stated (pp. 12, 13). One poor creature died of "headache"! Others were "planet-struck," which shows the vitality of astrological superstition. Medical ignorance accounts for such causes of death as "headmouldshot" and "horse-shoe-head." The former is described in Quincy's *Physical Dictionary*, 1719, as a condition "when the Sutures of the Skull, generally the Coronal, ride; that is, have their Edges shoot over one another." This not unfrequently happens in infancy, and the condition rights itself in a brief

period. It could not cause death, but if the child of long ago happened to die while the sutures of the skull still overlapped, "head-mouldshot" was given as the cause of death. "Horse-shoe-head" is the opposite condition, in which the sutures are unduly open, and is no more necessarily a cause of death than its converse.

One characteristic of the age is shown in the character, the "breadth" of some of the paragraphs and stories which found insertion. Especially is this noticeable, say the compilers of our *History* (p. 25), "in items of news concerning the newspaper's own locality, the jests of the wayside taverns, and the smug puns of the village squire. Some of the most curious of the early paragraphs in newspapers, and some of the wittiest sallies and repartees, cannot, for this reason, be repeated." Equally characteristic of the time are the paragraphs recording disgusting feats of gluttony, or of bibulousness, and the practice on the part of newspaper-proprietors of selling patent medicines, as they would now be called, and quack remedies of many kinds, which were supplied by the makers in exchange for advertisements in the papers.

In the first issue of the *Mercury* there is an "Account of Trade" (pp. 11, 12). The second page is given up to a list of London imports and exports from April 14 to April 20, taken from a London paper. It is a wonderfully meagre list. In the list of imports only fourteen places are mentioned, in that of exports sixteen. The imports include, from East India eleven Bales of Chints, three Chests of Bohea and five Tubs of Green Tea; 80 gallons of Orange-Flower-Water, and 1,489 Reams of Paper from Genoa; Anchovies, Capers (800 lbs.), Olives, Oranges, Pickles (*one jar*), from "Legorn," and so on. The exports were chiefly cotton, beer, corn, malt, hops, and cheese. We had noted various other items for reference—on p. 16, for instance, there is an extract relating to the punishment of a soldier on the "Wooden Horse," recently discussed in *Notes and Queries*—but we pass on to the *Mercury's* righteous indignation with speculators when the South Sea Bubble had burst. While the rage for speculation lasted the paper had nothing to say, but when the inflated bubble burst the *Mercury* joined the rest of the

world in howling for revenge on directors and jobbers. The little woodcut below appeared in the issue of December 12, 1720, and represents the fate desired for the stock-jobbers. Another, which appeared in the



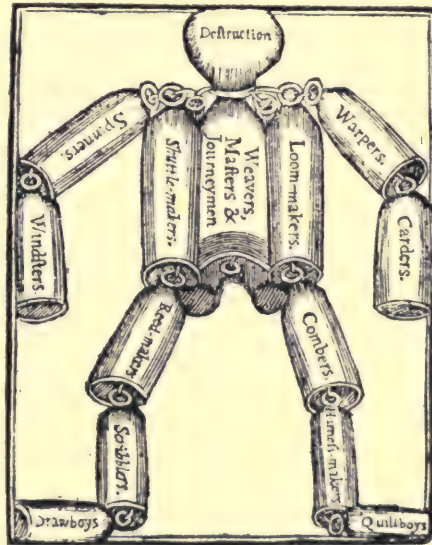
SOUTH SEA STOCK-JOBBERS, 1720.

*Mercury* of December 26, and is shown below, occupied more than half a page, and represents the anatomizing of a South Sea jobber (p. 40). His head is "Destruction," and the limbs and various parts of the body show that fourteen handicrafts are "entirely swallow'd up and devoured by this Grand Destroyer."

The vigour and enterprise of the founders of the *Mercury* are shown by the various offshoots and developments produced by the newspaper business. One is of much interest to students of the history of periodical literature. We doubt whether many such know that nine years before the *Gentleman's Magazine* came into existence the proprietors of the *Northampton Mercury* started what was practically a monthly magazine. One or two paragraphs in the paper relating to scientific matters led to various queries and replies, and other correspondence, for which the newspaper had no space, so the printers issued the *Northampton Miscellany*, which, they explained, would contain contributions unsuitable for a weekly paper "founded on a quite contrary Bottom," and notes on various instructive and diverting subjects (p. 43). But there was no public for such a *Miscellany*, and the venture came to an early end. Copies are very scarce, and only one set of six monthly issues is known. They consisted of from forty to forty-eight duodecimo pages, and were sold at fourpence each. The first number was dated January 31, 1720-21, and the *Miscellany* ended with the June issue. Other offshoots were the printing and sale of broadsides, usually

local in their contents, and dealing with news of a kind that would nowadays be termed "sensational"; and the sale of books. The publishers of the *Mercury* were actually enterprising enough to issue periodically, in separate form, lists of recent books.

But the chief development of the Northampton business took place in the direction of the publication of the chap-books with which the name of Dicey is specially associated. It is unnecessary here to say anything as to the important part these little books and pamphlets played in the social, and indeed in the educational, history of the eighteenth century. The first book of the kind issued from Dicey's printing-office was *The Force of Nature, or, the Loves of Hippolyte and Dorinda*, a romance which was said to be translated from the French. It was sold for threepence, and was the precursor of many hundreds of chap-books printed by the Diceys, first at Northampton, and later in London. "Nearly all the chap-books," say the writers of this *History* (p. 34), "issued



THE SOUTH SEA COMPANY "ANATOMIZED."

in the country for fifty years were originally printed by the Diceys; they were sent out week after week for close upon half a century. In those days of no copyright, unscrupulous booksellers generally pirated the Dicey pro-



ductions immediately after issue. But the Diceys led; their books were first out, the paper was good, the print was good, the pictures were good. The best wood-engravers of the day worked on the Dickey chap-books." Chap-books still await a competent historian.

It is not our intention to notice the history of the *Mercury* in later years. The chapters

the columns of the *Antiquary*. The two former have their special interest and value, and the notices of the few volumes, which in the course of a long series of years have fallen in my way with the marks of former ownership by Charles Cotton the angler and members of the family, have their Waltonian bearing.



FROM A DICEY CHAP-BOOK.

treating of its development are well written and interesting. One, dealing with the opposition of rival papers, and the mutual compliments exchanged, is amusingly reminiscent of the famous warfare between the *Eatonswill Gazette* and the *Eatonswill Independent*, as recorded in the classic pages of *Pickwick*. The whole pamphlet forms a very interesting chapter in the history of journalism, and, issued at the price of sixpence, may be considered an amazingly cheap production. L.



### Three Book-Collectors.

BY W. CAREW HAZLITT.



THE three subjoined items were designed as contributions to the late Mr. Quaritch's *Dictionary of Book-Collectors*, now unfortunately abandoned, and may be thought worth a place in

SIR WILLIAM WALWORTH, FISHMONGER,  
AND LORD MAYOR OF LONDON.

[See Hazlitt's *Livery Companies*, 1892, pp. 225-27-29.]

MSS. in his possession, and mentioned in his will (1385):

Vitæ Patrum.

Rationale Divinorum Officiorum, by Durandus.

Legenda Sanctorum.

Epistles of St. Paul, well glossed.

A Psalter with a gloss.

Veritas Theologiæ.

Hugucomes.

[Nicolaus de] Lira in duobus Voluminibus.

Liber Decretalium.

Sextus cum glosâ.

Digestum vetus.

Digestum novum.

Compilacio super Codicem et Instituta. Biblia or Bible.

SIR JAMES DOUGLAS, OF DALKEITH.

Noticeable as apparently the earliest secular book-collector in Scotland. We only know that he possessed books in the same way that we get the same fact about Walworth, from the terms of his will, dated 1390.

THE DERBYSHIRE COTTONS.

(Including that of C. Cotton the Angler.)

[The recovery of books belonging to this distinguished family has been so far very limited, and the consequent means of rehabilitation of the library very slender. It is, however, to be suspected that in former times the library as we now know it was a rarity, and that it was not till the eighteenth century that we acquired from the Continent the habit of collecting on a large scale. The possessions in this way of a man like Cotton the angler were probably confined to a shelf or two of volumes, given to him or bought because he

wanted them or fancied them. It might have been supposed that he would have a copy of Walton's *Angler*, but we have met with no record of the fact.]

John Cleveland Revived. 8vo., London, 1659. With the autograph of Charles Cotton. Crawford, 772.

Cotgrave (Randle), French-English Dictionary. Folio, 1650. With the autograph of Charles Cotton on flyleaf, and copious MSS. notes by him. Doubtless the copy employed for his translation of Montaigne.

Flecknoe (Richard), *Sixty-Nine Enigmatical Characters*. 12mo., 1665. With the autographs of Charles and his daughter Katharine Cotton. Beresford Hope's sale at Sotheby's, June, 1888, No. 687.

More (Cresacre), *Life and Death of Sir T. More*. 8vo. [about 1627]. With autographs of Charles and Katherine Cotton. Bateman sale at Sotheby's, May, 1893, No. 1,346.

Quarles (Francis), *Divine Fancies*. 12mo., 1660. With the autograph of C. Cotton on flyleaf and the bookplate of William, third Lord Byron.

Suetonius, *Vite de Dieci Imperatori*. 12mo., Venetia, 1544. With the autograph of Charles Cotton on title-page, and "Ex dono honorabilissimi Philippi Comititis de Chesterfield" in his hand on flyleaf.

Taylor (John), *Works of John Taylor the Water Poet*. Folio, 1630. With the autographs of Charles and Bernard Cotton. In the original binding and nearly uncut. Huth Coll.

Rapinus (Renatus), *Reflections on Aristotle's Treatise of Poesie*. 8vo., 1674. On flyleaf: "Mr. Vaughan, I will meet you at ye Crown, in Covent Garden, att 9 this evening, or att 10 att furthest. C—ton." This volume had the bookplate of the Rev. H. S. Cotton. Puttick's, March 3, 1893, No. 844.

Guicciardini (F.), *Historie* translated by G. Fenton. Folio, 1599. With the signature of Thomas Cotton, who has partly erased that of Benjamin Jonson.

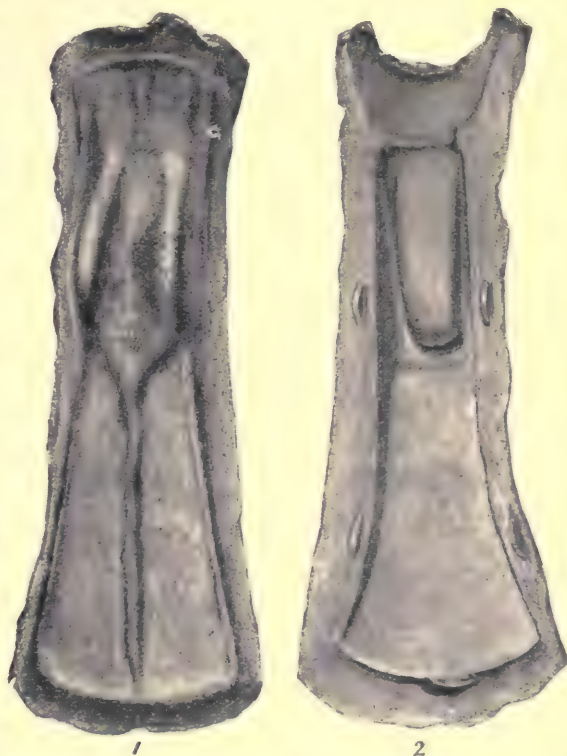


## The Antiquary's Note-Book.

### A BRONZE MOULD AND AXE FOUND AT HOTHAM CARRS, EAST YORKSHIRE.



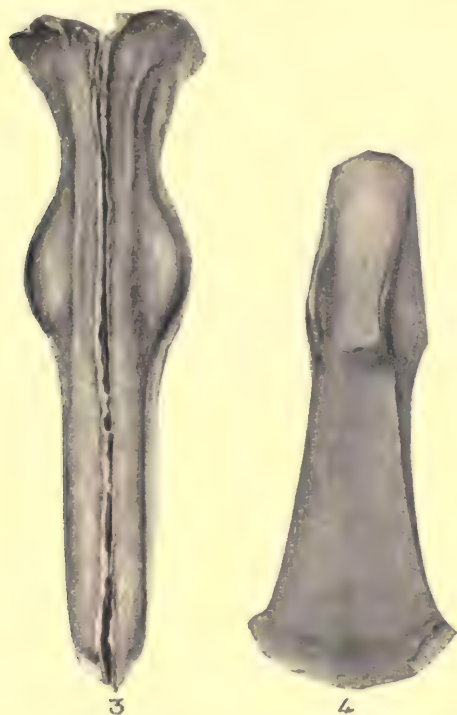
IN the *Transactions* of the Hull Scientific and Field Naturalists' Club for 1900, noticed in our January number (p. 26), is an account of a hoard of bronze axes found at Hotham Carrs in 1867. A large part of



the hoard was sold to a rag and bone dealer, who transferred them to a brass founder in Hull, by whom they were destroyed. The remaining specimens are in the possession of the Rev. Canon Greenwell, F.G.S., who kindly lent a portion for description. The most remarkable object in the collection is a bronze mould, in which two of the axe-heads found with it had actually been cast. Stone moulds have been found in Britain from time



to time, but bronze moulds have rarely been discovered in these islands, though several have been unearthed on the Continent. We take the following description from the excellent notes on the Hotham hoard contributed to the *Transactions* by Mr. T. Sheppard, F.G.S., to whose courtesy we are also indebted for the use of the very interesting illustrations: "The mould is  $7\frac{1}{4}$  inches long, nearly 2 inches broad in the centre (when the valves are



placed together), and  $2\frac{3}{4}$  inches wide in its widest part. The two parts fit together with much precision, which is strong evidence of the high degree of efficiency in bronze casting attained by the Britons. On the outside the mould is slightly ornamented by ridges, but as near as possible the mould is the shape of the axe, being not unnecessarily thick in any part. One valve of the mould has five projections (two on each side and one at the bottom), the other half having corresponding holes into which the projections fit. In every detail the mould is well and carefully made. A reference to the drawings will perhaps give a better idea of the various

articles . . . than any description that can be given. Fig. 1 represents the outside of the mould; both valves are practically alike externally. Fig. 2 shows the inside of the same valve. The general outline of the axe is well shown, as also the depressions for the 'wings.' The five projections are clearly depicted, and the cup-shaped hollow at the top is where the melted metal was poured in. Any bronze remaining in this hollow after casting would be cut off. Fig. 3 is a side view of the two valves of the mould placed together, as when ready for casting. Fig. 4 is the nearly perfect axe, one of the hoard, which has been cast in this mould. By comparing this with Fig. 2, it will be observed to what extent the cutting edge has been hammered out. My best thanks are due to Canon Greenwell for the opportunity he has given me of examining and describing these very interesting specimens, and also to Miss Mortimer for the trouble she has taken in preparing the very excellent drawings from which the illustrations have been prepared."



## Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

### SALES.

MESSRS. CHRISTIE, MANSON AND WOODS sold on Wednesday the collection of old English furniture, sculpture, bronzes, decorative objects, snuff-boxes, miniatures, etc., of the late Mr. Winchester Clowes, of Rosenberg, Hitchin, objects of art, *virtu*, furniture, etc., of the late Mr. R. G. Walton, deputy-chief engineer to the Local Government Board, and other properties. The articles of note included the following: A French bronze statuette, Venus, partly draped and holding a lobster, a dolphin by her side, 22 inches high, 25 guineas (Hall); a barometer by Dan. Quare, London, in engraved brass case on ivory pillar, 34 inches high, 23 guineas (Christie); a pair of Sheraton knife-boxes formed as oviform vases of mahogany inlaid with narrow lines, 25 inches high, 31 guineas (Watson); a Louis XIV. clock, in scroll-shaped case of coloured Boulle, inlaid with arabesque foliage in brass and white metal on tortoiseshell, 27 inches high, 26 guineas (Palser); a partly-draped bust of Madame Recamier, three-quarter life size, 31 guineas (Kahn); Napoleon I.'s carriage-clock, in Empire pedestal-shaped bronze case, with chased ormolu borders and handle, 10 guineas (Webster)—this clock is said to have been taken from Napoleon's carriage after the Battle of Waterloo, and obtained at the

time by Captain Coode, royal special messenger; a Charles II. carved-oak cabinet, with panels of geometric moulding, terminal figures, etc., dated 1666, 58 inches high, 37 guineas (Pollen); an old English oval metal tea-tray, painted with a fishing-party after Morland in colours, 30 inches wide, 20 guineas; a chimney-piece of Mason's ironstone china, with landscapes, figures, etc., in the Chinese taste, 49 inches high, 31 guineas (Barlow); and an old English marqueterie cabinet, inlaid with a bull in oval medallions, vases, ribbons, etc., in coloured woods, 57 inches wide, 100 guineas (Partridge).—*Times*, February 8.

Messrs. Sotheby, Wilkinson and Hodge sold on the 28th ult., and two succeeding days, the following books from the library of the late Thomas Harris, F.R.I.B.A., etc.: Cobbett and Howell's *State Trials*, 34 vols., 1809-28, £10 5s.; Papworth, J. B., *Select Views in London*, 1816, £7 12s. 6d.; *Histoire Littéraire des Troubadours*, illustrated with miniatures, 1774, £17 5s.; Birch's *Heads*, 1743, £8 5s.; Smith's *British Mezzotints*, 4 vols., 1883, £7 5s.; Leaf of an Ancient Missal, 1496, £10 15s.; Thackeray's *Works*, 22 vols., 1869, £7 17s. 6d.; *Viollet-le-Duc, Dictionnaire de l'Architecture*, 10 vols., 1858-68, £11 15s.; Scott's *Guy Mannering*, first edition, 3 vols., boards, uncut, 1815, £70; Gotch's *Architecture of the Renaissance in England*, 1894, £7; Malton's *Picturesque Tour through London and Westminster*, 1792, £10 17s. 6d.; Pickering's *Aldine Poets*, 43 vols., £10 10s.; Beaumont and Fletcher, by Dyce, 11 vols., 1843-46, £8 10s.; *Swiss Costumes* (99), £7 5s.; Topsell's *Four-footed Beasts*, 1658, £8 15s.; Alken's *Cockney's Shooting Season in Suffolk*, 1822, £10 5s.—*Athenæum*, February 9.

#### PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

WE have received vol. xv. of *Surrey Archaeological Collections*, which is full of good matter. Mr. Lewis André writes on "Wall-paintings formerly in the Churches of Beddington and Fetcham, with a List of Mural and other Paintings in Surrey Churches," with three tinted illustrations. The Rev. T. S. Cooper continues his account, well illustrated, of "The Church Plate of Surrey," and communicates the "Will of Thomas Quenell of Chiddingfold," a substantial yeoman who died in 1571. Mr. Mill Stephenson has a congenial subject in "Palimpsest Brasses"—formerly known as "Double-faced Brasses"—in Surrey. A brief paper on "Blechingley Castle and the De Clares" is contributed by Mr. H. E. Malden, and Mr. Philip M. Johnston has a readable discourse, profusely illustrated, on miscellaneous matters related to "Surrey Ecclesiology." A valuable series of "Churchwardens' Accounts of Wandsworth, 1545-58," is supplied by Mr. C. T. Davis; and Mr. Ridley Bax prints a handy list of "Papers and Illustrations relating to the County of Surrey" to be found in sundry archaeological journals.

The industrious Newcastle Society of Antiquaries has issued a slim part of *Archæologia Æliana*, completing vol. xxii. Besides the index to the volume and obituary notices of deceased members, with excellent portraits of the late Mr. Sheriton Holmes and the lamented Chancellor Ferguson, the part contains papers on "Edmundbyers," a remote parish in Durham County, by the Rector, the Rev. W. Featherstonhaugh; and on "Proofs of Age of Heirs to Estates in Northumberland in the Reigns of Henry IV., V., and VI.," by Mr. J. C. Hodgson.

*Sussex Archaeological Collections*, vol. xliii.—The Sussex Archaeological Society stands about first among our flourishing provincial associations in the number and importance of its volumes of proceedings. The present issue fully sustains the character that this energetic society has so well earned. Canon Cooper continues his account of Cuckfield families and Vicars. The ever-industrious Mr. André illustrates and describes two old farmhouses at Warnham, as well as Halnaker House. Mr. Hamilton Hall discourses on Stigand, Bishop of Chichester. Mr. St. John Hope is as lucid and interesting as ever in his account of Boxgrove Church and monastery. Rev. W. Hudson, who is so great an addition to Sussex antiquaries, writes on the Manor of Eastbourne and the Honours of Mortain and Aquila. Mr. Johnston, who is distinctly able with both pen and pencil, describes the church of Ford. An admirable paper on the mural paintings in Sussex churches, with coloured illustrations, is contributed by a committee. Various minor articles are also good of their kind. The society is to be warmly congratulated on the general excellency of its forty-third volume.

Part I. for 1900, of vol. xiv. of the *Journal of the Royal Institution of Cornwall*, forms a substantial volume of 250 pages. The frontispiece is a portrait—the first published—of Dr. William Borlase, the well-known Cornish antiquary of the eighteenth century. Among the antiquarian contents of the part are the Rev. S. Baring-Gould's presidential address on "The Celtic Saints," and the second part (D to G) of the same writer's very full catalogue of "Cornish Saints and Churches and Chapels dedicated to them." Mr. T. C. Peter sends illustrated notes on "The Church of S. Just-in-Penwith," and on "S. Michael's Mount." Among the illustrations to the latter are three plates showing curious alabasters over the altar of the Mount Church. Other papers worth noting are "Cornubiana, Part III.," by the Rev. S. Rundle, and "Notes on the Parliamentary History of Truro, Part II.," by Mr. P. Jennings.

#### PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

SOCIETY OF ANTIQUARIES.—January 17.—Viscount Dillon, president, in the chair.—Mr. A. T. Martin laid before the meeting an account of the discoveries recently made by the Excavation Committee on the site of the Romano-British town of Caerwent,



which is being explored in the same systematic manner as the corresponding site at Silchester.—Mr. Alfred E. Hudd exhibited, on behalf of the owner, the Rev. S. W. Tebbs, four ancient bronze implements which were found by a boy in August, 1899, in Combe Dingle, Westbury-on-Trym, Gloucestershire, hidden on the north side of a rock only a few inches beneath the surface of the soil. They consist of three flanged celts and a chisel-like implement, the latter of a type previously unrecorded, having strong projections on both sides of the tang, which were doubtless intended to prevent it from sinking too deeply into its wooden handle. Sir John Evans, to whom a sketch had been sent, wrote that he knew nothing quite like it, and that it could not have been used for extracting cores from socketed celts, the use suggested for somewhat similar tools figured in "Ancient Bronze Implements," as the Combe Dingle implements belonged to an earlier age, when sockets were unknown. The three celts were all ornamented, the smallest having an elaborate design of zigzag lines and diamond patterns shaded with crossed lines and enclosed in a lined border.—*Athenæum*, January 26.

BRITISH ARCHÆOLOGICAL ASSOCIATION.—*Jan. 16.*—Dr. W. de Gray Birch in the chair.—The Rev. H. J. D. Astley, hon. editorial secretary, read some notes, contributed by Mr. L. D. Jones, of Bangor, upon "Yr Eglwys Wen" (The White Church), as remains of rubble walling, blocks of quartz, and slabs of rough stone are locally called. The remains are situated between seven and eight miles from Bala, and form a rectangular level space 45 feet by 15 feet. Mr. Jones submitted carefully-drawn plans and maps of the locality to illustrate his notes, and also sent some fragments of pottery, charcoal, and the contents of an earthen vessel which were discovered in the centre of the area, about 12 inches beneath the surface. It is proposed to undertake a thoroughly systematic exploration of the site later on, in order to determine, if possible, the nature of the buildings which seemingly originally existed on this spot.—Dr. Winstone exhibited, on behalf of Mr. Fry, a seal found in an excavation at Dover, 6 feet below the surface. The seal is finely cut, and exhibits a portrait of a young man resembling Sir Walter Raleigh, and may be a conventional portrait of that worthy, but it was considered of later date than his time.—An interesting paper was also read by Mr. Patrick, contributed by Dr. Fryer, upon "Norman Fonts in North-east Cornwall." These fonts form a group of nine in the Parishes of Altarnon, Callington, Jacobstow, Landrake, Lancost, Launceston, Lertzant, Lawhitton, and Warbstow. They are all of the Transitional Norman period, and very much resemble one another, both in design and workmanship, and are particularly interesting as affording further evidence of the existence of a band, or school, or perhaps a guild, of carvers and masons.—In the discussion following the paper Mr. Gould drew attention to the ordinance directing the locking of fonts which was enacted in Stephen's reign, and asked for information. This was not in force,

he thought, for many years, but was seemingly reenacted at a later period, as he knew of some instances in which the locking was apparently continued to the fourteenth century.—The hon. secretary announced that, upon the invitation of the Mayor and Corporation, the Congress this year will be held at Newcastle-on-Tyne.

*January 30.*—Dr. W. de Gray Birch in the chair.—Mr. R. W. Forster gave a very interesting and able lecture upon the Roman Wall, which was illustrated by over fifty lantern slides, many of which were prepared specially for the purpose. After a short description of the situation and design of Hadrian's Wall, and a brief statement of the questions concerning the wall and the earthen vallum, the views were shown illustrating the chief portions which still remain.

The annual general meeting of the ROYAL SOCIETY OF ANTIQUARIES OF IRELAND was held on January 29, Dr. Wright in the chair.—Only the absolutely necessary business was transacted. In the report, read by the hon. secretary, Mr. Robert Cochrane, among the names mentioned of honorary fellows removed by death was that of the Right Hon. Alderman Meade, LL.D., who, during his mayoralty in 1891, received the president and members of the Society at the Mansion House, and had the rich manuscript treasures of the Corporation brought out for their inspection, together with the maces and plate. This was the first occasion on which a body of antiquaries had had the advantage of an inspection of these documents. After new members had been elected, the meeting adjourned in respect to the memory of her late Majesty the Queen.

SOCIETY OF ANTIQUARIES OF SCOTLAND.—*January 14.*—Dr. David Murray in the chair.—In the first paper Mr. J. Romilly Allen gave a general description of the early Christian monuments in Iona, with some suggestions for their better preservation. The sculptured monuments on the island were roughly divisible into two groups, one of which had Celtic ornament of date prior to the twelfth century, and the other was distinguished by a style of foliaceous ornamentation of a later period. Those of the earlier period were again divisible into recumbent slabs, with crosses incised or in relief, without ornament, but sometimes with inscriptions in the old Irish character; recumbent slabs with crosses decorated with Celtic ornamentation, and erect, free-standing crosses with Celtic ornament. The sculptured stones of the Post-Norman period at Iona were far more numerous, and consisted of recumbent slabs with scrolls of foliage of the general West Highland type, galleys, swords, and other emblematic devices, effigies of ecclesiastics and of knights or chiefs in military costume, and erect, free-standing crosses exhibiting the same foliaceous ornamentation as was found common to the crosses and slabs of the West Highlands generally, ranging in date from the twelfth or thirteenth centuries to the Reformation. Perhaps the most interesting of the figure-subjects on the slabs at Iona was one which represented a priest celebrating before an altar on which stands a

chalice and a cross of the Celtic form. The best examples of the dated effigies were those of Abbot Mackinnon, A.D. 1500, and Anna, Priores of Iona, A.D. 1543. Of erect, free-standing crosses of the Post-Norman period there were only two at Iona, namely, the so-called MacLean's Cross, still standing entire, and the shaft of the cross of Lachlan Mackinnon and his son John, Abbot of Ty, erected in 1489, and now lying in St. Oran's Chapel.—In the second paper Mr. Robert Brydale gave a description, with drawings, of an incised sepulchral slab at Ardchattan, with a Gaelic inscription commemorating John MacDougal, son of Black John, which probably belonged to the fourteenth century. He also described other three slabs, one with foliageous ornament only, another with a sword, a group of animals, and foliage, and a third with a claymore and axe, in the graveyard at Taynult.—In the third paper the Rev. Reginald A. Gatty described a series of very minute flint implements of special types which he had collected at Scunthorpe, Lincolnshire, and various other places, and which had been found also over an area so wide as to include Belgium, France, Spain, Italy, and India.

GLASGOW ARCHÆOLOGICAL SOCIETY.—*January 17.*—Mr. George Neilson presiding.—Major O. E. Ruck, Royal Engineers' Headquarters Staff, Edinburgh, read a paper on "The Antonine Lines as a Defensive Design; a Comparison in Ancient and Modern Principles of Fortification." Major Ruck began by showing that the Roman engineers carried out the principles of fortification work precisely in the same way as would be done in the present day, after excluding the differences due to the introduction of long-range weapons. The Romans adapted their work most skilfully to the ground, and, with a watchful eye to economy in construction, provided always that defensive requirements were not sacrificed to economical considerations. The many unexplained details of construction, such as the curious expansions at intervals along the line of vallum, the peculiar dark lines in the cross section of the vallum, the intermediate culverts, and the strengthening of the vallum at the supporting forts, besides many other minor details, were commented on, and various plausible theories suggested to account for them. The next question dealt with was the distribution of the men who would be required to garrison and construct the whole work. Reasoning on the basis of the rules laid down for the great lines of Torres Vedras in 1811, Major Ruck estimated that 50,000 men would be required to construct the Antonine lines in six months and to defend them, including a mobile army for offensive operations. He made detailed calculations for the whole of the works, based on the rates of construction, for excavating, quarrying, sod-building, and digging at the present time, and showed how all the men would be employed. Comparing these numbers with those laid down on the inscribed tablets, he showed that if all the stones for the masonry-work had previously been prepared, and everything favourable, the whole work might have been commenced and

finished, by reducing the available field army, in two months. Dealing with the cost, he estimated that for the whole of the lines on modern civil contract rates the sum of £316,800 would be required to construct the work, assuming the materials (stones and sods) to be the property of the Roman Government. Reducing this sum to its equivalent in labour at military rates of pay, it would be found that it worked out to just the same number of men which, by the rules of modern lines construction, had been previously calculated to construct and garrison the Antonine, and which also agreed remarkably well with the numbers laid down as actually employed by the inscriptions on the ancient Roman tablets. A rough approximate estimate of the relative cost of the Hadrian lines would amount to £1,263,000.

SHROPSHIRE PARISH REGISTER SOCIETY.—The third annual meeting of this society was held at Shrewsbury on January 21, Lord Windsor, president, in the chair. The report stated that the number of members was 202, and that during the past year fifteen complete registers had been issued to members. Nine other registers were in type, and ready for issue, whilst forty-nine transcripts were ready for printing, and thirty other registers were being transcribed. Bound and indexed copies of their registers had been presented to twenty-four parishes for preservation in the parish chest. During the three years of the society's existence, no less than thirty-eight registers had been issued to members. The report, which further stated that the non-parochial registers of Shropshire were also being copied, two dating back to 1692 and 1708 having passed through the press, was duly adopted, and cordial votes of thanks were passed to the transcribers and collators of registers, to the clergy, and to the chairman for presiding.

SOCIETY OF BIBLICAL ARCHÆOLOGY.—*February 13.*—Mr. T. G. Pinches read a paper on "Assyriological Gleanings, with some References to Babylonian Magic."



## Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

A HISTORY OF NEWPORT PAGNELL. By Frederick William Bull. With illustrations. Kettering: W. E. and J. Goss. 1900. 8vo., pp. xi, 296. Price 21s. net.

The townfolk of Newport Pagnell have been placed under no small obligation to the author of this very excellent account of their town. A mere glance at the plentiful supply of references to authorities consulted spread throughout the book,



is of itself sufficient to convince the reader of the care and industry of the writer to perfect his labour. The material thus collected is as carefully and as admirably arranged, the reader being carried in consecutive order from the visit of the King's Justices Itinerant in 1204 down to the local celebrations upon the occasion of the Diamond Jubilee in 1897. An exhaustive account of the Manor is followed by the like in regard to the Cluniac Priory of Tickford, one of those lesser foundations which went to the founding of Wolsey's great College at Oxford.

Part III. is concerned with the ecclesiastical history of the parish, to which a complete list of Newport's vicars from 1246 to the present day is appended. Neither have the Nonconformist bodies been forgotten, over twenty pages being devoted to the story of their existence in the town. The remainder of the volume is taken up with matters concerning the town lands, the parish, its nineteen charities, and short biographical sketches of its worthies. The statement that Richard Carpenter, a convert to Catholicism, went to Douay is not borne out by the published Diaries of that Colledge, A Carpenter, it is true, appears in these lists, but with the Christian name of Sebastian, and of a date anterior to the birth of Richard. The chapter on the lace trade is somewhat meagre, considering that Buckinghamshire was the centre of this, at one time, important industry. A few illustrations of bobbins and pillows, and the method of working, would have enhanced the value of the book.—H. P. F.

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**LUCA DELLA ROBBIA.** By the Marchesa Burlamacchi. With 40 illustrations and a photographic frontispiece. London: *George Bell and Sons*, 1900. Post 8vo. Pp. xvi. 126. Price 5s. net.

Messrs. Bell do a great service to the Arts, fine and applied, in the several series of works issued under their auspices. This volume, which deals with the exquisite and gentle creations of the two Robbias, uncle and nephew, is a good example of the series of "Great Masters in Painting and Sculpture," edited by Dr. G. C. Williamson. The editor himself here adds a brief but admirable chapter on the "Work and Position in Italian Art" of Luca, whose individual and well-nigh unique genius he carefully appreciates. This chapter is just what the reader wants after the somewhat pedestrian pages of the author; but after all, far removed as is the style of the Marchesa Burlamacchi from that of Walter Pater in his "Renaissance Studies," one aim of this series is well attained, and that is a full and clear record of the few facts of the artists' lives and of their extant works. The account is clear, as any reader will discover; it is full, as the Bibliography, Chronological List, and Catalogues of Documents and of the Works in Various Countries, in tabular form, all combine to show. We note one omission from the list of works now in England—the example in Lord Northbrook's collection. The author shows the true critical spirit in deploring the lack of a work of Luca's youth, and in noting the truly

classical treatment of drapery in these wonderful pieces of enamelled terra-cotta. The book, like others of its series, is a marvel of cheapness, if only for the illustrations; half-tone process-blocks, guilty as they are of supplanting the beautiful slain art of line-engraving in book-illustration, are yet most suitable for the purpose of multiplying copies of old masterpieces and of sculpture in particular. The various illustrations here given are well chosen and so admirably printed that they make a collection equal to one of any photographs. The reader in England is able to see for himself that, always excepting the Frieze of the Parthenon, the "Singing Gallery" of Luca is, perhaps, the finest sustained effort in bas-relief in the world. And the many copies of the sweet and truly Christian Madonnas exhibit that purity which "the intense glowing whiteness of his enamel will typify and which the blue of the heavens which he brought down to earth will represent."

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**OLD COTTAGES AND FARMHOUSES IN KENT AND SUSSEX.** Photographs by W. Galsworthy Davie. Descriptive notes and sketches by E. Guy Dawber. London: *B. T. Batsford*, 1900, 4to., pp. 28, and 100 Collotype Plates. Price 21s. net.

All lovers of our domestic architecture should buy this book. In 100 full-page excellent photographs, printed in collotype, Mr. Davie brings before us a series of charming specimens of the humbler class of rural dwellings—the cottages and farmhouses which are so closely associated with country life and history during the last three to four hundred years. One or two of the houses—such as the Clergy House and the Star Inn at Alfriston—are familiar to most people from the frequency with which they have been photographed and pictured. And some of the plates relating to particular neighbourhoods will doubtless be familiar to those wanderers afoot or awheel through the lovely Kent and Sussex country, who have had their eyes open to the picturesque beauty of so many of these country homes. But others will probably come as a revelation even to wanderers fairly well acquainted with the two counties. Some of the most interesting examples given are those of timber-framed and plastered houses whose strong posts and beams were placed in position in days when most of the Weald was covered with forests.

Plate 3 (Stonehill Farm, Chiddingly), in which the mode of framing the timbers can be clearly seen, Plate 4 (Six Bells Inn, Hollingbourne), and Plate 56 (Swaylands, near Penshurst), are particularly good. Plates 13 and 14, showing the elaborate curved braces on "The Middle House" at Mayfield, are worth noting. Many of the tile-hung and boarded houses are simply old timber-framed dwellings, as Mr. Dawber says "in a new shell." Plate 11 (Seven Stars Inn, Robertsbridge), is a fine example of a tile-hung house. There are good views, too, of the quaintly picturesque red-brick and weather-boarded dwellings which form so warm and pleasant a note of colour in the rural landscape. In fact, if we tried to name all the charming and attractive plates, we should leave

but few unmentioned. As pictures of rural architectural beauty we may especially name Plates 1 (Pattenden, Goudhurst), 27 (at Pulborough), 36 (the Well House, near Northiam), 40 (Streat Farm, Sedlescombe), 51 (house at Lamberhurst—note the fine chimney-stacks), 73 and 74 (the post-office at Wickhambreaux), and 87 (at Charlton). Mr. Dawber's introductory letterpress, illustrated by many sketches of details, is interesting and adequate. The publisher hints that he may issue a companion volume illustrating the same class of buildings in other counties. We trust that the reception of the beautiful book before us will be such as to hasten the publication of the promised companion volume.

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**STUDIES BY THE WAY.** By the Right Hon. Sir Edward Fry, F.R.S., etc. London: *James Nisbet and Co., Limited*, 1900. Demy 8vo. Pp. vii, 295. Price 10s. 6d. net.

This, to readers at all versed in its topics, is a charming volume. Sir Edward Fry is an eminent public servant; these pages betray his private pleasures. With a mind trained by scholarship and law to a diligent accuracy, he has dwelt upon a wide range of subjects in these nine essays, if those may be called "essays" which are supplemented by a useful index. Our own readers will probably turn to the last six, but we think they will be tempted to follow this distinguished judge, who retired some years since from the Bench, but still performs certain admirable judicial functions, in his examination of "The Theory of Punishment." More literary subjects are "The Banquet of Dante," and the short and frank study of "The Old Testament." But it is in the essay on "Conveyancing" that the true antiquary in Sir Edward ranges himself with the judge and the accurate thinker. There are many who, out of little minds, sneer at the art which, "in its purest and highest development," is practised by "a small set of learned lawyers" in London, and which really saves them, the clients, from ills they know not of. Our author here illumines the topic by a multitude of references to conveyancing as practised in every age and clime. He begins with Abraham's cave and field of Machpelah; he shows us that earthen vessels among the Jews anticipated our tin deed-boxes; he gives us Assyrian "covenantants for quiet enjoyment," dating from centuries before Christ; he tells us of Aristotle's will, and how that the little tribe of the Ozolian Locrians, "a true little Benjamin," had a common seal at the beginning of our era. The accurate and elegant narration of such a tradition is a liberal education. Sir Edward Fry, if we may respectfully say so, is a "generalist"; he provides delight for "specialists" of many varieties. The reader who first turns to such essays as this upon "Conveyancing," and that upon "Sermons," may shrink from the last three upon things Hellenic. But he will be wrong; for in them, as it seems to us, the author's enthusiasm burns most brightly. The present writer, who is unknown to the author, was in Athens when, in 1895, Sir Edward Fry was collecting those impressions of "the violet-crowned city" and of Greece which are here so sharply and delightfully recorded. With his "Notes on Greece

and on Sicily" we can only compare the late Professor Freeman's "Studies in Travel"; but much has been found since those were written, and we think a more liberal spirit and a more attractive style are to be found in this volume. The account of "An Old Greek Farmer" is, of its kind, "absolute." The story of Hesiod is given with a freshness which belongs to Greece, and especially the Greece of the "Odyssey," and the generations which came before what we call "historic" times. It is here truly said "the Greeks are our true ancestors as regards our intellectual life," and it is in this spirit that these essays are an admirable instance of antiquarianism explaining history in a way which makes literature. It is a wholesome gymnastic to the mind to think of Hesiod as "the Burns—or rather, perhaps, the Crabbe—of Greek literature," when, as here, we can enter into the grounds of the comparison. And an honest and serious love of such a past is gladdened by Sir Edward's comment, out of his judicial experience, upon the story of Hesiod and Perses and the disappointed suitor!

In what measured criticism we can command, we express a hope that the distinguished author may give us some "More Studies by the Way." Nowadays, even ten years of the present seem to produce a new century of the past, and in 1905 we have had the discoveries in Crete of the Palace of Minos, dating far earlier than Mycenae. We wish Sir Edward Fry could seek, *inter alios*, that spot and tell us all about it in his own inimitable way.—W. H. D.

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**THE CHURCHES OF ROUEN.** By the Rev. Thomas Perkins, M.A., F.R.A.S. With fifty illustrations. London: *G. Bell and Sons*, 1900. Crown 8vo., pp. x, 122. Price 2s. 6d. net. WORCESTER: THE CATHEDRAL AND SEE. By E. F. Strange. With fifty-three illustrations. Same publishers. 1900. Crown 8vo., pp. 115. Price 1s. 6d. net.

The rapidity of production is in itself a testimony to the public appreciation of the enterprise of the publishers in extending their Cathedral Series of handbooks to the great continental churches. Scarcely has the excellent monograph on the beautiful mother-church of Chartres appeared than it is followed by this account of the "mouldering magnificence" of the old Gothic town of Rouen, accompanied with the promise of a similar book on the cathedral church of Paris at an early date. The author of the "Handbook to Gothic Architecture" found himself quite in his element at Rouen, and has spared no pains to delight and instruct his readers. The value of the volume before us is enhanced by the addition of chapters on the equally fine old churches of St. Owen and St. Maclou, but the notes on the minor churches of the city are a little incomplete without some mention of that "finest specimen of Norman architecture in France," the abbey-church of St. George Bocherville. The monograph on Worcester is a continuation of the English Cathedral Series, and fully equals the excellence of the preceding volumes. It should be noted that with the new year the price of this series is raised to 1s. 6d. net per volume.



In the *Reliquary* for January Mr. W. Heneage Legge writes on the old-world "Villages and Churches of the Hundred of Willingdon," Sussex, which hide away in folds of the South Downs. West Dean church (near Seaford) we remember visiting twenty-five years ago, when it had many interesting features. Since then it has been "restored" and beplastered out of recognition. Mr. Legge's drawings are admirably illustrative. Miss Florence Peacock writes on "Needlework Maps," with some very quaint illustrations, and Mr. J. K. Floyer on "A Thousand Years of a Cathedral Library," that of Worcester. The other contents and the numerous illustrations are up to the usual excellent level.

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The *Northern Counties Magazine* is always welcome. In the February issue papers on "The West Yorkshire Regiment," "The last Rising of the North, 1715," "Hirings in the Dales," a graphic picture by Halliwell Sutcliffe, "A Westmoreland Parish Council," a sketch in dialect, and a short account of Lord Armstrong all justify the periodical's name. Other contents of interest are "The Study of Dialects," "A Fellside Tragedy," by Hubert Crackanthorpe, "Memories of the late Bishop Creighton," verses by Sir Hedworth Williamson and Wilfrid W. Gibson, and Mr. E. V. Lucas's chatty "London Letter." The illustrations are particularly good. Other more local periodicals before us are *Lincolnshire Notes and Queries* and the *Berks, Bucks, and Oxon Archaeological Journal*, both for January. In the former are, *inter alia*, notes on the civic maces of Lincoln City, with two excellent plates, and an account of a curious seventeenth-century Chancery suit in which were concerned the children of a Lincolnshire worthy who married successively three wives and had four daughters, who had only two Christian names among them. The latter *Journal*, in addition to short notes and gossip and proceedings of societies, has a lecture on "Cookham Church," by Sir George Young, Bart.

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In the *Genealogical Magazine* for February the illustrated "Records of an English Manor" are concluded. Mr. G. Ambrose Lee has an interesting subject in the "Heraldry of Shakespeare's King Henry the Fifth at the Lyceum Theatre," with illustrations. There are also papers on "The Buchanans," and "The Stuart Descendants," and continuations of several serial contributions.

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The *Architectural Review* for February is, as usual, full of excellent illustrations, including various pictures of Chartres Cathedral and Malmesbury Abbey. Besides articles on these fabrics, there are papers on "Corfe Castle," the "Latest Discoveries in the Roman Forum," and "Henry V. at the Lyceum Theatre."

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Among the periodicals and pamphlets on our table are the *Poster and Art Collector* for January, price 1s.—the first issue of a new volume and series—containing many excellent illustrations, including several to a brief article on "Ancient

Advertising in Bartholomew Fair;" the *American Antiquarian and Oriental Journal* (January and February); the *Cambridge Graphic* of February 2 and 9, with a well-illustrated paper on "Ancient Weapons" by Mr. W. B. Redfern; *Thoughts on Rome and other Essays* (Belfast: M'Caw, Stevenson and Orr, Limited), by Conway Scott; and Mr. Ernest Axon's very full and carefully prepared *Index to the Owen MSS.* in the Manchester Free Reference Library. This last, with its introductory account of Mr. Owen, the local "Old Mortality," and his collections, which extend to eighty volumes in folio and quarto, is an excellent piece of bibliographical work, issued by the library authorities at the nominal price of 2d., and deserves a larger notice than we have space to give it. It will be specially valuable to genealogists.



## Correspondence.

### YORKSHIRE BOULDER STONES.

TO THE EDITOR.

WITHOUT offering an opinion upon their origin, I may remark there are, of course, many stones such as those to which J. R. draws particular attention in last month's *Antiquary*. Some exist in a field at Marsden in Bedfordshire, and are locally known as the Devil's Jump. Tradition says his Satanic Majesty in a fit of terror—brought on, probably, by coming suddenly upon the village cross—flew off with a hop-skip-and-a-jump, and the boulders in question mark the spots where Satan landed between the bounds. This, of course, must have been at some remote period prior to his last recorded visit to Dartmoor. It was, every moorman knows, upon the northern fringe of this wild waste, at "North Lew, the devil died of cold," and that, further, he was buried under the old village cross there, one that Benedictine monks, from the Abbey of SS. Mary and Rumon (Rumon, we are all aware, or ought to be, was an Irish Bishop), erected at Tavistock, probably upon the site of a still earlier preaching-cross, in the thirteenth or fourteenth century. When, after some conservative renovation, this fine old cross was re-dedicated upon July 21 last by the present Bishop of Bristol (Dr. Forrest Brown), his Lordship, standing upon the steps forming the base of the venerable fabric, alluded to the tradition, and added: "We have all been told from childhood that the devil lies buried beneath the very stones upon which I stand, but we have still to ask ourselves whether he is not still alive in the heart of everyone present."

HARRY HEMS.

Fair Park, Exeter,

February 2, 1901.

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NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.



# The Antiquary.



APRIL, 1901.

## Notes of the Month.

THERE has been a good deal of discussion regarding the remarkable find of ancient Greek bronze and marble statuary off the coast of the island of Cerigo, to which we alluded briefly last month. The figures and fragments found include a life-size bronze figure of a youth, apparently Hermes, two bronze statuettes of athletes, the head and one arm of a bronze statue of a boxer, six marble statues, and a number of detached hands and feet. It has been suggested that the finds are part of the collection of Greek works of art made by Lord Elgin at the beginning of the last century, and placed by him on a small coasting vessel, the *Mentor*, which he had hired for the purpose, and which was shipwrecked off the coast of Cerigo in 1802. But the present Lord Elgin says that, some thirty years ago, he, together with Mr. Newton, Keeper of the Greek and Roman Antiquities in the British Museum, satisfied himself that the shipwrecked cargo had been recovered and brought to England. "In any case," he adds, "the present interesting discovery carries us back to another and more ancient disaster, for the bronzes of which it consists were certainly no part of my grandfather's collection." A very interesting communication on the subject from M. Cavvadias, the Greek Ephor-General of Antiquities, was read at a meeting of the Hellenic Society on February 28. M. Cavvadias expressed the view that the works found might have formed part of the cargo

of a ship sent to Rome by Sulla, which we know from a passage in Lucian was wrecked at this spot. In any case, he said, a notable contribution had been made to the existing treasures of Greek art. It may be added that the anchor and some of the timbers of an ancient vessel are reported to have been recovered.

Professor Lanciani described in the *Athenæum* of March 9 a touching discovery lately made in the field once belonging to the Barbatelli family, on the north side of Pompeii, and within a stone's throw from the walls—that of a poor Pompeian who fell a victim to exhaustion or suffocation while trying to escape from the doomed city. His skeleton was lying at the depth of 6 feet below the actual level of the field, in the seam by which the bed of lapilli and pumice-stone is separated from the bed of volcanic ashes above. When struck by death the wretched man was carrying, tied in a bundle by means of a cord (made of hemp), the following objects of value: an exquisite silver stewpan (*casseruola*), weighing 520 grammes, the handle of which is ornamented with shellfish and molluscs of various kinds; a soup-spoon with a broken handle; a spoon for mixing hot drinks; a silver penny of Domitian; and two keys. There were also, lying in a heap, 187 copper pence, the oldest dating from the time of Agrippa, the latest from the time of Titus.

An interesting lecture on "Early Playing-cards and their Decoration" was given by Mr. Robert Steele at the Society of Arts one evening in March. The early history of card-playing is very obscure, and there is no subject concerning which so many wild guesses have been made. Mr. Steele traced what is definitely known of their origin, and stated that the first suit-marks known to them were of the date 1423. These were designs of cups, swords, clubs, and money. It is possible that the German marks—acorns, bells, leaves, and hearts—may have been earlier. Before the close of the fifteenth century French suit-marks were in use, and the English playing-cards of that time were of French or German origin. The earliest dated mention of playing-cards was in 1377.



Mr. David Nutt announces for publication in the course of the spring the remaining volumes of Lord Berners' "Froissart" in the "Tudor Translations." The terminal number of this beautiful series of books is to be a reprint of the Authorized Version of the Bible. In the "Grimm Library" there will be a volume of *Studies on the Legend of Sir Lancelot du Lac*, by Miss Jessie Weston, whose work on kindred topics is so well and so favourably known. Mr. Nutt further announces what should be an attractive series of short, popular, but scientific studies, translated from the German, setting forth the recent discoveries and investigations in Babylonian, Assyrian, and Egyptian History, Religion, and Archæology. Short, helpful bibliographies will be added, and the studies, consisting of some sixty-four to eighty pages each, will be issued under the general title of "The Ancient East," at the price of 1s. sewed, or 1s. 6d. in cloth.

During the progress of the work of restoration of Clonfert Cathedral recently, several ancient tombstones and fragments of carved stone have been found lying about, some in the sacristy and others elsewhere. These included a tombstone with a Latin inscription 200 years old; one with an English inscription equally old; and another dated 1612, with an inscription in Latin in memory of Richard Callanan. It is interesting to know that the Callanans were formerly the hereditary royal physicians of Connaught. The office of hereditary royal physician existed at one time in the Highlands of Scotland. These tombstones have been carefully preserved and placed in the vestibule of the cathedral.

A curious custom, known as "Forty-shilling Day," prevails at Wotton, Surrey, and was observed in February. A former resident, Mr. William Glanville, left under his will 40s., the condition being that on the anniversary of his funeral the village boys should attend in the churchyard, and, with one hand on his tomb, recite by heart the Lord's Prayer, the Ten Commandments, and the Apostles' Creed, read the fifty-eight verses in 1 Cor. xv., and afterwards write two verses from the chapter by dictation. Seven lads were successful in winning the 40s., and they per-

formed their task creditably, though nervousness was responsible for one or two mistakes. After the ordeal the lads were entertained to dinner by the village squire.

The first volume of what will ultimately be a monumental work of reference on the history of Greater London has now been completed, and will shortly be on sale. This is Part I. of a "Register" of buildings of historical or architectural interest, and deals with the parishes of Bow, Poplar, and Bromley. The work was begun by the Committee for the Survey and Registration of the Old Memorials of Greater London, but three and a half years ago it was taken over by the London County Council. In this first part the most interesting section deals with Tudor House, Bromley, which Mr. Laurence Gomme, the present Clerk of the County Council, and other antiquaries, made so gallant an effort to preserve some years ago. Bromley Hall and the old Palace of Bromley also figure in the volume, which is splendidly illustrated.

Workmen engaged in digging a telephone trench some weeks ago in Aldgate High Street, came upon a seam of stonework, which they unearthed to the extent of some 30 or 40 feet in length, and 8 feet in depth. This was, no doubt, a section of the old London Wall. It was found pierced at intervals by conduits, which appeared to have been bricked up. The stonework discovered was supposed to be part of the foundations of the original Ald Gate entrance. The original gate, the house above which was leased to Chaucer in 1374, was taken down in 1606, and a new one built, which was removed in 1706, when the City gates were taken down to widen the streets.

In the Report for 1900 of the Spalding Gentlemen's Society, which shows that this old society does much good work in a quiet way, it is mentioned that in the course of the year the Rev. P. L. Hooson and Mr. Ashley Maples inspected fourteen stone coffin lids, at present used as a pavement in a farmyard in Pinchbeck. The slabs were found in a fairly good state of preservation, being placed face downwards. Rough sketches of the stones, showing the crosses in relief, were

made. The slabs were removed from Pinchbeck Church upon the restoration in 1864, and are principally of the thirteenth and fourteenth centuries. Another useful local association, the Thoresby Society of Leeds, has issued its Report for 1900, which records a praiseworthy amount of activity in regard to publications, excursions, and lectures.



Some archæologists and students from Utah have been lately engaged on explorations and excavations in the Garcia Valley, in the State of Chihuahua. Professor Cluff, who is in charge of the operations, has given the following report of what was accomplished: "We found a great number of mounds in the Garcia Valley, the date of which is unknown. In the mounds which we excavated we found some well-built houses made of stone, well plastered, and most of them having cement floors. The houses usually consist of two to four rooms, though some of them were larger. The houses were always in groups or villages, never alone. The whole side of the mountain had evidently been under cultivation, and every ridge had a line of houses. In front or at the side of each house we found a wall or terrace from 1 to 6 feet high, which had been levelled and used evidently as a garden spot. Down the hillsides and along the ravines we found these terraces at regular intervals. They had apparently served as reservoirs for the valley below. In the houses we found crockery, stone implements, and invariably charcoal. In a cave we found some scraps of excellent woollen cloth, and also of a flax or linen cloth. It is clear to us from our investigation that the cave-dwellers and the mound-dwellers were the same people."



One of the largest collections of ancient Roman or Romano-British pottery ever found in Kent has been discovered quite close to Walmer Castle. The discovery was made by some landscape-gardeners while laying out the grounds of Walmer Lodge. Altogether the collection comprises about forty pieces. Some of them are in a remarkable state of preservation. They were found in two separate sets, some distance apart, 2 feet below the surface. Each collection followed a line running north and south, and accom-

panied a cinerary urn, which contained human remains. One of these urns is beautifully fashioned of green glass, and is 12 inches high and  $8\frac{1}{2}$  inches across the handles, while the mouth is 3 inches in diameter. On some of the articles the name of the maker is said to be still legible.



The accompanying sketch of a polished stone hammer was found some time since in the parish of Quarnford, Staffs. It is  $3\frac{1}{4}$  inches long by  $2\frac{5}{16}$  inches at the wider end. The hole is  $\frac{1}{8}$  inch wider at one end



than the other, and the interior surface has been finely polished. It is now in the possession of Mr. M. Salt, of Buxton, who has kindly sent us the sketch here reproduced.



From various other parts of the country and from abroad is reported quite a number of finds and discoveries which may be conveniently grouped here. In a field near Little Waltham, Essex, two workmen have come across some 180 old bronze Roman



coins, lying under the surface at a depth of 3 feet. Excavations made at Dover for the enlargement of some brewery premises have brought to light a very large skeleton of a man, some glazed tiles, Roman bricks, and part of a Roman jug. The discovery of Roman remains at Rothley, Leicestershire, which we noted last month, has been followed by the uncovering of a portion of a Roman pavement in the older part of the town of Leicester. The tesserae are small, and set in an artistic pattern. The pavement was found at the corner of High Street and Highcross Street, close to where the High Cross used to stand, and not far from the Jewry Wall and the Roman pavement found in 1898. At Mountsorrel Hill, also in Leicestershire, an ancient British grave has been found, lined and covered over with lias limestone slabs. It contained a human skeleton in a much-decayed condition. Another skeleton in a large stone coffin has been found at the Priory Farm, Studley. The buildings of which the house is composed were formerly a Cistercian monastery, and the skeleton is supposed to be that of a young monk. The coffin, which is  $4\frac{1}{2}$  inches thick, is nearly a ton in weight, and measures 6 feet 2 inches in length. On it is a cross, and there are also letters, the meaning of which has not yet been discovered.

Two foreign finds may be included in this note. The seal of the Caliph Mamoun, son of the Haroun al Raschid famous in history and legend, has been found in a grave discovered by workmen engaged in excavations at Merv, the city which 1,100 years ago was Mamoun's capital. From Belgium it is reported that at a small village near Namur about 960 pieces of Roman money, most of them belonging to the third and fourth centuries, and bearing the impress of no fewer than fifteen different emperors and empresses, have been found in a perfect state of preservation. The collection goes to enrich the already interesting and valuable museum of Namur.



In connection with the Furnivall *Festschrift* (*An English Miscellany*, to which fifty scholars contribute, doing honour to Dr. F. J. Furnivall and his lifelong devotion to letters) the

following *jeu d'esprit* by Professor Skeat will be read with amusement and admiration :

(From MS. Harl. 7334, fol. 999, back.)

A Clerk ther was of Cauntebrigge also,  
That unto rowing haddè longe y-go.  
Of thinnè shidès<sup>1</sup> wolde he shippès makè,  
And he was nat right fat, I undertakè.  
And whan his ship he wrought had attè fullè,  
Right gladly up the river wolde he pullè,  
And eek returne as blythly as he wentè.  
Him rekkèd nevere that the sonne him brentè,<sup>2</sup>  
Ne stinted he his cours for reyn ne snowè ;  
It was a joyè for to seen him rowè !  
Yit was him lever, in his shelves newè,  
Six oldè textès<sup>3</sup> clad in greenish hewè,  
Of Chaucer and his oldè poesyè  
Than ale, or wyn of Lepe,<sup>4</sup> or Malvoisyè.  
And therwithal he wex a filosofre ;  
And peyned him to gadren gold in cofre  
Of sundry folk ; and al that he mighte hentè<sup>5</sup>  
On textès and empring he it spentè ;  
And busily gan bokès to purveyè  
For hem that yeve him wherwith to scoleyè.<sup>6</sup>  
Of glossaryès took he hede and curè<sup>7</sup> ;  
And when he spyèd had, by aventurè,  
A word that semèd him or strange or rare,  
To henten<sup>8</sup> it anon he noldè sparè,<sup>9</sup>  
But wolde it on a shrede<sup>10</sup> of paper wrytè,  
And in a cheste he dide his shredès whytè,  
And preyed every man to doon the samè ;  
Swich maner study was to him but gamè.  
And on this wysè many a yeer he wroughtè,  
Ay storing every shreed that men him broughtè,  
Til, attè lastè, from the noble pressè  
Of Clarendoun, at Oxenforde, I gessè,  
Cam stalking forth the Gretè Dictionarie  
That no man wel may pinche at<sup>11</sup> ne contrarie.  
But for to tellen alle his quaintè gerès,<sup>12</sup>  
They wolden occupye wel seven yerès ;  
Therefore I passe as lightly as I may ;  
Ne speke I of his hatte or his array,  
Ne how his berd by every wind was shakè  
When as, for hete, his hat he wolde of takè.  
Souning in<sup>13</sup> Erly English was his spechè,  
" And gladly wolde he lerne, and gladly techè."



Mr. Æneas Mackay, of Stirling, is about to publish two books which should be of interest to antiquaries. One is a *History of Scottish Seals* from the eleventh to the seven-  
teenth century, by Dr. Walter de Gray Birch,

<sup>1</sup> Thin boards.

<sup>2</sup> Burnt.

<sup>3</sup> See the "six-text" edition of Chaucer.

<sup>4</sup> A town in Spain.

<sup>5</sup> Acquire.

<sup>6</sup> For those that gave him the means to study with.

<sup>7</sup> Care.

<sup>8</sup> Seize upon.

<sup>9</sup> Would not hesitate.

<sup>10</sup> All quotations illustrating special uses of English words were written on pieces of paper of a particular size.

<sup>11</sup> Find fault with.

<sup>12</sup> Curious ways.

<sup>13</sup> In accordance with.

F.S.A. It will have more than 200 illustrations, derived from the finest and most interesting examples extant. The other book will be a volume of *Ancient Towers and Doorways*, from pen drawings by the late Mr. Alexander Galletly. The descriptive letterpress will be by Mr. Andrew Taylor, of Edinburgh.



Mr. W. Carew Hazlitt writes: "When my grandfather was committed to the earth in 1830, in the churchyard of St. Ann, Soho, Richard Hengist Horne drew up for the tombstone attached to the grave an inscription of a very elaborate character, almost amounting to a short political biography. When the ground was converted into a sort of public garden many years ago, all the graves were levelled, I believe, except Hazlitt's, and one or two in the eastern unfrequented angle of the area; and my late father caused the whole of the iron and stone-work to be restored. The parochial authorities subsequently transferred the upright stone to the western wall of the church itself, and protected it by an iron railing. But the operation of the atmosphere and weather again necessitating repair, I, judging that the inscription of 1830 was unsuitable, and looking at the fact that it had not been put by my father, have recently substituted for it the underwritten lines, and have placed both the stone and the grave itself in thorough order:

On the Northern Side of  
This Ground  
Lie the Remains of  
WILLIAM HAZLITT,  
*Painter, Critic, Essayist.*

Born at Maidstone, April 10th, 1778.  
Died in Soho, September 18th, 1830.

Restored by his Grandson  
February 1901."



In the course of the excavations in the Roman Forum an important fragment of the *Forma Urbis*, or marble map of Rome, has been discovered. It was found in a sewer, of which it had formed part of the covering. The fragment bears an inscribed plan of a great part of the baths of Agrippa, including the whole of the Pantheon. Another interesting discovery is a mediæval well, which was

found at the left corner of the Rostra. At the bottom of the well were found round counters of boxwood, many nuts, walnuts, and peach-stones, about 100 small brass coins, and 316 dice, cut in bone, and so numbered that the addition of the dots or points on two opposite sides of the cube always amounts to seven.



There has just disappeared the last of the many old coaching-inns that once lined the westward road from the City along Holborn to the Oxford Road, as Oxford Street was formerly named. This was the, of late years, unassuming little house known by the odd sign of the Green Man and Still, standing at the corner of Oxford and Argyll Streets, close by Oxford Circus. It was in coaching-days a place of call for the Oxford "Age" coach, and of several of the "short stages" between London and the north-westerly villages now served by the Metropolitan Railway and its extensions. The sign has in its time occasioned many antiquarian controversies, but the generally received opinion of its origin is that it alluded to the old and long-extinct race of herb-doctors who distilled "sovereign remedies" for all the ills that flesh is heir to from the wild herbs and simples of the country-side. For many years past the house had ceased to be an inn, and was used as a receiving-office for goods by one of the great railway companies.



## Pagan Myths and Christian Figures.

BY W. HENRY JEWITT.



### I. RELICS OF SUN-WORSHIP.

(Concluded from p. 77.)



HIS Tammuz is the Adonis of the Greeks. "Whom we have interpreted Adonis," says St. Jerome (commenting on the mention in Ezekiel),\* "the Hebrew and Syriac

\* "Then he brought me to the gate of the LORD's house which was towards the north; and,



languages call Thammuz, and they also call the month of June by that name." The wailing for him, he says, occurred in that month, though his death did not take place



VENUS LAMENTING ADONIS, FROM AN ANTIQUE WALL-PAINTING.

then, but at the winter solstice. Thus the whole earth mourns, during the wintry sleep of the sun, the half-yearly absence of Tammuz or Adonis in the gloomy underworld; thus he is fabled to be mourned by Astarte or Aphrodite:

Who went distract and mad  
When the boar tusked him; so away she flew  
To Jove's high throne, and by her 'plainings' drew  
Immortal teardrops down the Thunderer's beard;  
Whereon it was decreed he should be rear'd  
Each summer-time to life.

It is noteworthy, too, how closely the custom of decking with boughs on St. John's Day (once prevalent from Cornwall to Northumberland) corresponded with this June festival, when "Gardens of Adonis," as they were called, were planted, pots filled with earth and cut herbs, which soon withered away in the fierce heat of the summer sun—

behold, there sat women weeping for Tammuz." Further the prophet says: "And he brought me into the inner court of the LORD's house; and, behold, at the door of the temple of the LORD, between the porch and the altar, were about five-and-twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east" (Ezekiel viii. 14-16).

fitting emblems of the lost Adonis himself."\* Of course, the English usage had, as in the case of the fires, a Christian meaning found for it; thus, it was (until near the middle of the last century) the practice at Magdalen College, Oxford, to have a sermon preached from the external pulpit in the first quadrangle, when, we are told, "the quadrangle was furnished round the sides with a large fence of green boughs, that the preaching might resemble that of John the Baptist in the wilderness."

The Easter fires, however, were probably derived (as undoubtedly were the Jack-in-the-Green, the Helston Fury-day, the Maypole, and other customs) from the Celtic festival of the First of May, the incoming of summer, the awakening of the sun, and the resumption of his reign over the earth. On this day an ancient fable says that Gwynn-ab-Nudd, the King of the Tylwyth = Teg, or Fairies, of Welsh tradition, and who is said to represent the powers of darkness, contends, and shall continue to contend until the day of doom, with Gwyther mab-Griedawl, the summer sun, for the possession of the beautiful Creidylad, the Earth-maiden, daughter of Lludd, the Celtic Jupiter, which contest



THE VIRGIN AND DEAD CHRIST, FROM AN IVORY IN THE BRITISH MUSEUM.

has been celebrated in May games throughout the land.†

\* Sayce, Hibbert Lectures, 1887, where a full account of the myth may be found.

† To usher in the month of May, says Waldron in his description of the Isle of Man, "in almost

This story, which shows us Gwythyr's victory on May 1, would, Professor Rhys thinks, if we had the myth complete, give us Gwynn's triumph on the Calends of November. (This Creidylad, the mythic Summer



THE VIRGIN MOURNING OVER THE DEAD CHRIST  
(MICHAEL ANGELO).

Queen, is the lovely heroine who has come down to us through the pages of Shakespeare as Cordelia, the daughter of Llyr, or Lear.)

Of course, we acknowledge that our Lord's Passion, Death, and Resurrection are real and

all the great parishes they choose from among the daughters of the most wealthy farmers a young maid for the *Queen of May*. She is drest in the gayest and best manner they can, and is attended by about twenty others, who are called Maids of Honour. She has also a young man who is her Captain, and has under his command a good number of inferior officers. In opposition to her is the *Queen of Winter*, who is a man dressed in woman's clothes, with woolen hoods, furr tippets, and loaded with the warmest and heaviest habits one upon another. In the same manner are those who represent her attendants drest, nor is she without a Captain and troop for her defence. Both being equipt as proper emblems of the beauty of Spring, and the deformity of the Winter, they set forth from their respective quarters, the one preceded by violins and flutes, the other with the rough music of the tongs and cleavers. Both companies march till they meet on a common, and then engage in a mock battle. If the Queen of Winter's forces get the better so far as to take the Queen of May prisoner, she is ransomed for as much as will pay the expenses of the day."

true; but many of our hymns are by no means statements of Biblical fact nor of Christian doctrine, but commemorations of the returning joys of spring, though it must be confessed that there is a *poetical* analogy between the two, and that the revival of Nature may fairly be used as a type of our Lord's Resurrection.\*

What, for instance, is this but the awaking of the Sun-god from his wintry sleep?—

Let the merry church bells ring!  
Hence with tears and sighing!  
Frost and cold have fled from spring,  
Life hath conquered dying.  
Flowers are smiling, fields are gay,  
Sunny is the weather;  
With our rising Lord to-day  
All things rise together;

or:

When the spring-tide showers  
Fall o'er hill and plain,  
When the trees and flowers  
Bloom on earth again,  
Then the seed long buried,  
Hid from mortal view,  
In the garb of beauty  
Bursteth forth anew;

Olaus Magnus gives an account of a similar celebration in Sweden in the fifteenth century: "A number of youths on horseback were drawn up in two lines facing each other, the one party representing 'Winter,' and the other 'Summer.' The leader of the former was clad in wild beasts' skins, and he and his men were armed with snow-balls and pieces of ice. The commander of the latter—'Maj Greve,' or Count May—was, on the contrary, decorated with leaves and flowers, and for weapons branches of the birch or linden tree, which, having been previously steeped in water, were then in leaf. At a given signal, a sham-fight ensued between the opposing forces. If the season was cold and backward, 'Winter' and his party were impetuous in their attack, and in the beginning the advantage was supposed to rest with them; but if the weather was genial, and the spring had fairly set in, 'Maj Greve' and his men carried all before them. Under any circumstances, however, the umpire always declared the victory to rest with Summer."

In our own May-games we had Robin Hood and Maid Marion, the Summer King and Queen, attended "by yoemen clothed all in green."

\* A curious instance of this is found in the words of the Persian poet Sadi: "It is the vernal season, for the heart is every moment longing to walk in a garden, and every bird of the grove is melodious in its carols as the nightingale. Thou wilt fancy it the dawning zephyr of an early spring or a New Year's Day morning, but it is the breath of Isa, or Jesus; for in that fresh breath and verdure the dead earth is reviving."



All the works of Nature  
Still their powers employ  
Ever to prefigure  
Earth's true Easter joy,  
Our true Easter joy.

And Dr. Neale :

The world itself keeps Easter Day,  
And Easter larks are singing ;  
And Easter flowers are blooming gay,  
And Easter buds are springing.  
Alleluia ! Alleluia !  
The Lord of all things lives anew,  
And all His works are living, too.  
Alleluia ! Alleluia !

In like manner, the following from the Latin curiously blends the joy of spring with that of the Resurrection :

Winter-tide hath passed away ;  
Now Christ the Lord is ris'n to-day  
All Christendom to cheer.  
See the meads with flowerets sheen !  
Spring hath thawed rill and mere ;  
Larks are singing, woods are green ;  
Life with Christ doth reappear ;\*

or, again, the *Mundi Renovatio* of Adam of St. Victor :

Now the world's fresh dawn of birth  
Teems with new rejoicings rife ;  
CHRIST is rising, and on earth  
All things with Him rise to life.  
Feeling this memorial day,  
Him the elements obey,  
Serve and lay aside their strife.  
\* \* \* \* \*  
Clearer are the skies above,  
And more quiet is the sea ;  
Each low wind is full of love,  
Our own vale is blooming free,  
Dryness flushing into green,  
Warm delight where spring hath been :  
For spring cometh tenderly.  
Melted is the ice of death,  
And the World Prince driven away ;  
From amidst us vanisheth  
All his old tyrannic sway ;

or, still again, the *Salve ! Festa Dies* of Venantius Fortunatus as paraphrased by Mr. Chatterton Dix :

The glorious morn the world new-born  
In rising beauty shows ;  
How, with her Lord to life restored,  
Her gifts and graces rose.  
The spring serene in sparkling sheen  
The flower-clad earth arrays ;  
Heaven's portal bright its radiant light  
In fuller flood displays.  
\* \* \* \* \*

\* From *Pie Cantiones* of Peter of Nyland, 1582, in Woodward's *Carols for Eastertide*.

From Hell's deep gloom, from Death's  
dark tomb,  
The Lord in triumph soars ;  
The forests raise their leafy praise,  
The flowery field adores.

Another version in *Hymns Ancient and Modern* (497) is perhaps even more the return of the Sun-god, "that same Adonis" "raised each summer-time to life" :

Earth with joy confesses, clothing her for spring,  
All good gifts return with her returning King ;  
Bloom in every meadow, leaves on every bough,  
Speak His sorrows ended, hail His triumph now.  
Months in due succession, days of length'ning  
light,  
Hours and passing moments, praise Thee in their  
flight ;  
Brightness in the morning, sky and fields and sea,  
Vanquisher of darkness, bring their praise to  
Thee.\*

Dr. Neale's hymn from the Greek of St. John Damascene more mystically applies the lesson of Nature :

'Tis the spring of souls to-day ;  
Christ hath burst His prison,  
And from three days' sleep in death  
As a sun hath risen.  
All the winter of our sins,  
Long and dark, is flying  
From His light, to whom we give  
Laud and praise undying.

Doubtless many more will occur to my readers. I pass over those hymns which are evidently and undisguisedly mere paraphrases of the Song of Solomon (as, for instance, No. 500 *Hymns Ancient and Modern* and No. 190 in Chope's *Carols*), but the portion itself which is paraphrased of that loveliest of all love-songs is strongly suggestive of a solar myth, the awakening of Nature, the coming of Spring and the sunrise ; just as the departure of the Heavenly Bridegroom and the search of His disconsolate Bride has a counterpart in the myth of Eros and Psyche, of Isis and Osiris, and of Ishtar and Dumuzi.

\* In the *Morning Post* at Easter last year (1900) appeared an "Easter Song," in which the old myths are retained :

But God made daisies, too, to say  
As sweet a gospel as the may.  
The lark sings loud, and I sing low  
As to the Easter feast I go—  
For winter's gone and grass grows high,  
The sun is dancing in the sky :  
'Tis Easter Day—'tis Easter Day.

Another portion of the Adonis myth has been introduced into Christian poetry; this is the springing of the anemone from his blood, as recorded by Ovid,\* where Venus, sorrowing for his untimely death, after telling us that an imitation of her mourning shall be kept every year, says: "But thy blood shall be changed into a flower. . . . Having thus said, she sprinkled his blood with odoriferous nectar, which, touched by it, effervesces, just as the transparent bubbles are wont to rise in rainy weather. Nor was there a pause longer than a full hour, when a flower sprang up from the blood, of the same colour with it, such as the pomegranates are wont to bear, which conceal their seeds beneath their tough rind." In some very beautiful stanzas on our Lord's Passion by Mr. Aubrey De Vere we find:

When Christ let fall that sanguine shower  
Amid the garden dew,  
Oh, say, what amaranthine flower  
In that red rain upgrew?  
If yet below the blossom grow,  
Then earth is holy yet;  
But if it bloom forgotten, woe  
To those who dare forget!

No flower so healing and so sweet  
Expands beneath the skies;  
Unknown in Eden—there unmeet—  
Its name? Self-sacrifice—  
The very name we scarce can frame;  
And yet that flower's dark root  
The monsters of the wild might tame,  
And Heaven is its fruit.†

This is a palpable though very felicitous application and expansion of the heathen myth.

Of course, such hymns as the lovely Greek evening hymn, now so well known through Keble's beautiful rendering, "Hail! gladdening Light," and the almost equally well-known

O Light, whose beams illumine all  
From twilight dawn to perfect day,  
Shine Thou before the shadows fall  
That lead our wandering feet astray;  
At morn and eve Thy radiance pour,  
That youth may love and age adore,

are founded on the words of Holy Writ. As see the opening verses of St. John's Gospel: "In the beginning was the Word. . . . In

\* *Metamorphoses*, book x., fable x.

† It has been asserted that the red sorrel is the true shamrock, it being stained by the dropping of the Saviour's blood upon it.

Him was Life, and the Life was the Light of men. . . . That was the true Light, which lighteneth every man that cometh into the world"; or our Lord's own words in the eighth chapter of the same Gospel: "I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the Light of life"; or, again, the Epistle of the same Evangelist: "God is light, and



SUN-GOD FROM METOPE OF TEMPLE AT HISSARLIK.

with Him is no darkness"; and that of St. James: "Every good gift, and every perfect gift, is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning." So also is the less known but more amplified—

The evening's shadowy dimness  
Steals beauty from our sight;  
Father of Lights, we praise Thee  
While fails Thine evening light.

O Light, strong Light, to lighten  
Our dull sin-clouded eyes,  
By faith we see Thee shining  
In far-off Paradise.

O Light, bright Light, to lead us  
While walking in the way,  
Give grace that we may follow  
Through twilight into day

O calm, soft Light of comfort,  
Glad Light serene and clear,  
Fall like the rainy sunshine  
Through all the weeping here.\*

In these verses, however, and in many other hymns which will readily occur to the reader, it is not the *sun*, but *light*, or the

\* *Universal Hymn-Book*, No. 6.



*Source of light*, that is mentioned ; but even this does not differ from the Egyptian practice with regard to Ra, and, singularly, the opening verses of St. John's Gospel have their counterpart in the Vedas: "In the



SUN AND MOON, FROM AN ENGRAVING OF THE CREATION BY WILLIAM BLAKE.

beginning there arose the *Source of Golden Light*. He was the only born Lord of all that is. He established the earth and the sky . . . He, who gives life, He, who gives strength, whose blessing all the bright gods desire, whose shadow is immortality, whose shadow is death . . . He, who through His power is the only King of the breaking and awaking world . . . He, through whom the heaven was established, nay, the highest heaven, He, who measured out the light and the air, He, to whom heaven and earth standing firm by His will look up trembling inwardly."

The language of Scripture is doubtless figurative. Was it so used because employed in the sun-worship of surrounding nations, or were the words of the heathen singers likewise only poetical license, though the figure was taken literally by the people? The same imagery is still employed in sacred poetry, but quite harmlessly. Our modern religionists are not very imaginative ; they in all likelihood in most instances never see the symbolism at all.

Then we are told that the Egyptians traced in the course of the sun the progress of the human soul, and here in a modern hymn we get :

As calmly in the glowing west  
Descends the glorious sun,  
So call our souls, O God, to rest  
When all our work is done.

And, again, if we found the following in the Sanskrit, should we not be told that it was a sun-myth ?—

The golden morn flames up the eastern sky,  
And what dark night had hid from every eye  
All-piercing daylight summons clear to view ;  
And all the forest, vale, or plain or hill,  
That slept in mist enshrouded, dark and still,  
In gladsome light are glittering now anew.

Shine in my heart, and bring me joy and light,  
Sun of my darkened soul, dispel its night,  
And shed in it the truthful day abroad ;  
And all the many folds lay bare  
Within this heart, that fain would learn to wear  
The pure and glorious likeness of its Lord.

Glad with Thy light, and glowing with Thy love,  
So let me ever speak and think and move,  
As fits a soul new-touched with light from  
heaven  
That seeks but so to order all its course,  
As most to show the glory of that Source  
By whom alone her strength, her life, are  
given.

True morning Sun of all my life, I pray  
That not in vain Thou shine on me to-day ;  
Be Thou my light when all around is gloom ;  
Thy brightness, hope, and comfort on me shed,  
That I may joy to see, when life is fled,  
The setting sun that brings the pilgrim home.\*

In connection with the sun himself, unlike the moon, few superstitions remain in our folk-lore, with the exception of his terpsichorean proclivities mentioned above



THE BOAT OF THE SUN, FROM THE SARCOPHAGUS OF SOTEE, A.D. 110. BRITISH MUSEUM.

(the old weather proverbs being founded on more or less correct observations of natural phenomena). It was esteemed a good omen for him to shine upon a bride, as it was for

\* *Lyra Germanica*.

rain to fall upon a corpse; thus, Herrick says:

While that others do divine—  
Blest is the bride on whom the sun doth shine.

And there appears anciently to have been in England a superstitious notion, mentioned by Brand, that "whatsoever one did ask of God upon Whitsunday morning at the instant when the sun arose and play'd"—as before mentioned—"God would grant it him."

It has been suggested, however, that a survival or adaptation of sun-worship is to be found in the following curious custom recorded by the Rev. S. Baring-Gould in his *Book of the West*:

"There was a churchyard cross at Manaton (Devonshire). The Rev. C. Carwithen, who was Rector, found that the people carried a coffin thrice round it, the way of the sun, at a funeral. Although he preached against the usage as superstitious, they persisted in doing so. One night he broke up the cross, and removed and concealed the fragments. It is a pity that the cross did not fall upon and break his stupid head."\*

Possibly, if inquiry were to be made, other such survivals would be found: To proceed in the opposite direction to the sun's course, or *withershins*, as it was termed, was always believed to be fraught with evil, and was practised by witches in their infernal orgies.

The hymns here quoted, however, are literary and poetical, some from the Latin or Greek, and others a reflection of classical literature, none of them founded on the folklore of our own country. Those for Easter celebrate the vernal equinox, the awakening of the Sun-god to new life, the opening of summer in more Southern latitudes, as possibly do the Easter eggs still common in some parts of the country, and which have most likely come to us from the East. An old writer, quoted by Brand,† says: "Among the Persians the New Year‡ is looked upon as the renewal of all things, and is noted for the triumph of the Sun of Nature, as Easter is with Christians for that of the Sun of Justice, the Saviour of the World, over death by His Resurrection. The feast of the New Year

was celebrated at the vernal equinox—that is, at a time when the Christians, removing their New Year to the winter solstice, kept only the festival of Easter; hence with the latter the *Feast of Eggs has been attached to Easter*." Lebrun, he says, "tells us that the Persians on the 20th of March, 1704, kept the festival of the solar New Year, which he says lasted several days, when they mutually presented each other, among other things, with *coloured eggs*"; and Dr. Chandler, in his *Travels in Asia Minor*, describes the Greek celebration of Easter. We "before daybreak were suddenly awakened by the blaze and crackling of a large bonfire, with singing and shouting in honour of the Resurrection. They made us presents of *coloured eggs* and cakes of Easter bread." Similar customs prevail in Russia.

The incoming of summer would naturally be later among ourselves, and was till lately celebrated, as before mentioned, on the first of May, though some portion of the observances connected therewith were transferred to Ascension and Whitsuntide—falling near the same time—and in all probability the Rogation processions, which were celebrated with much pomp and splendour in ancient times (and which still, under the title of "beating the bounds," exist among us), were but laudable substitutes for pre-Christian rites,\* used to obtain a blessing on the earth through the coming season. Undoubtedly among such survivals were the encircling of apple-trees in some parts of Kent, the decking and dancing round the brine-pit at Nantwich in Cheshire, blessing the well at St. Bartholomew's, Oxford, and the well-dressing at Tissington, in Derbyshire, and other places.

One thing in connection with Easter deserves to be mentioned (and one that has often been spoken of as a ritualistic innovation), viz., the decking with flowers; thus, in 1511 we are told: "This day is called, in many places, Godde's Sodaye: ye know

\* *Book of the West*, vol. i., p. 39.

† *Popular Antiquities*, vol. i., p. 170.

‡ See note from Sadi, *ante*, p. 103.

\* In the Highlands even in modern times there were May Day bonfires, at which the spirits were implored to make the year productive. A feast was set out upon the grass, and lots were drawn for the semblance of a human sacrifice, and whoever drew the "black piece" of a cake dressed on the fire was made to leap three times through the flames.



well that it is the maner at this daye to do the fyre out of the hall, and the black wynter brondes, and all thynges that is foull with grime and smoke shall be done awaye, and there the fyre was shall be gayly arrayed with fayre floures, and strewed with greene rysshes all about." This was, of course, in the house, but in the accounts for the Church of St. Mary-at-Hill, in the City of London, at about the same date we find: "Three great garlands for the Crosses, of roses and lavender, three dozen other garlands for the quire, 3s."; and in those of St. Martin Outwich, 1525: "Paid for brome ageynst Ester, *jd.*" To come more near to our own day, a writer in the *Gentleman's Magazine*, July, 1783, says that "the flowers with which many churches are ornamented on Easter Day are most probably intended as emblems of the Resurrection, having just risen again from the earth, in which during the severity of winter they seem to have been buried." Compare this with the hymns previously quoted.



## Luther's "Bible-Printer."

BY MRS. SETTA AXON.



AMONGST the many notable men who have practised the art of typography in Germany, few have more interest for English readers than Hans Luft, to whom, above all others, the name of "Bible-printer" has been given. In addition to his friendship with Luther, to whom he owed his prosperous career, the "Bibel-drucker" is interesting for his connection with the English exiles, for whom he printed some of those polemical books which were smuggled into their Fatherland in spite of the jealous censorship and the efforts of the authorities to suppress everything that might favour the new learning.

He was born in 1495, but the place of his nativity is unknown. The name is an uncommon one, but is still to be found in Hesse.\* He is believed to have learned his

trade as a printer at the Wittenberg monastery, where he made the acquaintance of Luther, by whose recommendation he probably obtained a post in the service of the Prior. He began to print in 1523, whilst he was still a learner, and in the earlier years his office was not very well equipped, as he had only Gothic type, and issued nothing in Latin. In 1527 he had an attack of the plague, but recovered, and his business prospects improved in the following years so that he became the first printer in Wittenberg. In 1530 Luther confided to him the printing of his famous version of the Scriptures, and henceforth Hans Luft was known as the "Bibel-drucker." Possibly Luther desired to recompense Luft for his faithful services in the Wittenberg monastery and also for his support in anxious years at the beginning of the great controversy. Luther also employed other printers in the town, but not to the same extent. Luther received no pay from the printers for his labour, but was content with copies to give to his friends.

In 1534 Luft printed the first complete edition of Luther's Bible, and between that date and 1574 it is computed that not less than 100,000 copies came from his press. His masterpiece was the "Biblia, das ist die ganze heilige Schrift deutsch Martin Luther. Wittenberg Gedruckt durch Hans Luft, 1534," 2 vols., large 4to. This has 128 large illustrations by Lucas Cranach, illuminated in gold and colours. In the Nuremberg City Library there is the copy given by Cranach to Luther, and in which the reformer has written: "Meinem günstigen Herrn und Bruder Lazaro Spengler, der Stadt Nürnberg Syndico übersandts Martinus Luther." Crelins has declared that in all these numerous issues of the Bible there was not a word or syllable altered, but, correct as Luft's work was, this is an exaggerated statement. It has been pointed out that after Luther's death there were twenty-five editions issued in which the words "Und diese drei sind eins" (1 John v. 6-8) are omitted. Some blamed Luft for the omission, and others thought that Bugenhagen only was responsible. In 1549 Luft published an *Evangelien Büchlein und Episteln*, in which the text of the three heavenly witnesses

\* The best known member of the family in recent times was the late Oberstudienrath, Professor Dr. J. B. Lüft, the distinguished theologian and academical reformer.

stands. In 1550 Bugenhagen, in his commentary on Jonas, begged all printers to omit the text of the heavenly witnesses in future. It is thought that Luft would not act on his own responsibility in a matter so grave. During Luther's lifetime the printer naturally followed carefully the text of the reformer. Nikol Wolrab, the Leipzig printer who had gained some reputation by his writings against Luther, did not mind, as a good tradesman, reprinting Luther's Bible, whereupon the reformer, in the interest of Luft, protested to Duke Heinrich, and the pirated edition was stopped—at least for a time. Luft responded to this friendliness by keeping his printing office in excellent condition, and by taking special pains to insure correctness. He was not, like the Etiennes and Aldi, his own proof-reader, but he had three good scholars to see his books through the press. These were Caspar Cruciger, Georg Rörer (Rorarius), and Christoph Walter. The last-named was for more than twenty years in Luft's employment. There can be no doubt that Luft was a prosperous man, and that his wealth and position was due to the friendship of Luther, who, as we have seen, gave him the MSS. of the works he published without exacting any payment for them. Under these circumstances it is not surprising that some of the other booksellers complained that Luft had too great a profit on the books of the reformer.

From what is believed to have been a branch office set up by Hans Luft at Marburg there came in 1530 "A Proper Dyaloge betwene a Gentillman and a husbandman eche complaynyng to the other their miserable calamite through the ambition of clergy. With a compendious olde treatyse shewyng how that we ought to have the Scripture in Englysshe." At the end we read: "Emprinted at Marborow in the lande of Hessen by me Hans Luft in the yere of owre lorde M.CCCCC and XXX." This *Dyaloge* was written, as there is reason to believe, by William Roye (of whom Tyndale gives an unpleasing portrait), with the possible assistance of Friar Jerome, an ex-Augustinian of Greenwich. Thirteen books in the British Museum, all having some relation to the Reformation, are attributed to the Marburg

press, but there is much obscurity as to the exact history of Hans Luft's English press and its products.

In 1550 he was elected a member of the City Council, and remained such until 1563. He was elected Burgermeister with his friend Lukas Cranach the younger.

He married in 1519. His wife's Christian name was Dorothea, but of her family nothing is known. She died in 1561. He had one daughter, but of a son there is no trace. Luft's daughter married Andreas Aurifaber, who was a doctor of theology, physician and councillor to the Duke Albrecht. Luft found a place with other printers in the Roman index. He died in 1584 at the age of eighty-nine, and was buried in the Schloss Kirche at Wittenberg. With him the Luft printing-office came to an end. The office and house was in the Bürgermeister Strasse.

Such was Hans Luft, Luther's "Bible-printer."



## Stocking Clocks.

BY G. L. APPERSON.

SOME years ago the late Mr. Shirley Hibberd related\* that, being on one occasion the guest of Mr. Augustus St. John, he had the pleasure of meeting, among other men of note, Captain Chesterton, then Governor of the House of Correction, and Douglas Jerrold. The Captain spoke of a prisoner "who could always state the exact time by looking at his own legs. 'Ah,' said Jerrold, 'you permit him to wear clocked stockings.'" Mr. Hibberd proceeded to inquire why a decorated stocking is described as "clocked." The question had often been asked before, and has been asked more than once since; but there is no satisfactory answer. For several centuries the silken embroidery daintily worked on a lady's stocking has been known as a clock, but only guesses can be offered in explanation of the term.

Dr. Murray, in the *New English Dic-*

\* *Notes and Queries*, 7th S., vii. 148.



tionary, says that "one of the conjectures offered is that the pattern consisted of bell-shaped ornaments, but evidence is wanting"; and so the origin of the term remains a mystery. Originally the application of the word was not confined to stockings, nor was the meaning altogether restricted to ornamental embroidery. Cussans\* quotes, under date 1548, "a cope of Blake vellat and Clothe of gold clocked." Fairholt,† quoting Randle Holme, says: "Clocks 'are the gores of a ruff, the laying in of the cloth to make it round, the plaies.' It was also applied to the ornament on stockings; and during the fifteenth century to that upon hoods."

The custom of ornamenting stockings with clocks is no modern novelty, although it is sometimes claimed as such. In the year 1770 some nameless rhymester published at Bath a poem on "The Art of Dressing the Hair," which he dedicated to an anonymous secretary of the "Society of Macaroni"—the macaronis were the dandies of the period—crediting him with various innovations in costume. "To you we are indebted," he says, "for the low-quartered shoe, the diminutive buckle, and the clocked stocking; elegancies which no petit-maitre has yet refined upon by venturing to introduce, as you have long wished, red heels, gold clocks, and a hat and feather." This poor poet was not at all well up in his subject. Red heels had been the mark of a beau for a century before his verses appeared, and clocked stockings date from early in the sixteenth century.

To the ordinary eye there does not appear to be anything extremely wicked in "clocks," nor much hidden vice in silk embroidery; but stockings thus adorned were favourite themes for the moralists of old. Stubbes loudly denounced luxury in foot-gear. Silk stockings were then first coming into use, and upon these novelties Stubbes poured out the vials of his wrath, adding a little special scorn for the "clocks." The new abominations, he says,‡ were "not of cloth (though neuer so fine), for that is thought too base, but of jarnsey, worsted, crewell, silke, thred, and such like, or els at the least of the finest

yearne that can be got, and so curiously knitte with open seame downe the legge, with quirks and clocks about the anckles, and sometime (haply) interlaced with gold or siluer threds, as is wonderfull to behold." Very pretty, one would think, but from the morose point of view of observers of the Stubbesian school it was "impudent insolencie and shameful outrage." "Eueryone, almost," he continues, "though otherwise very poore, hauyng scarce forty shyllinges of wages by the yeare, will not sticke to haue two or three payre of these silke nether-stockes, or els of the finest yearne that may bee got, though the price of them be a ryall, or twenty shillings, or more, as commonly it is. . . . The time hath bene when one might haue clothed all his body well for lesse than a payre of these nether-stockes will cost."

But the good Stubbes did protest too much. A man in receipt of the income of forty shillings per annum could hardly afford to lay out a year's revenue upon the purchase of two pairs of stockings. There is ample proof, moreover, that even in the following reign—that of James I.—silk stockings were still comparatively rare. In Ben Jonson's comedy, *The Silent Woman* (Act III., Scene i.), a termagant of a wife, Mrs. Otter, reproaching her husband for his disobedience, recounts the comforts and luxuries which she allows him. Does she not give him half a crown a day for pocket-money, an allowance for horse-meat and man's-meat? Also, she continues, "your three suits of apparel a year? your four pairs of stockings, one silk, three worsted? your clean linen, your bands and cuffs, when I can get you to wear them?" And so the voluble lady proceeds with the catalogue of benefits under which her ungrateful spouse labours. The King himself does not appear to have been so well provided in the matter of hose as his royal predecessor. Queen Elizabeth told her silk-woman, Mrs. Montague: "Indeed, I like silk stockings so well, because they are pleasant, fine, and delicate, that henceforth I will wear no more cloth stockings"; and from that time silk was Her Majesty's only wear. But James, it is said, once asked the Earl of Mar to lend him a pair of silk stockings—"scarlet hose with the gold clocks"—in which to receive the French Ambassador,

\* *Church Goods of Hertfordshire*, 1873, p. 21.

† *Costume in England*, 1846, p. 479.

‡ *Anatomie of Abuses*, p. 46, ed. Turnbull, 1836.

"for ye wadna that your King should appear as a scrub afore the stranger!"

Stubbes fell foul, too, of women's hose. Feminine "netherstocks," like men's, were made of many different materials; and women were "not ashamed to weare hoase of all kinde of chaungeable colours, as green, red, white, russet, tawny, and els what; whiche wanton light colours, any sober chaste Christian (except for necessities sake) can hardly, without suspition of lightnesse, at anye time weare; . . . Then these delicate hose must bee cunningly knit, and curiously indented in euey point with quirkes, clockes, open seame, and euey thing els accordingly — wherto they haue corked shoes, pinsnets, pantoffles, and slippers; some of blacke veluet, some of white, some of greene, and some of yellowe—some of Spanishe leather, and some of Englishe, stitched with silke, and imbrodered with golde and siluer all ouer the foot, with other gewgawes innumerable; all which, if I should endeouour my self to expresse, I might with like facilitie number the sands of the sea, the starres in the skie, or the grasse vpon the earth, so infinite and innumerable be their abuses."

Both gold and silver clocks were worn. Mary Queen of Scots, at her execution, is reported to have worn stockings of blue worsted, clocked and edged at the top with silver, and under them another pair of white. There are many allusions to stocking clocks in Elizabethan and Jacobean literature. Browne, the Devonshire poet, in his *Shepherd's Pipe* (1614), makes Palinode say:

And on each stock  
Work such a clock

With twisted coloured thread, as not a swain  
On all these downs could show the like again.

In Samuel Rowley's play of *The Noble Souldier*, 1634, reprinted by Mr. A. H. Bullen,† the hero, Baltazar, says:

Stood my beaten Taylor  
Playting my rich hose, my silke stocking-man  
Drawing vpon my Lordships Courtly calfe  
Payres of Imbrodyered things whose golden clockes  
Strike deeper to the faithfull shop-keepers heart  
Than into mine to pay him.

Although clocks were condemned by

Stubbes, they were not regarded so unkindly by some authorities whose duty it was to prescribe soberness of attire. In the time of the great Queen, very strict rules were laid down as to the costume which might, or might not, be worn at the Universities. Thus, at Oxford, no graduate, scholar, or fellow of a college in holy orders was allowed to wear a ruff to his shirt at the sleeve, nor at the collar, wider than the breadth of one finger, "and that without any work of sylke." Further, it was ordered that hose should not be lined with more than one lining of any stuff to make them swell or puff out, as was then the fashion to an extraordinary degree of puffiness; and such hose were to be made "without slyppe, cut, pownce, welte or sylke, savyng the stytychyng of the stocks or the clocks of the same."\* Such tenderness for clocks was quite remarkable.

Gold clocks, as is shown by the extract given above from Rowley's play, were familiar adornments in 1634. Throughout the eighteenth century they were among the distinguishing marks of every variety of beau. Other fashions of costume underwent many changes, but the exponents of clothes-philosophy remained faithful to red-heeled shoes and gold-clocked stockings. In the 319th *Spectator*, written by Eustace Budgell, an imaginary correspondent, Will Sprightly, claims to have been the originator of various changes of fashion. He explains that the tailors' technical phrase for "to lead up a fashion" was "to strike a bold stroke." "I was the first," he continues, "that struck the Long Pocket about two years since: I was likewise the author of the Frosted Button. . . . I produced much about the same time the Scallop Flap, the knotted Cravat, and made a fair push for the Silver-clocked Stocking." Gold, however, held the field. Here is a description of the beau of 1727, as given in *Mist's Journal*:†

Take one of the brights from St. James's or White's;  
'Twill be best if nigh six feet he prove high.  
Then take of fine linen enough to wrap him in,  
Right Mechlin must twist round his bosom and wrist;  
Red heels to his shoes, gold clocks to his hose,  
With calves quantum suff.—for a muff.

\* *Poems*, Muses' Library edition, 1894, vol. ii.,

p. 159.

† *A Collection of Old English Plays*, 1882, vol. i., p. 276.

\* Strype's *Parker*, 1821, vol. iii., p. 127.

† Quoted in Planche's *Cyclopædia of Costume*, ii. 302.



In the *Epistle to William Pulteney*, Gay, speaking of the opera at Paris, says :

Where on the stage th' embroider'd youth of France

In bright array attract the female glance :  
This languishes, this struts to show his mien,  
And not a gold-clock'd stocking moves unseen.

The use of embroidered stockings was not confined to the male sex. The same poet, in his eclogue, *The Tea-table*, says :

Who such a foot and such a leg would hide,  
When crook-knee'd Phillis can expose to view  
Her gold-clock'd stocking, and her tawdry shoe ?

Women of all classes took to wearing embroidered hose. Pall Mall saw an extraordinary sight one afternoon in 1733, when "a holland smock, a cap, clocked stockings, and laced shoes," were offered "as prizes to any four women who would run for them at 3 o'clock in the afternoon" in that thoroughfare.\* The race, we are told, attracted an amazing number of persons, who filled the street, the windows, and balconies. The High Constable of Westminster actually encouraged these proceedings by offering a laced hat as a prize to be run for by five men ; but the mob did such damage that the inhabitants applied to the magistrates for protection, and such races were prohibited. It was a curious incident in the history of Pall Mall.

The downward spread of the fashion of wearing embroidered stockings did not pass unnoticed or unrebuked. Defoe, castigating the extravagance of his time, fell foul of stocking clocks, among other things. His theme was one that is familiar to us—the heinousness of a servant-girl's attempts to imitate her mistress's costume. Defoe's indictment is amusing. "Her neat leathern shoes," he says, "are now transformed into laced ones with high heels ; her yarn stockings are turned into fine woollen ones, with silk clocks ; and her high wooden pattens are kicked away for leathern clogs. She must have a hoop, too, as well as her mistress ; and her poor linsey-woolsey petticoat is changed into a good silk one, for four or five yards wide at the least. Not to carry the description further, in short, plain country Joan is now turned into a fine city madam—can drink tea, take snuff, and carry herself as

high as the best." It is evident that there is nothing new to be said on the great "Mary Ann" question. Generation after generation repeats the experiences, the complaints, the denunciations, and the prophecies of its predecessors.



## Curiosities of and in our Ancient Churches.

By HENRY PHILIBERT FEASEY.

(Continued from vol. xxxvi., p. 119.)

### V.



ANY of our old churchyards still retain their old crosses. Some maintain that these were originally market crosses removed to churchyards for safety's sake. Sometimes they are called from that use "preaching crosses." The cross in Iron Acton churchyard, near Bristol, is an admirable specimen, both for harmonious proportion and design, composed of two stages raised on a platform of three octagonal steps. One of its arches nearer the church appears to have been intended as an entrance, the remaining three having stonework across them. The fine carved pinnacle is much mutilated. The quadrilateral cross has on each side two shields. Two bear the arms of Poyntz impaling Fitznicol, two are blank, the rest contain the emblems of the Passion. (N) A pillar in the form of a cross between two knotted scourges, with handles erect ; (S) a spear and staff tipped with a sponge between a hammer and pair of pincers ; (E) an erect ladder, a man's vest and three dice ; (W) a passion cross surmounted by a crown of thorns. Its date is of the fourteenth century.

Another interesting cross of this date is that in St. Mawgan churchyard, St. Columb, Cornwall. Under the four niches at the summit of an octagonal shaft are represented the Almighty Father holding a crucifix dove-surmounted ; an abbot ; an abbess ; a king and a queen, the latter kneeling at a lectern ; below an angel holds a scroll, which rises to the queen's crown. The cross at Bishops Lydiard,

\* Malcolm, *Anecdotes of London*, ii. 183.

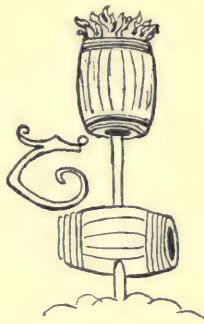
Somersetshire, furnishes another example of similar work, having on the east face a figure of St. John the Baptist, the faces of the socket exhibiting a bas-relief of our Lord in Majesty, the Resurrection, and the twelve Apostles. Others are at Stringston, Somersetshire, fourteenth-century date and 15 feet high. The east face bears the Crucifixion; the west the Virgin and Child; the south an armed knight; the north a bishop in benediction; West Pennard, in the same county, with emblems of the Passion and cipher of Richard Bere, Abbot of Glastonbury (died 1524); St. Donats, quite perfect—the Crucifixion on one side, the Blessed Virgin on the other. The stump of the cross in Ripley churchyard, Yorkshire, has eight hollows for kneeling round the base. The cross at Doultling, Somersetshire, was probably a sanctuary cross (fifteenth century), the precincts of the church having enjoyed that privilege. The exterior north wall of the nave of Llansilin Church displays a curiosity indeed; for thereupon can be traced a horizontal line coloured red, a relic of the time when the game of “fives” was played in the churchyard. In a stone bench in the West Walk of Westminster cloisters the novice boys of many generations have left in the series of holes arranged in nines—

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\* \* \*

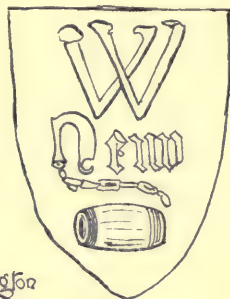
—a similar memorial of the once popular but now forgotten game of “knockings in and out.” These holes are not peculiar to Westminster, as they are to be found in Canterbury and other cloisters.

The *rebus*, an enigmatical representation of a name by pictures or figures instead of words, although by no means a rarity, may yet be regarded as a curiosity. Some in the Lady Chapel of Winchester Cathedral may be taken as fair samples. They are the rebuses of two priors and are arranged round two central keys on the vault, one representing the Almighty, the other the Blessed Virgin, and consist of the letter T, the syllable *Hun*, the figure of a ton or tun for “Thomas Hunton,” and the figure 1 for “Prior”; again, the letter T, the syllable *silk*, a steed or horse, and the figure 1, for “Thomas Silkstede,

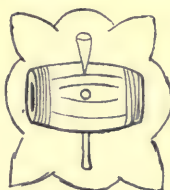
Prior.” In the south transept, south of Silkstede’s Chapel, so-called from the letters of his Christian name being carved on the cornice of the screen, Prior Silkstede’s rebus appears again, this time represented by a skein of silk. In the vault of the south chapel



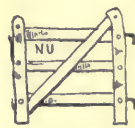
Rebus of Bishop Beckington



W. Newton.



Prior Bolton's Rebus.



Newington

the musical note termed a *long* is found inserted into a ton for Langton; a vine and a ton standing for his see, Winton; and a hen sitting on a ton for his prior, Hunton. The dragon issuing from a ton is a rebus for Winton, to be explained from the Vulgate, Prov. xxiii. 31, 32. Others appear at Christchurch Priory, Hants; Manchester Cathedral and many other places. Upon the wall of the south choir aisle of Hereford Cathedral hangs an ancient and curious specimen of mediæval geography, in a map of the world—the “Mappa Mundi.” The date is given as early as the first half of the twelfth century, and as late as the opening of the fourteenth. Its author is stated on the work itself to be Richard de Haldingham:

May all who this faire historie  
Shall either hear, or read, or see,  
Pray to Jesus Christ in Deity.  
Richard of Haldingham and Lufford to pity,  
That to him for aye be given  
The joy and happiness of heav'n.



The world is presented as an island surrounded by the rolling ocean. The top of the map, standing for the east, gives a picture of Paradise, with its Holy Tree and four rivers, the eating of the forbidden fruit and the expulsion from the garden. Above is the Doom, or Day of Judgment, with the Blessed Virgin interceding for the faithful dead, who, rising from their graves, are being led into heaven. The whole is founded on the popular cosmographical treatises of the time wherein Augustus Cæsar is said to have despatched three philosophers into as many divisions of the universe to measure and survey them. In the map these philosophers are named Nichodorus, Theodotus and Policlitus; and the Emperor is represented in the act of delivering to them written orders confirmed by a very handsome mediæval seal. It is not surprising therefore to find the map filled with notions and inscriptions—excerpts from Isidore, Herodotus, Pliny, Solinus, and other ancient historians; figures of towns, animals, birds, beasts and fishes, with all the heterogeneous cosmography which mediæval geographers believed to exist in the more distant parts of the world. Prominent among them are the four chief cities of the world, with Jerusalem as the centre. Babylon, with its famous tower comes next, and then Rome, the capital of the world, with the inscription: "*Roma caput mundi tenet orbis frena rotundi*;" and Troy: "*Troja civitas bellicosissima*."

In that portion assigned to Great Britain most of the cathedrals are marked down, but very little of Ireland appears as yet to have been discovered. Among other points of geographical interest are the columns of Hercules, the Labyrinth of Crete, Scylla and Charybdis, the Phœnix, Joseph's granaries in Egypt, the House of Bondage, the Journeyings of the Israelites, the Red Sea, Mount Sinai, with a figure of Moses and his supposed place of burial, the Jews worshipping the Molten Image, Lot's wife changed into a Statue of Salt, Noah's Ark, Warriors in combat with a griffin, Scythian Cannibals, etc.

Numerous painted pictures in oil are to be found in the churches, many the productions of masters of the British School of last century, and not a few very fair copies of the old Masters. These pictures were utilized

principally as altar-pieces, e.g., Winchester Cathedral, "The Raising of Lazarus" (West); Egham, Surrey, "Elijah raising the widow's son" (Westall); Mortlake, Surrey, "The Entombment of Christ" (Gerard Seghers); St. Stephen's, Walbrook, "The Martyrdom of St. Stephen" (West); Trinity College Chapel Cambridge, "St. Michael binding Satan"; (West); Melcombe Regis, Dorset, "The Last Supper" (Sir James Thornhill); and Eccleston, Cheshire, "Joseph of Arimathea begging the body of our Saviour" (Westall). A picture attributed to Luca Giordano, the subject "Christ bearing the Cross," is at Merton, Surrey, and another at St. Peter's, Manchester, "The Descent from the Cross," to Annaball Caracci. The picture at Bodminton, Gloucestershire, by Ghezzi, "Christ disputing with the Doctors," has inserted in its lower part a portion of a cartoon by Raphael. Replicas of pictures by the old masters are not uncommon. St. Paul's, Honiton, Devonshire, has one of Raphael's "Transfiguration." Godshill, Isle of Wight, a large picture of the School of Rubens, representing "Daniel in the Lions' Den." The Church of Selborne, Hants, has over its altar an early German triptych, "The Adoration of the Magi," presented by Benjamin White the publisher (brother of Gilbert White), in 1793. Ellingham Church, Hants, an indifferent picture of the "Day of Judgment," taken from one of the churches at Port St. Mary, Bay of Cadiz, in 1702, and the gift of Lord Windsor. Burford Church, Shropshire, possesses also an interesting triptych, executed in 1588 by Melchior Salaboss. On the outer surface is portrayed in twelve compartments the twelve Apostles. In the centre are full-sized paintings of Richard Cornewall and his wife Janet. Above is a representation of the Heavenly Host, and in a narrower panel beneath the recumbent figure of Edward Cornewall, the "strong baron," in his shroud.

In Canterbury Cathedral Church is a curious painted table of wood, of fourteenth to fifteenth century date, representing the murder of St. Thomas à Becket. It formerly hung against the columns at the head of the tomb of Henry IV.

Of curious items may be mentioned the canvas paintings of "Time" with a scythe

and hour-glass, and of "Death" as a skeleton with a dart in his hand. At the west end of St. Olave, Jewry, is, or was, "a very spacious and curious piece of painting in a strong black frame, being the figure of Time with wings displayed, a scythe in his right and an hour-glass in his left hand. At his right foot is a Cupid dormant, its head reposing on lovely fruit, and another is near his left arm. Under the feet of Time lyeth the portrait of a Sceleton about 8 feet in length."\*

In the south transept of Beverley Minster hangs a painted tablet, representing King Athelstane making his famous grant to Beverley Church. Underneath are inscribed the King's traditional words :

Als fre make I the  
As hert may thynke  
Or egh may see.

It was repainted in the reign of James I. In a picture of the Crucifixion preserved in Bradninch Church, Devonshire, the figure of the Saviour has golden wings, and in another curious painting on board, representing the "Coronation of the Virgin" in the Bishop's Palace, Llandaff, the angels are equipped with the wings of swallows. A very curious picture of the Doom is hung out of sight in a side-aisle of the Church of St. Michael, near St. Albans.

Burstwick Church, near Hall, preserved a royalist relic in a curious painting representing the execution of King Charles I., on which also appears the initials "C.R." with the royal arms. Pictures of King Charles are mentioned as placed in other churches, *e.g.*, St. Botolph, Bishopsgate, and St. Olave, Jewry. In the vestry of St. George's Church, Canterbury, is a curious painting of Guy Fawkes, dated 1632, and inscribed "In perpetuum Papistarum infamiam." Chester Cathedral (north transept) has a curious needlework picture representing Elymas the sorcerer.

During the seventeenth and eighteenth centuries full-length figures of Moses and Aaron were frequently placed in churches, often as appendages to the table of Commandments. Of the same conventional character, they have little merit of execution. Moses is generally shown with his rod in his

right hand, and the table or book of Commandments in his left ; Aaron in full priestly vesture, carrying a censer. These pictures are usually in oil on canvas, as at Halston Chapel, Salop, where there is also a framed painting of King David ; and at Long Crendon, Berks, where they are now consigned to the belfry. At Brightlingsea, Essex, they are painted and cut out in wood ; at Helphringham, Lincolnshire, in fresco painting. The following excerpts are from the Vestry accounts of a Welsh church :

"1742. To treat the men that helped to set up the pictures, in the church, 2s. . . The joyner for making the frames, 14s. . . Carriage of Moses and Aaron 5s."

"1780. Paid for Moses and Aaron, 5s."

At Bengeworth, Gloucestershire, the table of commandments has the letters cut in box-wood, with the date, 1591, upon it. An old table at Aylmerton, Norfolk, in black-letter characters painted on boards, is affixed to the east wall of the nave. It dates from the time of Elizabeth, or perhaps earlier. On the north nave wall of Methley Church, Yorkshire, hangs a triangular board recording the aspiration toward a seat in heaven of Roger Holling, churchwarden, who in 1624, "auctoritate archiepiscopi," placed seats in the church ; and at Cadoxton, Neath, South Wales, a pedigree of the Williams family is engraved on sheets of copper, and occupying four long pages. The walls of the transepts of Abbey Dore are covered with texts accompanied with Protestant comments upon them. St. Albans Abbey is similarly decorated. The chancel ceiling of Leigh Church, Worcestershire, is painted to represent the firmament with the moon ; that of Compton Wyniate, Warwickshire, with imitation clouds (date 1662) ; on that of Gyffyn Church, near Conway, the sun, moon, and two stars are placed at the feet of the evangelistic symbols, the angel, the bull, the eagle, and the lion. The moon is represented as the conventional disk with the man with his bundle of sticks.

Some of the panel paintings on East Anglian rood-screens present some minor curiosities. On that at Cawston, Norfolk, St. Jerome wears spectacles ; at Burton Turf, the angels are clad in trousers ; at Worstead, a bearded *female* saint (St. Uncumber), of whom a similar statue is

\* *A New View of London*, 1708, vol. ii., p. 488.



among the grand series of saints ornamenting Henry VII.'s chapel at Westminster. At Cawston and Gately the figure of "Blessed John Shorne" is seen conjuring the devil into a boot.

Displays of the Royal Arms still retain their place in many old churches. They



THE MOON IN GYFFYN CHURCH.

were probably set up early in the reign of the sixth Edward :

1547-8. St. Matthew, Friday Street, London (Churchwarden's Accounts):

"Paid to goodman Child for refrashing the King's armes standing in the roof loft, 3s."

The arms of Queen Elizabeth are or were in St. Martin's and St. Thomas of Canterbury, Salisbury; St. Michael's, Coventry (1591); and Sandford Church, Oxford (1602). Of James I. in Wyke Chapel, Champflower, Somerset (1623); and Brixton, Isle of Wight. Of Charles I., Aylmerton Church, Norfolk; Beverley Minster; Broadway Church, Gloucester (1641); Haltham, Lincolnshire; and St. Albans Abbey Church.

In 1651 these were superseded by the State Arms of the Commonwealth, which in their turn were removed at the Restoration. They remained, however, at Austen Church, Warwickshire, till recent years. Under the date 1660, the Warrington (Lancashire) Church Register tells us :

"1660. July 30. Whereas it is generally enjoined by the great Council of England that in all churches throw out the Kingdom of England his Majesty's Armes shal be sett upp," etc.

The arms of Charles II. are at Huish Episcopi, Somerset, with the initials "C. R. 11," and the motto "Dieu et mon Droit"; also at Langport and Curry Revell in the same county. Others are at the churches of Blundeston, Suffolk, (1683); Burton Overy,

Leicestershire (carved wood); Dingley, Northamptonshire (plaster, with the initials "C. R., 1661"); Ightham, Kent (1660); Kegworth (plaster, 1684); Loughborough (plaster); and Market Harborough (plaster, 1660), all in Leicestershire; Normanton-upon-Soar, Notts (plaster, 1683); and Over Compton, Dorset, "C. R., 1671."

Among the Harleian MSS. (2123, Art. 9) is a "Copie of Dr. Powel's License to John Keene to paint the King's Armes where they should be wanting in any Churches within the counties of Salop, Lancashire, Cheshire, Stafford, and in North Wales, he being deputed thereto by Sir Edward Walker, Garter."

The arms of James II. are in Grafton Flyford Church, Worcestershire (1687); Oulton, Suffolk, "I. 2. R."; and Packwood, Warwickshire, "I. R. 1686." Of William III. in Brympton Church, Somerset, with the motto "Je main Tain'dray. W. R., 1698"; Fleet, Lincoln, "W. R., 1698"; Saxlingham, and Yarmouth, Norfolk (1698). The arms of Queen Anne appear in Gedney Church, Lincolnshire; Ledsham, Yorkshire; Lockington, Leicestershire (plaster, "A. R. 17-04"); St. Benedict, Norwich, and South Petherton, Somerset.

In the Yarmouth Church, Isle of Wight, are the arms of George I.; in the lower quartering on the dexter side the white horse of Hanover is introduced. Other arms of this monarch are at Brailes, "G. R., 1722"; and Churchover, Warwickshire (1715; George II.'s are displayed in the churches of Normanton, Derby (1750); Waghon-on-Wawne, Yorks (1739); and Wysall, Notts, "G. R., 1729." Those of William IV. at Marldon, Devon, "W. IV., R.," and Oddicombe, Somersetshire, has the honour of displaying those of Her late Gracious Majesty Queen Victoria (1852).

In these Royal Arms no change was made upon the decease of one Sovereign and the accession of another. When they were obliterated or worn out new ones were substituted.

Occasionally inscriptions are found running round the walls of old churches, as under the nave roof of Almondbury Church, York: "*Thou man unkind—Have in thy mind—My bloody facce My wounde's wyde On every side For thy trespas. Thou synar hard Turn*

*hiderward Behold thy Savyor free Unkind  
thou art From me to depart And mercy I  
would grant thee. For love of the The Jywes  
smeared me with skourgous kyne and sharp  
with a crown of thorn My head al to torn  
with a speyt they thirlyd my hart. With  
nails tree They nailed me Fast both foyt and  
hand For thy trespas My pashon was To  
reed the from the flude. Penne cannot write  
Nor man indyght Pains that I had so.  
Those mad my body bloo By wounds both  
large and long. Thou days me more dyre  
when thou doth swyre By me hereof my body  
Than the Jwyves did. That spylt my blod On  
the Mount Calvere. Wherefore pray the Thy  
swearing lay by Dread God alteryn. If thou  
will do so To hevyn shall thou go Among  
angels to syng." Before the verses are the  
words, "Geyfer Dyson was the maker of this  
Anno Domini 1522."*

(To be continued.)



## Prisoners of War in England a Century Ago.

BY THE REV. G. N. GODWIN, B.D.

(Concluded from p. 74.)

**S**OME of the fugitives were shot by the sentries, many found a watery grave, and were seen next morning by their comrades left stark and stiff upon the mud by the receding tide. Others, again, swam to neutral ships, only in too many cases to be given up again into captivity. A few reached the shore in safety, most of them, however, being recaptured after a few days of bitter privation and exposure. Combined attempts at escape were very common. In April, 1811, the prisoners on board the *San Isidro* prison-ship at Plymouth "cut through from below two planks between the two beams at midships," placing casks so as to escape detection. The usual guard was posted at 8 p.m. Two hours later the Frenchmen went to work. One of them tried to ascend, but the sentry struck at him with a cutlass. A wooden knee prevented the loss of his head. He

and his comrades "were put under the privations usual on such occasions." A month later it was reported that the prisoners on board the *Sampson* at Chatham were riotous, those on board the other ships being quiet on account of one-third of their allowance being stopped to pay the damages of their cutting the ship to escape. Boats from every ship were despatched alongside the *Sampson*, fully manned and armed. One of the most violent of the prisoners was stabbing an officer of marines when a marine fired and killed him. Other shots were fired, three prisoners being killed and eight wounded, "two of them since dead, one of whom was the principal ringleader."

In the year 1806 seven French prisoners "cut a hole in the side of the *Crown* prison-ship at Portsmouth. Six of them were taken at once, the other supposed drowned."

The prisoners on board the *Prothée*, at Portsmouth, made a desperate combined effort to escape. Having cut a piece out of the ship's side, they were preparing to jump overboard in a body. They knew that many of their number would be shot by the guard, but they calculated on the escape of the remainder. They all turned out of their hammocks at midnight to carry out their design. All at once the Lieutenant in command appeared, followed by a strong guard. There was nothing for it but to retire to rest, not without muttered curses. It was not long afterwards discovered that an informer had given information of the projected escape, treachery being not uncommon among the prisoners. He was seized, and it was at first proposed to kill him. But other counsels prevailed. By unanimous consent his face was roughly tattooed with the words, "This villain betrayed his comrades to the English." Maddened with pain, terror, and perhaps remorse, he, when released, rushed upon deck and attempted to jump overboard, but fell and broke his leg. Afraid to return to France, he afterwards entered the English service. In August, 1806, a serious riot took place between the French and Prussian seamen on board the *Rochester* prison-ship at Chatham, necessitating the removal of the Teutons to the *Bristol*, then lately commissioned as a prison-ship. In December, 1805, 950 French prisoners from Trafalgar were



landed at Plymouth. "They were put into the New American prison. There are now 4,300 French and Spanish prisoners in Millbay prison, besides 3,000 more on board the several prison-ships in Hamoaze."

In September, 1804, when an invasion was feared, "nearly all the French prisoners have been landed from the prison-ships under the direction of Sir F. Thesiger, and marched for Norman Cross," not far from Peterborough.

In May, 1800, a chivalrous action was done on board the *Sampson* prison-ship in Hamoaze. The sentry at the gangway was blown overboard by a gale of wind, whereupon a French officer named Le Fevre leaped into the sea and saved him. It is gratifying to learn that "a full passport was sent to the officer with a certificate of his generous conduct to the commissary at Morlaix." On October 23, 1795, three French prisoners escaped from the *Bristol* prison-ship in Gillingham Reach. They were all retaken, being found in the marshes almost dead with cold and hunger. Guarding the prisoners was not unattended with risk. On December 5, 1807, the Danish prisoners in Catwater, Plymouth, mutinied, and were only prevented by the pickets from burning all the ships. On the following day "a great number of them were sent in lighters and launches up the Hamoaze to the *Prince*, temporary prison-ship, until the *El Ferme* is completed." On August 26, 1808, some French conscripts who had escaped from Oporto were received on board the prison-ships at Gillingham. They were fine young fellows, but nearly naked. They told the French prisoners of Buonaparte's reverses in Spain, and lessened their confidence in him.

On October 8, 1808, "two French prisoners escaped from a prison-ship at Portsmouth at night. One was drowned, and the other was found in the mud, from whence he was extricated by a detained American vessel lying in the harbour, and sent in again to the ship from whence he had escaped." This extract is interesting, as the fugitive was no other than Louis Garneray, who has been already mentioned, and who was afterwards a prisoner on parole at Bishops Waltham. Garneray was a clever artist, and earned his livelihood by painting naval pictures, some of which are still to be met with at Ports-

mouth and its neighbourhood. After his release, in 1814, he says that he forgave all the English, even the Portsmouth picture-dealer who had made him work for paltry wages. He afterwards became a leading marine painter in France, and eventually Director of the School of Painting at Rouen.

It was not uncommon for prisoners to stow themselves, with the connivance of their comrades, in empty watercasks, which were afterwards lightly headed up and conveyed to the dockyard to be refilled, the captive meanwhile escaping as soon as night came on.

In January, 1801, an order was read to the French prisoners on board the prison-ships at Jamaica that "if they attempt to escape they will be shot." The Lieutenant-Commander of one of these ships was almost constantly on shore with his wife and family. He left these orders with the master. Several prisoners "tried to escape in empty casks which were about to be sent out of the ship for refilling. "The master ordered the casks to be thrown overboard, and fired upon by the marines," with the result that "ten men were killed in the casks and one or two hurt. The remainder were taken up again, but two of the killed drove on shore." The master was tried by court-martial and acquitted, "in consequence of these orders and the execution of those orders meeting with the approbation of his superior officer, the Lieutenant." The higher authorities acted as harshly in their degree as the master and the Lieutenant. In October, 1813, we read, "There are two prison-ships at Chatham full of Frenchmen, who, unacquainted with the force and propriety of expressions, call themselves Republicans. It was ordered by the Duke of York (the Commander-in-Chief) that none but those professionally employed be allowed to go on board any prison-ship, and that officers on guard should confine their communications with the prisoners to the strict letter of their duty."

And yet when the Duke of York, mounted on a bay charger, visited Portchester Castle, these very prisoners whom he treated thus harshly, and whose only crime was heroic valour shown in their country's cause, received him with profound respect and hearty cheers, as the son of the King of England.

Who showed the nobler and more chivalrous feeling?

But enough about prison-ships.

Here is a picture of old days. "On September 20, 1804, 1,200 French prisoners just arrived from Jamaica in five transports, under command of Lieutenant Harrison, were sent on board the prison-ships in Hamoaze; 300 who had been here for several months past were landed at St. David's Point, and were escorted through Plymouth by two captains, four subalterns, and seventy-five rank and file of the first battalion of the Plymouth Volunteers. Lieut.-Colonel Langmead and a party of the 4th Dragoon Guards will form their escort as far as Chudleigh on their way to Stapleton Prison. A similar number march on Friday, escorted by the Prince of Wales' Own Royal Volunteers, under the command of Lieut.-Colonel Hawker. The behaviour of the French prisoners from San Domingo was uncommonly impudent and overbearing, and it is supposed that if there had been any of them that could have managed a ship, they would have tried to have thrown the eight sailors overboard and run away with the cartels. The agent, a Lieutenant in the navy, had hard work to put them on short allowance on their passage, having been three weeks beating through the Gulph, and when they arrived here they had only three days' provisions and water left, even at short allowance. On board one of the cartels some of the soldiers were villains enough to set a negro boy to murder the English master in his cot while asleep, but he was providentially discovered with the knife in his hand going towards the cabin by the mate who had the watch. A strict eye has been kept on the boy to discover his accomplices, but hitherto in vain. To the credit of the French officers (prisoners of war on board) their conduct was very laudable in endeavouring to suppress any mutinous conduct where they could exert the little authority they possessed." The little influence possessed by officers, many of whom had risen from the ranks, was strikingly shown on March 31, 1798, when 1,300 prisoners on board the *Sandwich* prison-ship at Chatham refused to clean the exercise deck unless their officers were compelled to join in the work. Captain Douglas promptly ordered them below, saying that 'if they did

not clean the deck, they should not dirt it.' They held out for two days, after which forty, unable to bear the general discomfort, yielded, and were allowed to come upon deck, whereupon the rest apologised and things went on as before."

The type of officer who rose to military command during the wars of the Revolution is shown by the following extract:

"August 24th, 1793.—Three French officers were committed to Mill Prison (at Plymouth) for breach of their parole, and for stealing three geese from Mr. Carpenter at Teyton. Two others were also brought in from Ivybridge for breach of parole at Tavistock. Eight others who broke their parole at the same time were taken near Portsmouth. In the late war there was not a single instance of an officer breaking his parole. The officers of that war were gentlemen, and men of honour and probity." Again, on October 10, 1793, we are told: "Last Sunday were brought to Plymouth from Totness two French officers who had broken their parole of honour, with four other French officers who escaped in a boat worth about fifteen guineas, which they stole from a person at Paington."

In New Alresford churchyard, Hants, is the grave of the wife of an officer of the Artillery of the Imperial Guard, and it is easy to imagine her listening to her husband's stories of the sayings and doings of a certain *petit caporal* better known as Napoleon Buonaparte. It is pleasing to know that the officers who were confined on parole at Alresford not only won golden opinions from the inhabitants, alike by their general demeanour and by their heroic exertions on the occasion of a fire which threatened the destruction of the whole town, but that they also carried back pleasant memories to France of their sojourn in Hampshire. Several of their number died during their captivity, and tombstones were erected to their memory by their surviving comrades. Amongst them were some officers of the French 66th Regiment of the line, and some naval officers. In the course of years these memorials of the dead gradually fell into decay. In 1870-71 there were gloomy times in France, and many a temporary exile fleeing either before the armed might of



Germany, or before the red terrorism of the Commune, found a temporary asylum in England. Through traditions of kindness shown to relatives long ago in "the old war time," several of these fugitives found their way to Alresford. Amongst them were the mayor and mayoress of Rouen in Normandy, and the latter with a truly womanly tact and kindness of heart renovated and restored the graves of her countrymen. Officers of the French 66th Regiment were also on parole at Odiham. The cottages in the great Odiham chalk-pit were the temporary home of some of these foreigners. One officer of the 66th Regiment died at Odiham, and is, with several of his comrades, buried in the churchyard. He has a beautiful epitaph: "He was a prisoner of war; death hath set him free."

Officers on parole were allowed to go a mile from the town in which they were quartered, but no further. A mile from Odiham a noble oak on the Winchfield road, beneath which a seat was placed for the comfort of wayfarers in the Jubilee year, has always been known since the days of the Napoleonic War as "the Frenchmen's Oak." This was the limit of their walk, and many a discussion, voluble and lively, in the Gallic tongue has taken place beneath its branches. It was a not uncommon, but despicable, trick to induce some fair damsel to write a note to a French officer appointing a rendezvous outside the mile radius. If the Frenchman ran the risk and kept the appointment, it was more than probable that he would not find a coy maiden awaiting his arrival, but, on the contrary, two or more sturdy rustics, who would arrest him, and, carrying him back to the town, bring him before the commissary on a charge of attempted escape. The prisoner would be fined one guinea, a heavy drain on his scanty allowance, for the benefit of his captors, and was fortunate if he was not deprived of his parole and imprisoned at the nearest prison depot. In 1778 it was ordered that "Officers breaking parole are to be immediately locked up with their men without the advantage of an exchange until the war is at an end."

French officers on parole simply swarmed in our smaller Hampshire, Devonshire, and Midland towns. Winchester knew them

well. There were at least 200 at Bishops Waltham, numerous colonies at Alresford, at Odiham, at Whitchurch, and at Andover. At Whitchurch French officers on parole found a home as long ago as the time of the Seven Years' War, as several entries in the register of burials clearly prove. They were profitable visitors. Garneray says that at Bishops Waltham they were lodged in dilapidated houses, for which they were charged such exorbitant rents that they practically bought the houses every twelve months. He himself paid ten shillings a week for the privilege of sharing a loft with five others. He paid an equal sum for an attic, which he used as a studio. For a short time Bishops Waltham had a very distinguished visitor in the person of Admiral Villeneuve, who commanded the French fleet at Trafalgar. He was landed at Gosport, and rested at the Crown Inn. An hour afterwards he was taken by coach to Bishops Waltham, where a house had been specially engaged for him by the English Government. He was very soon exchanged, and returned to France. Dreading the wrath of Napoleon, he committed suicide at a hotel at Rennes, in Brittany, by fixing an open penknife in his bed, and impaling himself upon it. In Dorsetshire some officers on parole with infinite labour removed a milestone from the side to the top of a hill which commanded a view of the English Channel, over whose heaving waters they had so often sailed. Smugglers played an important part during the war in many ways. Both England and France made great use of them to obtain information as to what was going on in the enemy's ports. The French Government went so far as to bargain with them, promising them the certainty of a lucrative cargo if they brought over to France on each trip one officer. The result was that every town in which officers were confined on parole was infested by emissaries of "the fair traders," as smugglers were then generally styled, who were continually urging the captives to make an effort for freedom. Were this a book instead of an article, it would be easy to tell many a stirring story of escape, successful or not, made along our Hampshire coast in conjunction with, or by the connivance of, the smuggler. But truth

to tell, highly paid as these contraband traders were for aiding in escapes, there are plenty of ugly stories of their having received thirty guineas, or even larger sums, and then, after inducing their passengers to drink freely of hollands that never saw the face of a gauger, delivering them up to an English cruiser, sometimes even within sight of the French coast, and so obtaining a double reward.

There was a regular "underground railway" system for facilitating the escape of officers. Even the very agents themselves were not, like Cæsar's wife, above suspicion." On November 29, 1805, we read: "Numbers of French officers have effected their escape through the connivance of the agents. Agents arrange to send them to Holland or to France for a fixed sum. The prisoner goes up to London in a post-chaise by night, and is lodged in the agent's house till a passage is secured for him to the Continent." At Alresford the officers seem to have been allowed more liberty than elsewhere, being allowed to walk within a radius of three miles round the town, and being frequent and welcome guests at balls, concerts, etc. The Spanish officers belonging to the captured treasure frigates *El Thetis* and *El Brigida* were present at a charity ball at Hambleton in January, 1801, which produced a net sum of £30, which was spent in buying bread for the poor of the neighbourhood.

When the greatest of all the prisoners taken on either side during that deadly struggle, the First Napoleon, was sent to St. Helena, there to pine and wear out his great and lonely heart, a Hampshire man was one of his guardians. Corporal John Smith, a native of Basingstoke, of the English 66th Regiment, was quartered at Cawnpore when the news of the Battle of Waterloo arrived. He used to read the papers to his comrades, very few of whom could read for themselves. In 1816 the regiment proceeded to St. Helena, and for five long years did Corporal Smith mount guard over the great Emperor. The old corporal died in January, 1894, in his hundred and second year, in his native town, the last living man who looked on the face of Napoleon the Great.

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But why prolong the story? When Buonaparte was sent to Elba in 1814, the prisoners at Portchester were given their liberty upon the one strange condition of hoisting the white flag of the Bourbons upon the great tower. Those devoted Buonapartists could only bring themselves to do so after a whole summer day's deliberation, but at length they yielded. Then, after that most picturesque gathering on the beach which Sir Walter Besant has so finely described in his *Holy Rose*, the captives departed to the homes which many of them had not seen for half a lifetime. The old castle was dismantled, as were many other prisons, and now the "French prisoners" are but a fireside memory with very aged men, whose fathers knew the captives well. Not one of that mighty host of gallant soldiers and seamen, foemen truly worthy of our steel, is now alive, but we can say in all sincerity:

" Their bones are all dust,  
Their good swords are rust,  
Their souls are with the saints, we trust."



## Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

MESSRS. MACMILLAN will publish shortly a volume of papers on *Oxford in the Eighteenth Century*, by the late John Richard Green. The majority of these papers first appeared in the *Oxford Chronicle* many years ago, and are now republished under Mrs. Green's supervision.



A sumptuous pictorial work on Normandy is being introduced to this country under the lengthy title, *Picturesque and Historical Normandy: A Descriptive and Antiquarian Account of the Buildings, Castles, Churches, Monuments, and Scenery of the Country*. It is written in French "by a company of eminent archaeologists and literary men." Normandy is exceptionally rich in historical interest, possessing some of the most famous and picturesque castles, churches, and monuments on the Continent, and any complete and efficient history of the country cannot fail to obtain the favour of English scholars and students. By an arrangement with Messrs. Lemale and Co., of Havre, Mr. Elliot Stock is introducing this book to English collectors and antiquaries. The complete work is issued in five large volumes, is printed on art paper, bound in

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three forms, and ranges from £40 to £140 in price. Judging by the prospectus, the work is well illustrated.

Students of Dr. Stubbs' *Lectures on the Study of Mediæval and Modern History* will be glad to know that the third edition, just published, contains an address on Church History, delivered to the Oxford Diocesan Church History Society, and another on the opening of a course of lectures on England under the Stuarts, delivered at Reading.

The parish of Upper Eldon, in Hants, is probably unique among the parishes in the United Kingdom. It is situated about five miles from Romsey, and boasts a population of ten. The village church stands in the centre of the farmyard of one of the two houses in the parish, and the farmyard is also the village cemetery. The building dates back to the eleventh century, and contains a reading-desk, Communion table and rails, and five pews, but does not boast a pulpit. The living is of the annual value of £45, but there is not at present an incumbent. Occasionally a clergyman will visit the district, or pass through on a walking tour. The bell will then be rung, and the parishioners will attend an impromptu service. The same plan prevails in many mountain villages among the Alps and Pyrenees.

#### SALES.

MESSRS. SOTHEBY, WILKINSON AND HODGE sold on Monday and Tuesday, the 25th and 26th ult., the following books from the libraries of the late William Radford (of Chigwell) and others: Locker-Lampson's Catalogue of his Library, 1886, £5 5s.; Vallance, *The Art of William Morris*, 1898, £9 10s.; Tailfer's Colony of Georgia, uncut, Charles-Town, 1741, £9; Franklin's Edition of Cato Major, 1744, £14; Memoirs of Major Stobo of the Virginia Regiment, 1800, £28; Boileau, *Euvres*, 1694, presentation copy from the author, £14 10s.; Bradshaw's Railway Time-Tables, first edition, 1839, £25; Charlotte and Emily Brontë, six autograph manuscript School Themes in French, £15; Jacquard, *Pourtraicts et Figures des Habitans du Nouveau Monde*, c. 1590, 12 plates, £17 17s.; Jost Amman's *Livre des Métiers*, en Allemande, 1568, £16; Arraignment of the Whole Creature at the Bar of Religion, etc., 1631, £11; Badminton Library, 28 vols., £26; Alken's Specimens of Riding near London, 1821, £23; Original MS. Legal Record Book of James Emmott, Notary Public of New York, 1766-68, £17 15s.; Pennsylvania Gazette, 1768-91 (not consecutive), £67 13s.; Browne's *Religio Medici*, surreptitious edition, 1642, and another, £18 10s.; Milton's *Areopagitica*, Of Education, etc., first editions, 1644, £33; Lafontaine, *Fables*, Oudry's plates, grand papier d'Hollande, old morocco, 1755-59, £126; Sir Joshua Reynolds's Works, 2 vols. (244 plates), original impressions, £100; Sir John Conway's *Meditations and Prayers*, W. How, 1571, £19; Richard Corbet's *Certain Elegant Poems*, first edition, 1647, £16; Coryat's *Crambe*,

1611, £10; N. D'Arville, *Navigation du Roy Jacques V. autour de son Royaume*, Paris, 1583, £35 10s.; Denton's Brief Description of New York (date cut off), 1670, £75; Homilarius Doctorum super Evangelia, etc., s.a. (c. 1473-74), £29.—*Athenæum*, March 2.

Messrs. Sotheby, Wilkinson and Hodge included in their sale last week the following rare and valuable books: Cotgrave's *Arts Interpreter*, 1662, £11 11s.; Charles Dickens, *Speech at the Meeting of the Reform Association*, June 27, 1855, author's corrected proof, £19 5s.; *Tale of Two Cities*, original parts, 1859, £8 15s.; Du Maurier's *Trilby*, with 58 pages of the original MS., 1894, £14; Erasmus, *Sermon (on the Marriage at Cana)*, R. Wyer, c. 1532 (unknown to Plomer), £24; *Enchiridion Ecclesiæ Sarum*, printed on vellum, Paris, T. Kerver, 1528, £67; E. FitzGerald, *Polonius*, 1852, £11 10s.; *Six Dramas of Calderon*, 1853, £14; *The Mighty Magician and Such Stuff as Dreams are made of*, from Calderon, 1853, £30 10s.; Goldsmith's *The Deserted Village*, first edition in 8vo., 1770, £25; Hakluyt Society, 96 vols., £35; Lord Beaconsfield, *The Revolutionary Epic*, with autograph notes, 1834, £9 9s.; Count Alarcos, original MS., £10; Cicero's *Cato Major*, by Logan, printed by Franklin, Philadelphia, 1744, £22 10s.; Bishop John Fisher, *Two Fruitful Sermons*, W. Rastell, 1532, £17; George Eliot, *Manuscript Music Book* ("Mary Anne Evans, 1835"), made at Miss Franklin's School in Coventry, £15; Patrick Gordon's *History of Robert the Bruce*, Dort, G. Waters, 1615 (perhaps only four copies extant), £33 10s.; Collection Spitzer, large issue, 6 vols., 1890-92, £29; John Fox, *Res in Ecclesiæ Gestæ*, 1559, £31; Gould's *Birds of Great Britain*, 25 parts, 1873, £37; Herrick's *Hesperides*, first edition, 1647-48, £56; Horæ B.V.M., MS. on vellum, illuminated, Sæc. XV., £57; another (French), £41; Johnson's *Lives of the Poets*, first edition, 4 vols. in the original boards, 1781, £13; Lafontaine, *Contes*, with suppressed plates, 1762, £27; *Poems on the Death of Priscilla Farmer*, by C. Lloyd, C. Lamb, and S. T. Coleridge, Bristol, 1796, £50; W. S. Landor, *Gebir*, first edition, original wrappers, uncut, 1798, £23; Sir D. Lyndsay's *Workes*, Edin., G. Lithgow, 1648, £18 5s.; *Memoirs of Charles Mathews, Comedian*, extra illustrated, £39; Jonsonus Virbius, first edition, 1638, £15 15s.; Shakespeare's Works, Fourth Folio, 1683, £45.—*Athenæum*, March 9.

#### PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

SOCIETY OF ANTIQUARIES.—February 7.—Viscount Dillon, president, in the chair.—The president referred to the death of her late Majesty Queen Victoria, patron of the society, and it was resolved to present an address of condolence to His Majesty the King, congratulating him also on his accession. The president further referred in suitable terms to the death of Mr. Christopher Knight Watson, for many years a Fellow and secretary of the society.—Mr.

J. L. Myres described the observations of Messrs. Randall-MacIver and Wilkin on "megalithic" monuments in the neighbourhood of the Roman site of Lambessa, in Algeria. These monuments prove to be examples of the same type of fortified farm-sites as that which occurs in Tripoli; and in one instance an erect "trilithon" was found which corresponded in essentials with those which in Tripoli are known as *senams*, a word which is applied in Algeria also to stone monuments of all periods.—Mr. W. J. C. Moens, local secretary for Hants, reported the discovery of portion of an apse beneath the tower of Romsey Abbey Church. Mr. C. R. Peers read a paper on the same subject.—Mr. H. D. Harrod, by the kindness of Mr. E. M. Mobley, exhibited a small bronze cooking-pot of late thirteenth or early fourteenth century date, recently found at Barmouth.—Mr. L. B. Phillpotts exhibited a miniature of her late Majesty Queen Victoria.

February 14.—Viscount Dillon, president, in the chair.—Lord Balcarres was admitted a Fellow.—On the motion of Sir H. H. Howorth it was unanimously resolved that a vote of condolence be passed to Captain C. Watson on the death of his father, Mr. C. K. Watson.—Mr. Reginald A. Smith read reports on two early sites in Surrey, excavated in the spring of 1900. At The Hallams, Shamley Green, an ironstone cist was discovered in sandy soil, but a large cinerary urn, similar to some from Ashford, Middlesex, in the British Museum, was recovered only in pieces; also a fine scraper and another flint implement. At Hawks-hill, near Leatherhead, remains extending over many centuries have been found in a small area. Two shallow circular pits, located by the appearance of the turf, were excavated, and proved to be of prehistoric date, one yielding a bowman's wrist-guard of bone without rivet holes, some fragments of coarse pottery, and a quantity of charred wheat and clinker. The other contained some pierced lumps of baked clay and fragments of bone and pottery. A few yards distant is a ring in the turf, 100 feet in diameter, with an opening on the south, which, from a trial section, seems to mark a burial-place. In the same grounds, some years ago, were found over twenty skeletons with a few relics, including a piece of "wheel-money" iron knives, etc., and ranging between the late Celtic and Anglo-Saxon periods.—Dr. Colley March, local secretary for Dorset, communicated an account of the excavation of a number of pit-dwellings on Eggardon.—Mr. P. Norman, treasurer, exhibited a curious allegorical illumination, painted by G. Hoepnagel in 1571.—*Athenæum*, February 23.

February 21.—Viscount Dillon, president, in the chair.—An address of condolence and congratulation to the King, submitted by the Council, was approved.—Notice was given of a proposed addition to the statutes regulating the admission of visitors to the society's meetings.—Mr. Lewis Evans exhibited a portable sundial which had belonged to Cardinal Wolsey, and bore his arms on one side of it and on the other a somewhat uncommon form of the arms of the cathedral church of York, of which Wolsey became Archbishop in

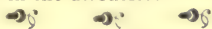
1518—gules, two keys in saltire argent; in chief a mitre or, whilst cardinals' hats were engraved both on the front and back. The instrument, which was in almost perfect condition, consisted of a hollow gilt brass block about  $3\frac{1}{2}$  inches high, with nine small sundials drawn on its various faces, and closely resembled a group of nine dials arranged on a block which is figured and described on page 80 of *Compositio Horologiorum*, Bâle, 1531, the first book on dialling that was printed. There was no maker's name or mark on the dial, but Mr. Evans sought to prove that it was made by Nicholas Kratzer (1487-1550), a Bavarian, who taught astronomy at Oxford, and was appointed mathematical reader by Wolsey when he founded Cardinal's College (Christ Church). In proof of this he called attention to the German character of the work and decoration, and exhibited two photographs of manuscripts now in Corpus Christi College, of which Kratzer was a Fellow. The first, taken from a MS. by Hegge, showed a drawing of the dial made by Kratzer in the garden of the college, which was in form and style very like the dial exhibited, and had coats of arms on it almost in the same positions. The second showed a page of a MS. by Kratzer himself, also with a similar dial on it, and with the numerals 4 and 7 of an unusual shape, and almost identical with those on Wolsey's dial. A third photograph, taken from the portrait of Kratzer painted by Holbein, which is now in the Louvre, shows him with another block of dials in his hand, which, though differing somewhat in shape, is about the same size as Wolsey's, and the dials on it seem to be exactly the same type and design.—Mr. H. S. Cowper, as local secretary for Westmorland, submitted a report on (1) an early settlement in Kentmere, (2) primitive quadrangular structures, (3) discoveries of the Roman road near Ambleside, (4) an iron sword found at Witherslack, (5) Corner Hall, an unnoticed pele, (6) an oak chest supposed to have come from Whalley Abbey, and (7) some relics of the 1745 rebellion.—Mr. H. Willett exhibited a horn triptych of reputed twelfth-century work, which Mr. Read gave reasons for assuming to be a fabrication of the nineteenth century.—Dr. Brushfield exhibited photographs of five Norman doorways in Herefordshire.—*Athenæum*, March 2.



ROYAL ARCHEOLOGICAL INSTITUTE.—*General Meeting*, February 6.—Judge Baylis, K.C., in the chair.—Professor T. McKenny Hughes, M.A., F.R.S., F.S.A., read a paper on the forms of implements of war and other appliances in use among primitive races of past and present times, pointing out and illustrating by actual examples that many of them were suggested by natural forms. On this occasion he confined himself chiefly to bone objects, first calling attention to the suitability of the material, and to its universal occurrence. He exhibited specimens of small bone graving tools from recent mediæval, Saxon, Roman, and earlier deposits. He showed apple scoops and flayers made of the limb bones of ruminants in which one end of the



bone remained untouched. He produced some bones from the heads of common fish which almost exactly resembled the fish-hooks made from turtle bone and used in the South Sea Islands. He was of opinion that the form of the Fijian battle-axe, or *baton de commandement*, was suggested by the ribs of cetacea, and pointed out the variation in the shape of the proximal end as we approach the head of the animal, and thought that the different ribs may possibly account for the original manufacture of different forms which are observed in the axes, rather than that they were modifications of one original type of weapon. He criticised the statements of some authors respecting the widespread use of the boomerang, especially as to the cateia having been a boomerang. He thought that the early notices which described that weapon as having been hurled with a thong (*amentum*) developed into the idea that it had a string attached to it; next, that it could be drawn back by the string; and lastly, dropping the mention of the string, that it was so thrown as to return to the thrower, and therefore must have been something like a boomerang.—Mr. R. E. Goolden, F.S.A., read a paper by Dr. Russell Forbes on "Recent Excavations in the Forum at Rome." The report dealt especially with the remains of the Regia, the official residence of the Pontifex Maximus, which lies between the Via Sacra and the Temple of Vesta. Dr. Forbes gave many quotations to show what history relates about the palace at different periods, which the excavations have confirmed. He also reported on the more recent discovery of the Fountain of Juturna, with its adjoining altar and the inscriptions.—Messrs. Hilton, Wilson, and Rice took part in the discussion.



BRITISH ARCHÆOLOGICAL ASSOCIATION.—Feb. 6.—Mr. C. H. Compton, vice-president, in the chair.—The paper of the evening was contributed and read by the Rev. C. H. Evelyn White, M.A., F.S.A., the subject being, "Some Recently Discovered Earthworks, the Supposed Site of a Roman Encampment at Cottenham, Cambridgeshire." A large plan of the earthworks was exhibited on the easel, and, in order that the paper might be more readily followed, smaller copies of the plan were furnished for the members and visitors. These earthworks are of a very singular nature, extending over 20 acres of ground, and have hitherto been unnoticed, so far as the writer was aware. Immediately to the north of Cottenham parish church is the Cottenham Lode, and abutting upon this Lode, to the north-west, is an unploughed field of about 8½ acres, in which field are situated the principal entrenchments. This field is bounded on the north-east by the Car Dyke, while the roadway known as the Setchell Drove, running nearly parallel with Cottenham Lode, encloses it on that side. Here are visible large rectangular ramparts of chevron or zigzag formation, with a ditch on each side. The formation extends into the field beyond the Setchell Drove, which cuts through it, and there are remains of geometrically formed entrenchments in the surrounding fields. The trenches are well above the old water-level of the

Car Dyke, and vary in depth from 6 inches to 2 feet. Mr. White exhibited a large number of pieces of Roman and other pottery which is found in abundance all over the site; Samian, Upchurch, and red ware, some bearing potters' marks and decoration. One fragment of the neck of a vase, or urn, bore an unusual type of ornament in the shape of a series of straight lines going up from the collar. The only article of personal adornment found was a portion of a bone pin, having a series of notches for ornament, somewhat resembling one illustrated in Keller's *Lake Dwellings*. The question to be decided by antiquaries was whether these remains indicate the site of a British settlement, or a military position, as the peculiar formation of the entrenchments would rather suggest. At all events, we had here ancient earthworks hitherto apparently unnoticed, Roman pottery in abundance on all sides, surrounded by lines of British and Roman communications, and near to an ancient waterway that afforded means of access to the larger rivers in very early times.

February 20.—Mr. S. W. Kershaw, M.A., F.S.A., presiding.—An interesting paper was read upon "Some Old Halls in Wirral," by Mr. W. Ferguson Irvine, who illustrated it by many fine photographic views shown by the limelight lantern. The Hundred of Wirral possesses many special characteristics, due mainly to its peculiar surroundings and situation. Wirral, or "Wurrall," as the old natives call it, is the tongue of land lying between the estuaries of the Mersey and the Dee, and contains the only coast-line which the county of Cheshire possesses; it is, in fact, a peninsula, being connected with the rest of the county by one narrow end. The halls and manor-houses of Wirral differ in many respects from the rich examples of domestic architecture for which Cheshire is so celebrated; nevertheless, they are not without quaint and picturesque features. One peculiarity about them is the half-timber construction, which is confined entirely to the frontages, the rest of the walls being of masonry. In Bidstone Hall we have a good specimen of the style of architecture of the early seventeenth century, the house being built in 1620 to 1622. In the deer park is still standing an old wall over 6 feet high, and about 4 feet thick, built of rough stones, which is referred to, in almost every lease of the Hall as far back as 1609, as "the great stone wall." Its antiquity may be much greater, as tradition records it was built when wages were a penny a day. The wall is popularly known amongst the villagers as the "Penny-a-day Dyke."



SOCIETY OF ANTIQUARIES OF SCOTLAND.—Feb. 11.—Sir Thomas Gibson Carmichael presiding.—In the first paper, Mr. Andrew W. Lyons, architect, gave a detailed description of the painted ceiling in the Montgomery aisle of the Old Church at Largs.—In the next paper, Dr. Joseph Anderson gave an account of a remarkable group of brochs in the district of Keiss, Caithness, recently excavated by Sir Francis Tress Barry, Bart., M.P., Keiss Castle. Caithness is exceptionally rich in prehistoric remains, and of these the brochs are the most

abundant, although until recently very little was known about them. It was shown that this class of ancient stronghold was a typical structure of great importance and significance in the archaeology of Scotland, forming a more prominent feature in the aspect of the country and of the civilization of the time than even the mediæval castles, which, in the Northern districts at least, they far outnumbered, while each of them was on an average quite as large as a mediæval keep. They were huge, dry-built, circular towers, rising on a base of about 60 feet in diameter to a height of about 50 feet. In its elevation the tower was a cylinder, having a thickness of wall of from 12 to 15 feet, surrounding an open interior court of about 30 feet in diameter, into which all the windows looked, so that the only opening on the outside was the doorway through the wall of the cylinder, giving access to the interior court. From this court another door gave access to a stairway, leading up to a series of galleries, running completely round, in the thickness of the wall, one above another, and lighted by ranges of windows opening into the court. The function of these peculiar structures seems to have been to provide a sufficient number of secure refuges for the people and their cattle and other possessions from temporary danger threatened by incursions of predatory bands, and no type of structure more admirably suited for passive defence was ever devised. The rounded or conical grass-covered mounds which now conceal their remains are thickly scattered over the areas of the best arable land and up the river valleys. They are surprisingly numerous in the Northern counties, upwards of 80 having been enumerated in Caithness, 60 in Sutherland, 70 in Orkney, and 75 in Shetland. Though much fewer in the Southern counties, they range from Shetland to Berwickshire, and thus form a feature in the prehistoric aspect of the country all the more remarkable that the type is peculiar to Scotland, not a single example having ever been found elsewhere. After describing in detail the special features and contents of the group of brochs disclosed by Sir Francis Barry's operations, of which an extensive series of limelight views were shown, Dr. Anderson concluded with some remarks on the period of the brochs, which he regarded as proceeding from the late Celtic civilization prevailing in Britain for some centuries prior to the Roman invasion.



GLASGOW ARCHÆOLOGICAL SOCIETY.—Feb. 21.—Professor Ferguson in the chair.—Mr. Robert Brydall read a paper on the "Carved Stones at Luss," and Mr. William George Black another on "David Dale's House in Charlotte Street."

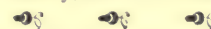


ROYAL SOCIETY OF ANTIQUARIES OF IRELAND.—Feb. 26.—Professor E. P. Wright presiding.—Mr. F. Elrington Ball, M.R.I.A., read a paper entitled "Notes on the Antiquities and History of Loughlinstown, Co. Dublin." In the course of his remarks, which were illustrated by beautiful lantern slides, Mr. Ball said the name Loughlinstown, which was a corruption of the Irish words "Baile-

an-Lochain" (the town of the little lake), indicated that the place was the site of a village in very early times, and it seemed not at all improbable from the formation of the ground that more water formerly lay there than there does at present. It was also probable, from the existence in the demesne of a "Druid's judgment-seat," composed of large stones, similar to those to be found in the cromlechs at Brenanstown and Shanganagh, that Loughlinstown was the site of another of those sepulchral monuments. Of the history of Loughlinstown nothing was known, however, until the sixteenth century, when they found it occupied by a family of English colonists called Goodman.—The Chairman next read "A Note on the Cross of Cong."



At a meeting of the EAST RIDING ANTIQUARIAN SOCIETY, held on February 25, Lord Hawkesbury (president) in the chair, the President gave "Extracts from an Old MS. Account-book of Two Hundred Years Ago." Many quaint details of housekeeping and family life were given.—Mr. J. B. Mortimer, of Driffield, next read a valuable and thorough paper on "The Discoveries of Ancient British Chariots in the East Riding." After describing other finds, Mr. Mortimer mentioned that quite recently the remains of a chariot were found in one of the mounds at "Danes' Graves," Driffield, excavated by himself during the first fortnight of July, 1897. These consisted of the iron hoops of the wheels and naves, and the rings of bronze and iron belonging to the chariot and the trappings of the horses. In the grave with these were two adult bodies, probably the remains of the owner of the chariot and his charioteer. It would make the sixth authentic remains of a British chariot in East Yorkshire. There were also two more—one at Haywold, and another at Middleton—but about these there was some doubt, although in the latter a workman preserved what looked like a lynch-pin with the head of a horse or dog at one end. As far as could be gathered from the scanty remains we possessed of the British chariot, its shape may have been very similar to the sculptured representations of the Egyptian chariot. It was therefore, most probably, first brought to Britain from the East by an influx of settlers considerably advanced in the arts and civilization, not improbably by Phœnician and Gaulish traders.—The third paper was read by the Rev. W. E. Grindley, on "Some Ancient Wills."



NEWCASTLE SOCIETY OF ANTIQUARIES.—Feb. 25.—Mr. F. W. Dendy in the chair.—Mr. Maberley Phillips, F.S.A., exhibited his collection of notes and tokens resulting from the passing of the Bank Restriction Act in 1797, and read a few explanatory notes on them.—Mr. J. C. Hodgson, F.S.A., read a paper on "Shrove Tuesday Football at Alnwick."—Mr. John Thompson contributed notes on the "Newton Cap Bridge across the Wear near Bishop Auckland," and Mr. John Robinson a notice of a discovery of "Ancient Objects at Seaham Harbour."



The third winter meeting of the WORCESTER ARCHITECTURAL AND ARCHÆOLOGICAL SOCIETY was held on February 22, when Mr. J. W. Willis-Bund read a valuable paper on "Alien Religious Houses in Worcestershire."

At the February meeting of the BERKS ARCHÆOLOGICAL SOCIETY, Mr. G. A. Kempthorne, of Wellington College, gave an interesting lecture, with lantern illustrations, on "Some Notes on the Devil's Highway (the old Roman Road) in Berkshire."



## Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

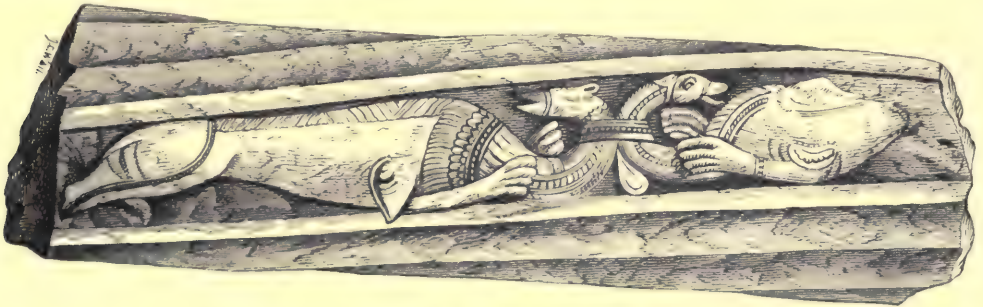
A FORGOTTEN EMPIRE (VIJAYANAGAR): A CONTRIBUTION TO THE HISTORY OF INDIA. By Robert Sewell, M.R.A.S. Fifteen illustrations and three maps. London: Swan Sonnenschein and Co., Limited. 1900. 8vo., pp. xxii, 427. Price 15s.

Mr. Sewell has done an important service by placing before the public a connected history of the Hindu empire of Vijayanagar, which flourished

historian, who lived in the Deccan in the sixteenth century.

The work of a historian is different from that of a collector of materials, and Mr. Sewell almost disarms criticism by stating that he has only collected and pieced together the dry bones, hoping "that before long the whole history of Southern India will be compiled by some writer gifted with the power of making dry bones live." We cannot help wishing, however, that Mr. Sewell had himself attempted this task. His account of the empire through more than 200 pages is a somewhat dry collection of materials from different sources, by which the average reader will fail to obtain a clear, concise, and intelligible narrative of events. Mr. Sewell throws in large extracts from Ferishta or from Razzāk without mercy, gives us conflicting accounts of the same events, quotes from inscriptions and the writings of European travellers, and leaves the puzzled reader to construct the story of the empire for himself. This method is suitable for the pages of an antiquarian journal, not for a historical work, and the general reader will lay down Mr. Sewell's portly volume with a feeling of regret that a readable history of the Hindu empire still remains to be written.

And it would be worth while to write a clear and connected history of that empire. For Southern India preserved the remains of Hindu civilization, learning, and political life during the long centuries of Mohammedan rule in Northern India and in the Deccan. Tamil literature reflects the life and thought of the Southern Indians from the tenth century of the Christian Era. Ramanaja, who



SCULPTURED STONE FOUND IN 1789 ON THE SITE OF HYDE ABBEY.

in Southern India from A.D. 1335 to 1565. The most valuable portion of the handsome volume before us consists of two Portuguese chronicles, which Mr. Sewell has now for the first time translated into English and published. They are the chronicles of Taes, dated about 1520, and of Nuniz, dated about 1536. The author has also given us a translation of an extract from a letter written by Manuel Barradas in 1616. These three valuable papers fill up nearly one-half of the work, and are prefaced by Mr. Sewell's own account of the empire, with large quotations from the chronicles aforesaid, as well as from inscriptions and from the well-known History of Ferishta the Mohammedan

flourished in Southern India in the eleventh century, was the last of the old Vedanta philosophers and the first of the modern Hindu reformers. Sayana, who flourished in the fourteenth century under the first King of Vijayanagar, compiled that vast body of commentaries on the Vedas which are still considered authoritative in India. And down to the end of the sixteenth century European travellers pronounced Vijayanagar to be the most flourishing city in India and the centre of Hindu political life. The thoughtful reader who seeks for a connected story of the country which produced such results will seek it in vain in the volume before us, filled with disconnected and

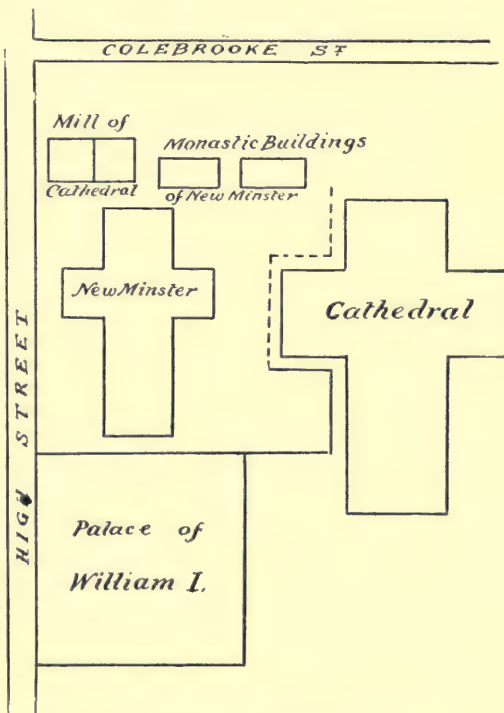
often exaggerated accounts of wars and massacres, with which Mr. Sewell takes a peculiar pleasure in filling his pages.

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ALFRED THE GREAT; HIS ABBEYS OF HYDE, ATHELNEY AND SHAFTESBURY. By J. Charles Wall. With a preface by Dean Kitchin. Illustrated. London: *Elliot Stock*. 1900. Crown 8vo., pp. xiv, 162. Price 5s.

This is a fairly satisfactory account of a particular phase of the many-sided energy of King Alfred. The National Church had flourished long before his day, and in the seventh century there were no less than seventeen sees. But early in the ninth the Danes began their deeds of fire and plunder which by the time that Alfred entered on his public career in 871, had nearly destroyed the Church as a system. At his death Alfred left that Church so re-created that it entered upon the great career of monasticism by which the country was practically governed in the succeeding centuries. By public moneys and with privy purse we are told definitely how Alfred endowed the abbeys. Mr. Wall here describes those of Hyde, Athelney and Shaftesbury in particular. Over half of this volume is, perhaps naturally, devoted to Hyde Abbey. Lying just outside the north walls of Winchester, it had a remarkable history from the time when the mortal remains of the great King himself were deposited there until the days of that temporizing Abbot Salcot, who in June of 1533 assisted at the coronation of Anne Boleyn and in the same year preached in her condemnation. Perhaps the most interesting part of this account describes some of the famous illuminated manuscripts, including the Benedictional of Archbishop Rouen and the Register of Hyde Abbey, which are connected with this monastery. A description is given of the remains of the site which were examined by Milner and Howard a century ago, and this more or less tallies with that contained in the *Antiquary* for October, 1899. We may, however, point out that the plan on p. 79 is incorrect as to "h" (the gateway shown on p. 76 with carved corbel heads) which should properly be marked on "F," the masonry that remains on the south side of the alley known as "King Alfred's Place;" this gateway is incorrectly marked by Mr. Wall as "B." Further, at p. 83, "twelfth century" should be "fifteenth," while the name and date inscribed on the stone slab that is still preserved at Corby Castle should be mentioned as of late Norman character. Of the interesting and peculiar church which Alfred is said to have built at Athelney little is known, and nothing, except records and a seal (p. 109) remained. Its beginning was a thank-offering of Alfred to the God who had blessed his humiliation in the marshes of Somerset with the victory of Ethandune. Its end was in the pitiful "pettysen" sent to Cromwell just before the Dissolution by the "poure bedysman, Robert, Abbot of Athelney," who tells a sad tale of debt. In 1639 it was surrendered to the King. It was hard by this abbey that Alfred's famous jewel, now preserved at Oxford, was found, in 1693. We

could have wished Mr. Wall's account of this to be a little more critical; it is not likely that Alfred himself (p. 112) is represented, but, as the best experts agree, Christ, with the two sceptres of His heavenly and earthly kingdoms. The abbey of Shaftesbury, above the vale of Blackmore, was founded in 888, with Alfred's daughter (of whose name Mr. Wall gives two variants, at pp. 116 and 156) as its first abbess. The "charter of foundation" is given at p. 117, but, as Mr. Wall might have discovered from the second volume of Kemble's scholarly *Codex Diplomaticus Ævi Saxonici*, this document is a forgery of a later date, fabricated



PLAN OF THE OLD AND NEW MINSTERS AT WINCHESTER.

by monks more careful of a title to their property than of the truth. The book is well printed, and Dean Kitchin's preface strikes a generous note of praise. On the whole, we must confess to a regret that Mr. Wall has not displayed more accuracy and discrimination in carrying out his happy idea of recording this part of Alfred's work. We are enabled to reproduce two of the figures illustrating the book, one of which shows the relative portions of the Minster founded by Alfred and the existing Cathedral, while the other gives a curious piece of early Norman carving, the exact original site of which it is difficult to conjecture.

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**THE BIBLIOGRAPHY OF COLERIDGE.** A Bibliographical List arranged in Chronological Order of the Published and Privately-printed Writings in Verse and Prose of Samuel Taylor Coleridge. By the late Richard Herne Shepherd. Revised, corrected, and enlarged by Colonel W. F. Prideaux, C.S.I. London: *Frank Hollings*. 1900. Sewed, post 8vo., pp. xi, 95. Price 5s. net.

We have given the title of this attractively got-up brochure in full, because it accurately describes the contents. Some of the late Mr. Shepherd's work as a literary "resurrectionist" was rather open to criticism, but as a bibliographer he was most industrious and thorough. The original draft of this bibliography appeared in *Notes and Queries* a few years ago, but the completion and revision designed by Mr. Shepherd were prevented by his death. Colonel Prideaux, than whom no man is better qualified for the task, has taken up the work where his predecessor left it, and has revised, enlarged, and completed the bibliography. It is probably almost hopeless to expect to find any work of this kind absolutely free from error, and some Coleridgean specialists may possibly be able to pick holes in the work of Mr. Shepherd and Colonel Prideaux; but for our own part we have found nothing at which to cavil. We are grateful to both bibliographers for an admirably thorough piece of work, which is as charming to the eye as it is valuable for reference.

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**OUR LADY OF WALSHINGHAM.** By the Rev. Dom H. P. Feasey, O.S.B. Weston-super-Mare: *Walters, Hyssett, Clatworthy and Co.* 1901. Sewed, 8vo., pp. 67. Price 5s.

Mr. Feasey, whose name is pleasantly familiar to the pages of the *Antiquary*, shows in this little book, which is written from the standpoint of a devout and enthusiastic Roman Catholic, how the shrine at Walsingham was once the centre of pilgrimage from all parts of the country. Langland tells how pilgrims "on an heape with hooked staves wenten to Walsingham." Several of our Kings, including Henry III. and Edward I., visited the shrine; and up to the date of the suppression of the priory it continued to be the most frequented place of pilgrimage in England. Mr. Feasey has brought together much matter of interest relating both to the history of the priory and shrine, and to the construction of the priory buildings, of which but a few fragments now remain. In the appendices are given several letters and other documents contemporary with the suppression of the priory, and Mr. Henry Curties has added an account of the Pilgrim Chapel at Houghton-le-Dale, near Walsingham. There are several excellent plates.

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The chief attractions in the *Essex Review* for January are a quaintly illustrated account of the two Dunthornes of Colchester—once of some repute as painters and engravers—and the first part of an interesting sketch of the Western Family of Rivenhall. The *Ulster Journal of Archaeology* for January has a notice of Arthur O'Neill, the Irish harper, by Mr. F. J. Bigger, with a fine portrait;

and among the other contents of the *Journal*, which specially appeals to students of Irish family and local history, are papers on the "Monumental Remains of the Old Abbey Church of Bangor, Co. Down"; "The History of Tynan Parish"; "Armorial Sculptured Stones of County Antrim"; and a further instalment of Mr. Dix's "Ulster Bibliography." The illustrations are numerous and good. The *Oxford Journal of Monumental Brasses* (December, 1900) issued by the University Brass-rubbing Society, which, we are glad to see, is about to extend its scope and become the Oxford University Antiquarian Society, contains a paper on "The Direct Photography of Brasses," by the Rev. W. Marshall, with an excellent photogravure, and articles on brasses at Eton College and elsewhere. We have also received the first part (March, price 6d.) of *East London Antiquities* (East London Advertiser office, 321, Mile End Road, E., and Elliot Stock), containing notes and articles of varying degrees of value relating to East London. Sir Walter Besant contributes an introduction, and Colonel Prideaux and other antiquaries are among the contributors. Such a record relating to a district rich in interest should appeal to a large circle of readers.

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A considerable part of the *Genealogical Magazine* for March is occupied by a full, precise, and authoritative record of the ceremonies and proceedings connected with the demise of the Crown—a fact which gives the number an unusual degree of value. It also contains articles on "The Seal of Birmingham University," with an illustration, and "Descent of Bernan from the Dukes of Normandy." Miss Ethel Stokes continues her account of the "Duchy of Lancaster 'Inquisitiones Post-Mortem,'" and the Rev. W. B. Wright concludes his history of "The Boyne Peerage Case."

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Other periodicals and pamphlets on our table include the *East Anglian* (January and February), containing a second paper on "The Seal of the Cathedral Church of Norwich," a note on an ancient "burying-cloth" at Sudbury, Suffolk, and much other matter of value; the *Architects' Magazine* for February, the interest of which is chiefly professional; the Fifth Report of the St. Bride Foundation Institute, a record of much good work; and *The Nation and the National Church*, by a Somerset Churchwarden (Taunton: Barnicott and Pearce; price 3d.), which deals with topics too controversial for our pages.

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NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

TO INTENDING CONTRIBUTORS.—Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.



# The Antiquary.



MAY, 1901.

## Notes of the Month.

THE Rev. Canon Porter, F.S.A., took the chair at the annual meeting of the Worcestershire Historical Society. The report stated that for 1900 the number of members was 239, against 249 for 1899. The balance-sheet showed a deficiency of assets as against liabilities of £27 18s. 11½d. This was an improvement upon last year. The deficiency was caused by the estimated cost of the Worcester Sessions Records, £150, which the society was procuring from the Worcestershire County Council. The cost of the two parts of the calendar for 1899 and 1900, instead of being £140, would be at least £225. The cost of the 1900 portion would be at least £150. This was a serious increase. It was suggested that the publications for the ensuing year should consist of (1) a further part of the Giffard Register, with introduction (which Mr. Willis Bund had kindly consisted to write) and index (which Mr. F. S. Pearson had undertaken to compile); (2) a further instalment of the index of Worcester Wills; (3) Sessions Records (vol. ii.). The Council considered that it would be well to continue this work if it could be done at a cost within their means. If not, they proposed to print another Subsidy Roll. Transcripts had been kindly supplied by Mr. Everard Barton, to whom the Council desired to tender their thanks. This society does so much excellent work in a quiet, unostentatious fashion, that Worcestershire men should think themselves much to blame if an adverse

balance appears in any subsequent statement of account.

There was sold at Christie's on March 27 an Elizabethan "standing salt," described as "in three divisions, the two lower compartments of bell form, richly decorated with plain strapwork, enclosing panels, with the Tudor rose; the upper one dome-shaped, and forming a pepper-caster 12 inches high; London hall-mark 1595." This fine salt, which weighed 20 ounces, sold for £1,380.

The Rev. Bryan Dale lectured recently before the members of the Bradford Historical and Antiquarian Society upon "The Original Home of the Pilgrim Fathers," and remarked that the "pilgrim district" is entirely of an agricultural character, thinly populated, an open country, dotted with small villages and hamlets, and crossed by two or three small sluggish streams. It was much the same three hundred years ago, only it was then less cultivated than it is at present, unenclosed, undrained, a large portion of it in rainy seasons covered with water; its roads were bridle-paths, so that travellers needed a guide to prevent them missing their way. Mr. Dale gave a brief description of Bawtry, Austerfield—the birth-place of William Bradford, afterwards Governor of New England—and Scrooby. In the latter place the principal object of interest is, he said, a quaint old farmhouse, part of which is all that remains of a mansion of the Archbishop of York. Here Cardinal Wolsey, when he had lost the favour of his royal master, and was dismissed to his northern diocese, spent some weeks in retirement, "ministering many acts of charity," going hence to York, and finally setting out for London, which he never reached. The Archbishop of York from 1576 to 1588 was Edwin Sandys, who, in his exceeding anxiety to "provide for his own household," granted to his six sons numerous permanent leases of property belonging to the see at excessively low rents. Among such property was the Manor House at Scrooby, which was granted to the Archbishop's eldest son, Sir Samuel Sandys, and of him William Brewster held the Manor House, occupying it as a post-house on the Great North Road until shortly



before his flight to Holland. Mr. Dale especially pointed out as necessary to the right understanding of the religious history of the times a proper appreciation of the difference between the Puritan party in the Church of England and the members of the Separatist party, who were disposed to sever themselves altogether from the Church of England. It was the latter who were the fathers of Congregationalism. He told in an interesting manner the story of the persecution which the Separatists suffered for liberty of conscience, culminating in their attempts, often frustrated, but finally successful, to leave England.



A curious old custom was observed at the Church of St. Mary Woolnoth and St. Mary Woolchurch Haw, Lombard Street, on Easter Day. This was the presentation of a beautifully-coloured, hard-boiled egg to the members of the congregation as they left the church after the morning service. Like that at St. Mary's-at-Hill, the custom would seem to have had for its object the provision of an Easter egg for the poor of the parish. The custom had fallen into desuetude for many years, but has been revived by the present Rector, Mr. Brooke. The colouring of the shells must have been an elaborate as it certainly was an artistic process. Generally it suggested an egg with a richly-veined Siena marble shell. This was the work of some of the ladies of the congregation. Each egg also bore the Scriptural text written in ink, "I show you a mystery," a reference to that of the Resurrection.



The Surrey Archæological Society held its annual general meeting at Guildford on March 23, when Viscount Midleton presided. The report mentioned that the excavations at Waverley Abbey were continued last summer, under the superintendence of the Rev. T. S. Cooper and Mr. Henry Horn-castle, with even more important and satisfactory results than hitherto. The work had been at times very perplexing, owing to the many and unexpected walls and footings found of the Norman abbey mixed up with, and sometimes made use of, in the later buildings. In the previous year Mr. Brak-spear discovered the little presbytery of the

Norman church in and forming part of the south transept of the later magnificent church planned by William de Bradewater. The long narrow Norman nave had now been traced below the cloister. The original cloister was at some time considerably enlarged, and carried across the cellarium as well as the nave of the first church. The arrangement of the frater and its pulpit was interesting, as it showed the former to be of two dates at least. The plan of the infirmary hall and kitchen was now clear, and it had become evident that there was no building between this portion of the abbey and the river. Some interesting features, too, had come to light in the direction of the monks' dormitory. Much of the Norman work here remained, with the south wall on a line with that of the frater; later the dormitory was extended southwards at a higher level, almost to the river-bank. At the north end the doorway leading from the cloister and the fine broad steps ascending to the dormitory had been exposed, and close by a winding staircase, which probably formed the approach to the treasury. The plan of Bradewater's church also was now nearly complete. There was still a good deal to be done west of the cellarium, where the guest-houses, the infirmary of the conversi, and possibly a gateway, might be looked for. This was of almost greater importance than the work already done, since these buildings of the outer court had never been worked out properly anywhere; both at Fountains and Furness the remains of them were anything but complete, and at the former it was known there were a number of buildings of which no trace could be found. The society had, therefore, the opportunity of adding materially to what was already known of the plan of a Cistercian abbey, an opportunity which might not present itself again. It was much to be hoped that the owner of the site would allow the excavations to be extended. In the event of his doing so, the council must again appeal for subscriptions to carry to a satisfactory conclusion that which was undoubtedly the most important work the society had ever taken in hand.



The annual meeting of the Sussex Archæological Society took place a few days later at

Lewes, under the chairmanship of Canon Cooper. The report stated that the way having been cleared, through the courtesy of Mr. Blaker (the owner) and Mr. Courthope (the lessee), for further excavations at Lewes Priory, the committee, at the suggestion of Mr. W. H. St. John Hope, M.A., undertook the work of searching for and clearing out the foundations of the infirmary buildings, which lie to the east of the ruins of the cloister and dormitory. This has resulted in most interesting discoveries. The infirmary chapel has been found, and the interior cleared of superincumbent earth, which was in some places 9 feet in depth. The east end consists of a square-ended chancel, with two short north and south aisles, terminating in semicircular apses. The original altar stands almost intact in the chord of the north apse; and the footpace and base of the high altar were found in the chancel, together with two good cross slabs of marble. Not the least interesting feature is the cruel way in which the building was wrecked, the massive walls having been undercut and overthrown exactly in the manner described in the letter of John Portinari to Cromwell. The excavations are to be resumed this spring.



A committee, representing the Society of Antiquaries, the Wiltshire Archæological Society, and the Society for the Protection of Ancient Buildings, recently met at Amesbury Abbey, the residence of Sir Edmund Antrobus, under the presidency of Viscount Dillon, the president of the Society of Antiquaries, and the following resolutions were passed:

1. "That this committee approves of the suggested protection of Stonehenge by a wire fence not less than 4 feet high, following by two sides the existing roads and crossing on the west from the 331 feet level on the north road to the 332 feet level on the south road, shown on the O.S. map (1-2,500), Wilts Sheet, LIV., 14."

2. "That the committee recommends, without prejudice to any legal question, that the local authorities be requested to agree to divert the existing trackway or ridgeway from Netheravon, now passing through the earth circle, so as to pass from the 302 feet level

to the 331 feet and 332 feet levels in the O.S. map, immediately west of Stonehenge."

3. "That stones 6 and 7, with their lintel, and stone 56 (according to the numbering on Mr. Petrie's plan) be first examined, with a view to maintaining them in a position of safety."

4. "That in the opinion of this committee stone 22 should be replaced, stone 21 be made safe, and the lintel of 21 and 22 be replaced in the most safe and conservative manner. The committee also recommends the re-erection of stones 57 and 58 and their lintel 158."

5. "That the instructions to custodians already in force be approved, with a few suggested alterations."

6. "That this committee feels that it is impossible to overstate the value of the assistance which the County Council, the District Council, and the Parish Council of Amesbury can give to the efforts made to preserve this unique monument."

7. "That these resolutions be sent to Sir Edward Antrobus with the earnest thanks of the committee for the part he is proposing to take in the preservation of Stonehenge."

The *Times* of April 9 contained a plan of the whole monument, showing which stones were standing and which recumbent on December 30, 1900.



Excavations undertaken by the Cumberland and Westmorland Archæological Society at Chapel Brow, half-way between Gosforth Hall and Wind Hall, on the estate of Mr. J. S. Ainsworth, at Harecroft, have disclosed the remains of an ancient chapel. The foundations of the corners were laid bare, and some have still the dressed freestone quoins. A piece of a stone cross was also discovered. The excavations will be proceeded with until the whole of the walls are laid bare.



Dr. Furnivall contributed to the *Sphere* of April 13 a vivacious description of how Chaucer's Canterbury Pilgrims were dressed. He pointed out that without the miniatures drawn in the best MS. of the *Tales*, Lord Ellesmere's, within twenty-five years of the poet's death, we should have been much at sea as to many details of costume. It is



impossible to see the pilgrims in their habits as they lived simply from Chaucer's own lines. "For instance," says Dr. Furnivall, "though we can easily imagine the Wife of Bath, as Chaucer describes her, seated on an ambling nag, well wimpled, with ten pounds of fine kerchiefs on her head under her hat, which is as broad as a buckler, what are we to make of her 'foot-mantel about her hip-es large'? Who knew what a foot-mantle was until he saw the miniature reproduced from the Ellesmere MS.? Just see what Blake made of the Wife in his engraving of the Canterbury Pilgrims: he dressed her like an unmarried Elizabethan woman, with the bare neck, which was covered on marriage (and the Wife had had five husbands), and set her at right angles to her horse's back, facing the spectator, so that she must slip off as soon as her horse moved. Stothard dressed his Wife as a lady, and put her on a side saddle. Another artist, much later, has given her frilled trousers like a modern little girl's. But the Ellesmere artist rightly put her astride her horse, with her foot mantle, or loose overall, round her legs and loins. This, of course, prevented her showing her fine scarlet stockings and supple new shoes which Chaucer saw indoors." Dr. Furnivall's commentary was illustrated by an excellent drawing by Mr. P. D. Hardy, which included nineteen of the pilgrims, with Dan Chaucer himself in the foreground. Why does not some enthusiastic antiquary, with abundance of leisure and cash, produce a monograph on the *Iconography of the Canterbury Tales*, which might rank with the late Mr. Ashbee's fine work on the *Iconography of Don Quixote*, issued some time ago by the Bibliographical Society?

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A find of a genuine kind has been made among the excavations undertaken by the County Council to pave the way for the new street. These excavations include the removal of bodies from the burying-grounds of St. Clement Danes and St. Mary-le-Strand. Among the bones were found a couple of the curious "plague-pipes." These were the pipes which those who used to bury the dead of the plague were in the habit of smoking while the burial went on. They were supposed to be a protection against in-

fection. But they were often left behind. They are identified by their unusual shape, and one collector has many of them.

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We are glad to be able to give an illustration (Fig. 1) of one of the ancient figures mentioned in our first Note in last month's *Antiquary* as recently recovered from the sea near the island of Cerigo. The statue of a youth, here shown, is one of the most



FIG. 1.—STATUE OF A YOUTH.

perfect of the figures found. It is of bronze, and stands about 54 inches high. Unfortunately, the lips, which appear to have been of a different material, are wanting. The figure is attributed to the second half of the fifth century B.C., and is regarded as a work of the school of Polycleitos, a contemporary of Pheidias. Our second illustration shows one of the most recent discoveries at Pompeii, the statue of an ephēbus mentioned in the

last Note in our January number (*ante*, p. 5). This bronze figure, which is nearly 4 feet high, was unearthed at the end of November, and is in a splendid state of preservation. It is plainly of Grecian workmanship, and is an ideal representation of youthful beauty and vigour. The bronze is entirely covered with a slight coating of silver. The eyes are wrought in white marble with pupils of some kind of paste. From the bronze ornament



FIG. 2 —BRONZE STATUE OF A YOUTH DISCOVERED AT POMPEII.

Photo by Abernacear, Naples.

held in the right hand it is conjectured that the statue was intended to act as a lamp-holder.

With the new century the Shropshire Archæological Society have commenced the third series of their *Transactions*. The first part of vol. i., recently issued to members,

contains the beginning of a valuable account of "The Provosts and Bailiffs of Shrewsbury," by the late Joseph Morris; "The Manor of Ruyton of the Eleven Towns," by R. Lloyd Kenyon; "The Rebellion of Robert de Belesme," by the Rev. Thomas Auden, F.S.A. (a valuable historical study); several early Shrewsbury Burgess and Gild Merchant Rolls, transcribed and edited by the Rev. C. H. Drinkwater; and "Some Petitions to the Bailiffs of Shrewsbury," by the Rev. W. G. D. Fletcher, F.S.A. A new feature in the *Transactions* is a section entitled "Miscellanea," consisting of short notes. One of these is a discussion by the Rev. T. Auden as to the site of Fethanleag, where Cutha and Ceanlin fought against the Britons in 584, and which he identifies with Fotherley, in the parish of Shenstone, Staffordshire. Another note describes a find at Whitchurch of a cinerary urn and of a Roman iron lamp, with a pin or nail by which to fasten it to the wall. The museums at Shrewsbury, York, Chester, etc., were searched in vain for a similar specimen; but at last one very similar (without the pin) was found in the British Museum, which was dug up at Sittingbourne, Kent.

One Wednesday in March the ploughmen of Mr. Robert Arbuckle, a farmer living near Uphall, Linlithgowshire, while at work in the field immediately to the east of the farm, unearthed a number of flat slabs of stone. On further search being made, a number of stone coffins were disclosed. These "coffins" have been discovered lying side by side, with about 4 feet between each. They consist of unhewn slabs set on their edges so as to cover the sides and ends of the grave, one or more stones being then laid over the top to form a lid. The field has a gentle slope, at the top of which the discovery was made. Operations are to be continued with a view to finding the extent of the burial-ground.

The second volume of Captain Philip Hore's *History of the County of Wexford*—the first volume was noticed in the *Antiquary* for February last—is nearly ready for publication. It will contain the history of the districts of Tintern Abbey, Rosegarland, and Clonmines. The work is compiled from



ancient records and State papers, notably those at Canterbury and Cambridge. It will be illustrated by many views of ancient buildings, plans and seals, and facsimiles of original documents, which have been reproduced especially for this work. It will be published by Mr. Elliot Stock.



Every student and lover of English literature will have heard with deep regret of the death of Mr. George Murray Smith, which took place at Weybridge on April 6. Mr. Smith, who was seventy-seven years of age, had many titles to respect, not least as the friend and publisher of Hood and Charlotte Brontë, of Leigh Hunt, Thackeray, Mrs. Gaskell, Anthony Trollope, and the Brownings; but it is as the munificent projector and publisher of the *Dictionary of National Biography* that he will be longest and most proudly remembered by a grateful nation. We hear that had Mr. Smith lived his name would have appeared in the first list of civil honours in the new reign.



## The Black Death in Yorkshire (1349).

BY W. H. THOMPSON.

**D**URING the fourteenth century Europe was several times devastated by pestilence. There was a visitation of the plague in 1342, another in 1361, and a further one in 1369. But the great Black Death of 1349, in the awful extent of its mortality, and in the far-reaching character of the social consequences which followed in its train, altogether surpassed any other epidemic of that era, or, indeed, of any recent century of which we have accurate knowledge. We do not except even the plague of London (1665), which, as a matter of fact, was largely restricted to the Metropolis.

There can be little doubt that, like most other pestilences, the Black Death had its origin in the Far East, the birthplace of plagues. About 1330 we have record of a terrible famine in China, with pestilence

following as its usual concomitant. This epidemic is said to have swept away five millions of the people; and then it slowly moved on in its progress to Europe.

It did not reach the coasts of the Mediterranean for about fifteen years, but when at length the outbreak occurred, it was as the blast of a ruthless fiery hurricane. Nothing could stand before it, and the desolation in Italy was terrible. In Florence alone 60,000 are said to have perished. It is perhaps hardly necessary to remind the reader that it was this visitation which Boccaccio makes the centre *motif* of his *Decamerone*. The stories which compose this famous book are supposed to be told by a party of fine ladies and gentlemen, who have fled to the country to escape the poisoned city atmosphere. To this writer we are indebted for a somewhat precise description of the disease: "Tumours in the groin or under the armpits, some as big as an apple, others as big as an egg, and afterwards purple spots in most parts of the body; in some cases large and but few in number, in others less and more numerous; both kinds the usual messenger of death."

"It took men generally in the head and stomach," says another authority, Villani, the historian of Florence, "appearing first in the groin or under the armpits, by little knobs or swellings, called boils or plague-sores, being generally attended with devouring fever, with occasional spitting and vomiting of blood, whence for the most part they died presently or in half a day, or within a day or two at the most." Villani might have written more concerning the dire visitation, but the plague struck down the annalist himself, his pen fell from his hand, and the destroying angel took him. The plague was called the Black Death, some say, because of the dark colour of the boils or bubonic eruptions; or by others it is said to be so named by reason of the rapid black decomposition of the body after death.

The few English contemporary writers who give us any details of the symptoms by which the pestilence was characterized practically harmonize with those just mentioned. No member of the medical faculty published anything whatever on the subject—anything, at least, which has come down to us. Indeed, we have it on the authority of Dr. Creighton,

in his work on *Epidemics*, that everything we know of plagues, from the arrival of the Black Death in 1348 down to a comparatively recent period, has had to be derived from other sources; the contemporary medical faculty has left us nothing in the way of systematic record. And, indeed, if we may take Chaucer's *Doctor of Physic* as a type, following such lights as Gaddesden, the author of the *Rosa Anglica*, there was little to be expected from the physicians of the times. Their scanty knowledge they supplemented with magic and astrology, as though the modern practitioner were to base his treatment upon Old Moore and Zadkiel. A sad time the sufferers must have had between the ancients and the stars! And it is easy for the most superficial historical student to realize how utterly incapable fourteenth-century medicine was to confront and grapple with such a foe.

So much by way of introduction. Let us now seek to pursue our little historical excursion nearer home; and we will restrict our remarks chiefly to one county—Yorkshire. This will enable us to focus our inquiry within narrow limits, and to consider a series of interesting local records, and the data which they afford.

The Black Death reached the shores of South-west England in the summer or autumn of 1348, probably in the month of August, when it is said to have broken out at Melcombe Regis in Dorset, and thence spread rapidly to Gloucester and Bristol. Then it spread eastward and northward. During the early winter it does not appear to have assumed any great virulence; probably the cold weather stayed its severity. On January 1, 1349, the King writes to the Bishop of Winchester that although Parliament had been summoned to meet January 19, yet because of a *sudden* visitation of "deadly pestilence" which had broken out in the neighbourhood of Westminster, and was increasing daily, it had been decided to prorogue Parliament until April 27. It is worthy of note that the visitation is spoken of as a *sudden* one, but as yet its awful character does not appear to have been fully realized. Two months later, however, the King issues another proclamation. Referring to his previous letter, he now prorogues Parliament *sine die*, in consequence of the

"deadly pestilence in Westminster, the city of London, and other places thereabout, which increases with extraordinary severity."

From Dr. Jessop's *Black Death in East Anglia* we learn that until the latter part of the month of March no marked inroad had been made by the plague in Norfolk; but by April the devastator was abroad, walking in darkness and wasting at noonday with terrible virulence. And so it stalked northward through Lincolnshire and across the Humber.

We are thus able to approximate the approach of the pestilence into these Northern parts with a fair amount of accuracy. Yorkshire was practically free up to the early spring of 1349. Not but that the advent of the Black Death had been previously descried from afar. So far back as July 28, 1348, Archbishop de la Zouche writes from Cawood to one of his officials in the minster city on the subject. He speaks of the mortal pestilence which is now infecting the atmosphere in various parts of the world, and at the present time threatens England itself. This visitation he regards a punishment for the sins of the people, and for their neglect of Divine things in days of prosperity. Therefore, to appease the wrath of Heaven, he commands that there be religious processions, litanies, and special prayers in the cathedral at York, and in all the collegiate and convent churches, as well as in the parish churches of the city and diocese of York. A document altogether characteristic of the age in which it was written. Not a word about any preventive or sanitary measures: processions, litanies, and special prayers—that is all.

But the Black Death came relentlessly on, filling North as well as South with dismay. And it is curious how everywhere the credulous mind of the times associated its coming with earthquakes or other natural convulsions and catastrophes. According to the chronicler of the Abbey of Meaux, in Holderness, warning of the coming scourge was given by an earthquake shock on the Friday before Passion Sunday—that would be March 27. He says all England was shaken. It was evening, when the choir was at vespers, and, by a most curious coincidence, just when they were chanting the verse of the *Magnificat*, "He hath put down the mighty from their



seat." And such was the violence of the shock, says the annalist, that the monks were flung from their stalls, and cast prostrate on the ground—"Ex ipso terræ motu a stallis expulsi prostrati in terra jacuerunt." Truly a marvellous coincidence of words and circumstances!

Not only was the advent of the plague heralded by terrestrial convulsions, but, if we may accept the authority of the same chronicler, human nature itself would seem to have been out of joint. He makes special note of a strange human monster which was to be seen in the streets of Hull about this time, half male, half female—a sort of fourteenth-century Siamese twin, we presume. But let us always remember that the imagination of the mediæval Englishman was wonderfully fertile in its complexion.

Those were the days of the French Papacy, and the Pope (Clement VI.) held his Court, not at Rome, but at Avignon. This was a city which suffered terribly from the plague. The Rhone itself was turned into a burial-place, the corpses of the victims, so awful was their number, being cast into its waters, instead of placed in the earth, the stream having been specially consecrated to meet the appalling exigencies of the times. And there the poor Pope sat in his palace, feeling himself utterly impotent in face of the direful visitation. He is pictured to us with his fire fed with aromatic logs day and night, to keep down the horrid stench of putrefying bodies, which came borne upon the air, as though the city were a great charnel-house. We see him in imagination as he writes to the Archbishop of York, under the date of March 23, 1349, of what steps were to be taken in the diocese in face of the universal scourge. It appears from the Meaux Chronicle that the Archbishop had written to the Pope, and this general letter of instructions was in response to his communication. He speaks of the pestilence having now commenced to attack the city and diocese of York. We have it on good authority elsewhere that it began to rage in the city on Ascension Day, and although it would seem to have subsided in York about the end of July, in the eastern portion of the county it appears to have reached its climax about the month of August. The register of Archbishop de la Zouche bears only too faithful evidence of

the severity of the onslaught. Soon there was not sufficient burial room, and the suffragan Bishop was sent hither and thither, consecrating new churchyards and burial-places, so that the departed might at least repose in hallowed ground. The following are from the York Cathedral registers:

- 1349, July 10. Commission to dedicate the chapel and yard at St. Oswald, Fulford.
- " " 15. Commission to dedicate the chapel and burial-yard of Cleseby.
- " " 17. Commission to dedicate the chapel and graveyard of Wilton.
- " " 23. Commission to dedicate the chapel and graveyard of Semer.
- " Aug. 1. Commission to dedicate the graveyard of Broton (*durante pestilencia*).
- " " 7. Commission to dedicate the chapel of Eseyby.

By his special dispensation to the Archbishop, the Pope gave permission to everybody in the diocese of York to choose whatever religious confessors they pleased. This was directly contrary to the usual parochial order, and clearly indicates how the church was disorganized in its arrangements. License was further granted to fill up the gaps in the ranks of the clergy by supplementary ordinations, by which we understand that those in minor Orders were at once exalted to the full priesthood.

All over England there is a general break in the monastic chronicles, ecclesiastical rolls, etc., for the year 1349, and this largely holds good of Yorkshire with the other counties. Dr. Jessopp has given us from the Norfolk Manor Rolls a mass of interesting details, which throw searching light upon the fearful mortality in East Anglia; but, unfortunately, we have very little information of like character for Yorkshire. We have, however, the Meaux Chronicle. This abbey was situate a few miles from Hull, on the banks of the river of the same name. We have also the Clergy Institution Lists.

After carefully considering what data we possess, it appears to us that there was probably no portion of England which suffered more than the low-lying portion of the East Coast littoral from the Norfolk Broads to Holderness. In those days Holderness was exactly similar in character to the Fenlands, a land of meres and marshes. Chaucer speaks of it as a "marsh country"—a very hotbed for pestilence. In Meaux

Abbey there were fifty members—forty monks and ten others not in Orders. When the Black Death ceased, there were only ten persons left—that is, four-fifths of the inmates were carried off by the visitation. Out of a total clergy roll of ninety-five for the East Riding, there were in the year 1349 sixty deaths, or a mortality of nearly two-thirds. Probably some of the clergy died from other causes, but the figures are suggestive enough. It is worthy of note that in the West Riding, where the country is more hilly, out of a clergy roll of ninety-six there were only forty-five deaths, or a mortality of something under one-half. This would appear to bear out the supposition that it was the low-lying east portion of the county which suffered most. And when we come to examine localities, the evidence becomes still stronger, if anything. Around the neighbourhood of Hull, which is one of the flattest parts of Yorkshire, the parish clergy seem to have fallen like autumn leaves before the blast. Within a comparatively narrow area there were in 1349 changes in the clergy at Hessle, Kirkella, North Ferriby, Elloughton, Welton, South Cave (two new Vicars in 1349, and another in January, 1350), Sancton (two appointments in the same year), fresh Priors at both Haltemprece and Ferriby Priors—these to the westward of Hull. In Holderness there were new institutions at Barmston, Beeford, Brandesburton, Catwick, Goxhill, Aldborough, Roos, Burstwick, Holmpton, Holym, Winestead, Kilnsea, Sutton, and probably others. We repeat, all might not be victims of the pestilence, but the majority were.

*(To be concluded.)*



## The Story of the Clarendon Press.

By F. J. SNELL, M.A.



RIOR to the invention of printing, the work of multiplying books was carried on by parchment-makers, copyists, illuminators, and bookbinders, or, in the Chaucer-like phraseology of the time, by "parchemeners," "saum-

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plaiers," "lymenours," and "lyurs" (not "liars" necessarily). "Cattestrete, Oxenforde," was the address of many of this class, and Bookbinders' Bridge, in the same locality, perpetuates the memory of those doubtless excellent persons who, five centuries and more ago, stitched for the Abbey of St. Mary of Osney. Schidyard, now Oriel, Street is believed to have got its name from the *schedæ*, or sheets of paper employed by copyists; and St. Mildred's Lane, afterwards Cheney Lane, now Market Street, was another preserve of the diligent scribe.

This state of things obtained until the second half of the fifteenth century, when, for the first time in the annals of Oxford, a book was printed. According to Stowe, the introduction of printing into England was due to "William Caxton, of London, Mercer," and took place in 1471. The date on the first Oxford book is 1468. How is this to be accounted for? Let us see how, in 1664, Richard Atkyns, of Balliol and the County of Gloucester, Esq., accounted for it.

If Atkyns's story be received, King Henry VI., "a good man," we are told, "and much given to works of this nature," and Archbishop Bouchier, also, one may hope, a good man, lent themselves to a scheme which vividly recalls the machinations of certain unscrupulous Yankees on the eve of the publication of the Revised Version of the Bible. The idea of these patriots was, by hook or crook, to filch from the citizens of Haarlem their valuable secret—how to print. For this purpose Mr. Robert Turnour, "of the Robes," and Mr. Caxton were despatched on a clandestine mission to the Low Countries.

The Haarlemites, it is intimated, were extremely suspicious, and prepared to mete out their just reward to piratical visitors. The knowledge that this was the case made the Englishmen wary, and tended for a long time to frustrate their plans. At last, however, an under-workman, named Frederick Corsellis, was successfully smuggled out of the country and conveyed by ship to London. The triumph cost the good king, in "gifts" and expenses, fifteen hundred marks, and, apart from any question of morals, was un-



doubtedly cheap at the price. To be brief: it was not deemed prudent to commence operations in London, so Corsellis was sent under guard to Oxford, and watched night and day until he had made good his promise and taught the natives of these islands to print.

For the credit of Balliol and the Western shire, we grieve to say that there is not a syllable of truth in this circumstantial account; and it is greatly to be feared that the forgery was deliberate. The fact is, Atkyns was carried away by his effusive loyalty. He wanted to prove that printing was a Royal monopoly, and, to support his proposition, concocted this very pretty, but very false and deceitful, fable. *Apropos* of monopoly, it may perhaps be observed that the privilege the Universities enjoy of printing the Bible, though exclusive, is not unconditional. The moment they are excelled in quality and price, that moment the glory—and, with it, the profit—vanishes. For the present their craft is in no obvious danger.

The date 1468 was probably a printer's error; in other words, an X was accidentally omitted. The age was not infallible. The book itself, a treatise of Rufinus on the Apostles' Creed, was falsely attributed to Jerome. What is more to the point, the letter H was consistently misused for P. Now it so happens that this very error appears in the sole surviving tome of Gerard ten Raem de Bereka, an obscure printer of Cologne. From these and other indications the conclusion has been formed that the Oxford fount came, directly or indirectly, from that city. Caxton's type, on the contrary, was certainly derived from Bruges.

The press, as might be anticipated, was a wooden hand-screw one, and at first one page only was printed at a time. After the "Jerome," however, a new system prevailed, two and even four pages being struck off simultaneously. The name of the earliest printer can only be guessed, though it is abundantly clear that it was not Frederick Corsellis. A certain Theodoricus Rood, of Cologne, printed at Oxford between 1481 and 1485, and *perhaps* he perpetrated the "Jerome."

At Oxford, as at St. Albans, the initial period of the printing art was little more

than a spasm. In 1486 there was a complete collapse, and not until December, 1517, was an attempt made at resuscitation. From that date till February, 1519, two foreigners, Johannes Scolar and Carolus Kyrfoth, were associated with a printing-press in St. John's, now Morton, Street. Three of the books then published were issued *cum privilegio*, and the University arms appear for the first time on Scolar's title-pages. In other respects the authorities manifested but scant interest in the subject. Far from recognising the importance of the invention, the registers preserve almost complete silence regarding it. One last glimpse is afforded us of Johannes Scolar. In 1528 he was at Abingdon, printing a breviary for the use of the Abbey.

There now followed a second collapse, which affected not only Oxford, but Cambridge, York, Abingdon, and Tavistock, and printing remained in a state of suspended animation for close upon forty years. This calamity has been traced to the malign influence of Cardinal Wolsey, not very happily, it would seem, for Mr. Madan, in his excellent bibliography, does not even notice, still less approve, the theory. Anyhow, in 1585 the Earl of Leicester, who enjoyed the double rôle of favourite courtier of Queen Elizabeth and Chancellor of the University of Oxford, advanced a sum of money by means of which one Joseph Barnes was provided with a new press and set up in business as "printer to the University."

Passing over the reign of James I. as containing no events of primary importance, through the exertions of Archbishop Laud a charter, similar to that which Cambridge had possessed ever since 1534, was conferred on Oxford. The hire of three printers was allowed, and his Grace, in a message to his Alma Mater, was good enough to recommend two as suitable for the "learned press"—King and Motteshead. A kind of rider in the shape of Letters Patent gave to each printer two presses and two apprentices.

The Charter required that, before any book was printed, it should be submitted to the approval of the Chancellor or the Vice-Chancellor and three Doctors, one of whom was to be the Professor of Sacred Theology. This, apparently, was the origin

of the Oxford Delegacy, unless we hark back some fifty years, when a Committee of Convocation was appointed to control the press. Whichever date we prefer, 1586 or 1682, it seems certain that it was not until the period of the Restoration that the control was rendered effective. The glory of this achievement belongs to Dr. Fell, the then

ment of a press. More than four thousand pounds was raised and expended on type; and the renown of the Oxford Press for beauty and accuracy soon spread through England and the Continent.

The printing was first carried on in some rooms at the Sheldonian Theatre, but in the year 1714 the Clarendon Printing House in



OXFORD UNIVERSITY PRESS (AMERICAN BRANCH)

Bishop of Oxford, better known as the victim of the lines :

I do not love thee, Dr. Fell :  
The reason why I cannot tell ;  
But this I know, and know full well,  
I do not love thee, Dr. Fell.

In conjunction with several distinguished members of the University—Sir Leoline Jenkyns, Sir Joseph Williamson, and Dr. Thomas Yates—he undertook the manage-

Broad Street was erected out of the proceeds of the sale of the great Lord Clarendon's "History of the Civil War," a copy of which was bestowed on the University by his son. The architect of the building was Vanbrugh, whose style it advantageously reflects; and here the Clarendon Press remained until 1830, when it removed to its present site in Walton Street.

Nothing is more remarkable than the slight



progress made during three centuries in the art of printing. To convince ourselves of this fact, we need only glance at the condition of affairs at Oxford about 1790. Except for an invention of the elder Blaew for causing a rebound of the platen after the pull, the machinery in use was virtually the same wooden press which had done duty at the very outset. The sheets were dried over the heads of the pressmen, and those not immediately required were stocked in a room next to the Tower of the Five Orders. Subsequently, on more being sent for, the sheets were transported to the passage of the Clarendon building, where they were packed, after which the bales were pushed along two planks into a waggon, and carried to London to be bound. On dark days the foreman gave out tallow-candles, more or fewer, and "fours" or "eights," according to the exigencies of the work. These were stuck in tin candle-sticks loaded with lead, and in the morning the drippings were collected by a boy, who retained them as his perquisite. Mr. Horace Hart, the present accomplished Controller, expresses some surprise that, with such arrangements, the Clarendon building was not long ago burnt down.

Already indebted to two Earls—Lord Leicester and Lord Clarendon—the "Learned Press" was now to attract the attention of one of the most able, if eccentric, figures in the peerage of the United Kingdom. Charles Earl Stanhope was in many respects the antithesis of his age. He was almost puritanic in his dress and manners, his sentiments were Republican, and he had a turn for mechanics. When he was a young man, Horace Walpole wrote of him: "Apropos Lord Mahon, whom Lord Stanhope, his father, will not suffer to wear powder because wheat is dear, was presented t'other day, in coal-black hair and a white feather. They said he had been *tarred and feathered*!"

Lord Stanhope's "inventions" were mainly three: stereotype-printing, iron presses, and logotypes. So far as stereotyping was concerned, it could be shown that in Holland the method had been applied at least a century before; and quite recently a Scotsman named Tilloch claimed to have perfected the invention. All this was well known to Lord Stanhope, who, however, affirmed that

a number of experiments, conducted with the aid of Mr. Fowles, had enabled him to discover four new processes, by the combination of which plates could be produced both better in quality and cheaper in price than any in existence. For this "secret process," as it was called, the University paid to Andrew Wilson, his lordship's factotum, the sum of £4,000, a good deal more than it was worth.

Earl Stanhope then directed his energies to the improvement of the printing-machine. In this he achieved some success, substituting for the old wooden appliance an iron press furnished with compound levers for raising the platen after the pull. The platen itself also was enlarged, so that the whole forme of type might be printed at a single impression. The presses "of the first construction" proved too weak in the frame, but those "of the second construction," which had rounded instead of straight cheeks, were able to bear the strain, and the invention would probably have been hailed with gratitude but for the speedy adoption of the cylinder machine, which revolutionized the art.

Logotypes were letters permanently conjoined so as to form a word or part of a word. Examples of the sort, such as "fi," already existed, but Lord Stanhope thought it would save trouble if words like "and," "the," etc., which are constantly recurring, were cast in one piece. There are two objections to this plan. First, it is unnecessary; secondly, it is clumsy and inconvenient. It seems incredible, but it is a fact that the *Times* newspaper was established, though entirely without reference to Lord Stanhope and his notions, to prove the soundness of this principle. Ultimately it was abandoned. Other changes were impending. An announcement on November 28, 1814, that the *Times* had been printed by steam-power was the death-knell of the Stanhope and all similar inventions presupposing the continued use of the hand-press.

A few years ago a something was disinterred at the Clarendon Press which awoke the same interest and curiosity as a prehistoric utensil might have done drawn from the bowels of the earth. No one could think what it was. It turned out to be one of Lord Stanhope's logotype cases. To assist

the compositor in picking out the type, the compartments had sloping sides, but, owing to this feature, when the case was tilted up, as it has to be in practice, all the contents came tumbling out. The necessity of tilting had evidently escaped his lordship's observation. In fairness to Lord Stanhope it should be added that he never attempted to make

manufacture of India paper, and the story of its discovery, loss, and eventual rediscovery, constitutes a striking chapter in the romance of commerce. In 1841 a small fold of this very thin but extraordinarily tough paper was brought from the East by an Oxonian, who presented it to the University. The quantity was just enough for twenty-four of



THE "OXFORD VULGATE," EXHIBITED AT THE PARIS EXHIBITION.

money out of his novelties, by some of which he must have been considerably out of pocket. His aim was to benefit the community, and, as we have seen, this praiseworthy object was in some measure attained.

The Clarendon Press is at this moment in possession of a secret known only to three persons. The secret in question is the

the smallest Bibles then published—diamond 24mo.—which were accordingly printed. These copies were not sold, but presented to different persons, one of them to the Queen. Subsequently attempts were made to obtain a further supply of the paper, but in vain; its source remained shrouded in mystery. Among those who interested them-



selves in the problem was Mr. Gladstone. He suggested as a promising field for research Japan, and his letter in which this suggestion occurs is still religiously preserved.

No way of producing a colourable imitation of the article was found until 1874, when Mr. Frowde initiated a fresh series of experiments, and in August, 1875, an edition of the Bible, precisely similar to the twenty-four copies of thirty years before, was issued from the Press. Hearne observed in 1724, "Some of the best paper made in England is made at Wolvercote Mill." The remark is still more applicable to-day, for at Wolvercote, near Oxford, is manufactured this wonderful India paper.

We are indebted to the courtesy of Mr. Henry Frowde for the use of the two blocks illustrating this article. The view of the premises occupied by the American branch bears witness to the wonderful development which has taken place in the work of the Clarendon Press. Some forty years have passed since the London representatives of the Press first sent a traveller to the United States, with the result that, two years later, an agency was established in New York. The growth of the business was hindered by the Civil War, but after the restoration of peace it advanced by leaps and bounds. The demand for Clarendon Press books and Oxford devotional works increased so steadily that the opening of a regular American branch was found to be absolutely necessary. The view shows the building in Fifth Avenue, New York, where the University has carried on a publishing business since 1896. The second block illustrates another side of the work of the University Press. It shows the copy of the *Oxford Vulgate* (dedicated to the late Queen Victoria), which was exhibited at the Paris Exhibition of last year. The size of the original is  $11\frac{1}{2} \times 9\frac{1}{2} \times 2\frac{1}{8}$  inches. It is bound in purple levant morocco. The corners are inlaid with ornaments of a trefoil pattern. The sides of the frame are inlaid with orange, studded and divided with inlaid hearts; the centre is decorated with allegorical crowns. The inside and back are treated in the same manner.



## The Symbol of Light.

By MISS LUCY SHAKESPEARE.



ALTHOUGH the word "halo" is sometimes used colloquially to describe the golden circles which hover over the heads of the saints in pictures, or the broad discs which encircle them, the dictionaries restrict the word to the natural phenomena of the sky. The correct expression for the halo in pictures is "nimbus," or if the light surrounds the whole body, "aureole." Yet the ordinary use of the word "halo" probably takes us as near to the origin of the use of the nimbus in pictures as we shall ever get. Though associated closely with the Holy Family and Christian saints, the custom is undoubtedly pagan in its origin. Most likely it is derived from the attempt to represent the light radiating from the sun itself, just as a child will now draw a sun by a round, and show his light by lines spreading in every direction from it.

There is a coin of Rhodes engraved with a bust of Helios, the sun-god, from whose head waved lines proceed to the edge of the coin, forming a complete nimbus. Here we have an indication of the first meaning of the symbol. The sun, the source of light, has always been regarded in primitive ages as the giver of light and divine strength.

The Cæsars, who ranked even in their lifetime as divinities, adopted his rays as one of their emblems. Some of the coins of Claudius (A.D. 41-54) show his head surrounded by rays, the edge of the coin forming the enclosing circle. The head of Trajan (A.D. 98-116) is also shown on some of his coins with a nimbus, while the Emperor Commodus, of gladiatorial fame, not satisfied with the mere symbol, caused his hair to be sprinkled with gold-dust, so that as he walked in the sunshine his head might appear to gleam with celestial light.

A crown of rays was used as a decoration for the images of the gods among the Greeks and the Romans. In Egypt the circle is the symbol of power, given to mark the attributes of Osiris and of Isis, though these gods wear the disc in the headdress, not behind the head. An emblem in use among the early Christians—the cross within a circle—must

have been familiar to Constantine the Great, when, as tradition has it, he was converted by a vision of a cross in the sky before his battle with Maxentius in A.D. 313. He replaced the Roman eagle on the standard by the labarum, the sign usually interpreted as the first two letters of the name of Christ. It has been suggested that he might have seen in a natural phenomenon the very sign he adopted. A solar halo has been known to assume the form of a perfect cross of light within a ring. Whatever the truth of the tale, he prepared to change the State religion; but the vision cannot have been absolutely convincing, since he himself was not baptized until shortly before his death in 337 A.D.

He showed the same prudent neutrality with regard to the great statue of Apollo which was brought from Greece to adorn his new capital, and placed upon the pillar of porphyry, now known as the Burnt Column. This blackened marble is still carefully mended by the Turks, in spite of their rooted objection to mending anything, because of a saying which dates the fall of their empire on the day of the fall of this column. Belief in the saying has saved it from utter ruin, and it may yet be seen in Stamboul, bound with iron, and fenced in. Once it supported the statue which his Christian subjects named Constantine, and the heathens Apollo. The head was crowned with a glorious crown of rays, which were given cruciform terminations, and may have been meant to represent the nails of the cross; while under the foundations were buried, side by side, the palladium and a relic of the True Cross. After the death of Constantine, his sons struck a medal in his honour. The head was surrounded by a halo, but we can hardly suppose it was used otherwise than as the symbol of power, like that of the statue.

In Christian art the nimbus was used originally as a symbol of power, not of holiness; this meaning was retained for several centuries in Byzantine art. In Greek manuscripts between the ninth and twelfth centuries the head of Satan is always endowed with a nimbus, and in a twelfth-century Psalter, now in the Bibliothèque Nationale, there is a spirited drawing of the Beast of the Apoca-

lypse.\* He is shown as a very fearsome beast, with unpleasant spots all over his body, and a very live look about his tail, as if it were capable of vigorous action. He has seven heads, all crowned; six of them are endowed with the nimbus and a tongue of flame; the seventh, wounded and drooping, retains the crown, but is without the sign of power. This head seems to have been his best, for it has a neck all to itself, while the other six spring from the same stem.

The Beast and Satan are neither of them characters whom we can suppose worthy to wear the halo of saintliness; nor, again, can we award it to King Herod, who, together with the Magi, wears it in a Byzantine missal of the next century. In western art there are traces of a similar use of the nimbus as the symbol of power. In the window in Strasbourg Cathedral, showing the fifteen kings, the crowned head of Charlemagne has a large nimbus round it, decorated with a circle of small crosses, and the name Carolus Magnus Rex inscribed at the outer edge. The other kings of this window also have nimbi. The work belongs to the eleventh or twelfth century.

We may regard the nimbi round the two heads of the double-headed German eagle as a suggestion of empire rather than holiness. Another instance of this use is in the windows of the Sainte Chapelle in Paris, which was built for the reception of the relic of the crown of thorns. The influence of Eastern art is seen, and the dragon triumphant has his head encircled with a glory, which he has lost when shown trampled underfoot by St. Michael.

The later Byzantine pictures show a free use of this symbol in portraying the Old Testament characters, as well as those of the New, just as the Eastern Church keeps its feasts in honour of Saint Noah and Saint Moses. There is a nimbus peculiar to Moses. It is formed by two groups of rays, spreading from two points behind his head, but not completing the circle, and with no confining outline.

There are very few authentic monuments earlier than the sixth century which show the use of the nimbus as a symbol of divinity in its definite Christian character. Didron

\* Didron, *Iconographie Chrétienne*, p. 165.



expressly states that its use in any form is very rare in the catacombs or frescoes before the fourth century, but mentions one with the figure of Jesus between St. Peter and St. Paul as the earliest he knows.\* There is a mosaic at Ravenna, in the Church of St. Nazario, which dates about 440 A.D. This shows the Good Shepherd seated among His sheep, holding a cross, with His head encircled by a nimbus in its simplest form, the outline of a disc behind the head.†

Gradually the use of the symbol became almost universal. In the West, each different form gained a peculiar significance, like the signs in heraldry.

The mandorla, or almond-shaped glory, encircling the whole figure, was reserved for the three persons of the Trinity, for the Madonna with the Child in her arms, or to saints in the act of ascension. The cruciform or triangular nimbus was used for the persons of the Trinity; an allegorical figure was given a hexagonal form; while in Italy, the square nimbus, or one like a scroll, was used for portraits of the living, which were often introduced. An example of the last may be seen at South Kensington Museum in an eighth-century mosaic from Ravenna.

From the fifth to the twelfth centuries a disc or plate was the ordinary form of the glory. Perhaps this early form suggested the idea that painters took the notion from the circular protections from rain and dust placed above statues. In the Far East, among the Buddhists, the figures of Buddha and of idols are, according to Miss Gordon Cumming's account, "scarcely to be distinguished from those of Christian saints, with the golden glory encircling every head." If we accept the suggestion of the plate protection as the original of the Western nimbus, we might find a counterpart among the Easterns in the umbrella carried above the heads of great potentates in India and China, which to the upturned glance of the prostrate subjects would have this appearance.

On the other hand, a picture of a Persian king, from a Persian manuscript in the Bibliothèque Nationale, shows the head crowned with a conical nimbus of flames, indicating

that this method of symbolizing divine light was not unknown in Asia.

After the twelfth century, the nimbus in the West assumed the shape of a broad gold band; it became the custom to work the gold in engraved lines and geometrical patterns, and to enrich the glory with gems, emphasizing in every way its solid character, even to marking the thickness of the edge, as is seen in Giotto's "Manger." In the Italian School in the National Gallery there is an example of the solid nimbus in the two saints of Domenico Veneziano's picture. This fashion carries us very far from the origin of the nimbus as the symbol of light. In sculpture it was even represented as a cap, fitting closely to the head. In the Greek churches it is still common to find pictures adorned with the solid metal employed as a colour. I have seen some with the face and hands of the Madonna worked in silver, while the remaining surface of the picture was painted; or sometimes it is the halos that are so treated. The effect on the dark, muddy colouring which age or the artist has given most of these images is very inartistic, though it may please when combined with the pure, brilliant tints of a Fra Angelico.

However, the treatment of the nimbus as a solid plate fixed behind the head, regardless whether it were in profile or full face, caused difficulties. The glory of the saints in front interfered in an unsaint-like fashion with that of the saints behind them, who suffered a partial, if not total, eclipse. It was probably to overcome this difficulty that the painter Zoppo represented his saints with a half-transparent glory. In the fifteenth century in Italy artists turned more and more to nature. The conventional meanings of the old forms were lost, and Francia's beautiful *Pieta* gives to the dead Christ, the Madonna, and the mourning angels the same kind of nimbus. Recognising it as a symbol of divine light, artists strove to render it in their pictures as they would firelight or sunlight. The solid disc vanishes, and, instead, we have the bright fillet of glowing fire hovering above the sacred head, a golden ring of glory, amenable to the laws of perspective, and varying its position as the positions of the glorified are varied. It was

\* Didron, *Iconographie Chrétienne*, p. 99.

† L. Twining, *Symbols of Christian Art*, Plate XV., Fig. 9.

occasionally even made the source of light in the picture, illuminating all by its divine radiance, thus coming back to the original meaning.

After the seventeenth century it was sometimes dispensed with altogether. The Madonnas of Murillo have the glory suggested rather than an actual nimbus. But its use has never quite died out, and the modern revival of mediævalism has made it popular again.



## The Legend of Isaiah's Martyrdom.

BY WILLIAM E. A. AXON, HON. LL.D., F.R.S.L.



HERE is a curious apocryphal legend as to the manner in which the great Hebrew prophet Isaiah met his death. The Bible is silent on the subject, though it is possible that in Hebrews xi. 37 there is a reference to this tradition. Isaiah is one of those described in the *Visio Pauli*. In answer to a question he says: "I am Esaias, whom Manasses cut asunder with a wooden saw" (Sect. 49).

The fullest account is given in the *Ascension of Isaiah*, which has recently been edited by Dr. R. H. Charles and published by Messrs. A. and C. Black. This is translated from the Ethiopic version, which, together with the new Greek fragment, the Latin versions, and the Latin translation of the Slavonic, are given in full by Dr. Charles, who has thus added another to the many excellent services he has rendered to the students of early Christian literature and thought. The *Ascension* in its present form is a composite document certainly incorporating the *Martyrdom of Isaiah*, the *Vision of Isaiah*, the *Ascension of Isaiah*, and probably also the *Testament of Ezekiah*. The book as we now have it is probably the work of a Christian writer of the second century who has used the still earlier Hebrew narrative of the martyrdom for a foundation. The death of Isaiah is thus told:

"On account of these visions, therefore, Beliar was wroth with Isaiah, and he dwelt

in the heart of Manasseh, and he sawed him in sunder with a wooden saw. And when Isaiah was being sawn in sunder Balchirâ stood up, accusing him, and all the false prophets stood up, laughing and rejoicing because of Isaiah. And Balchirâ, with the aid of Mechêmbêchûs, stood up before Isaiah (laughing) deriding; and Balchirâ said to Isaiah: 'Say: "I have lied in all that I have spoken, and likewise the ways of Manasseh are good and right. And the ways also of Balchirâ and of his associates are good."' And this he said to him when he began to be sawn in sunder. But Isaiah was in a vision of the Lord, and though his eyes were open he saw them not. And Balchirâ spake thus to Isaiah: 'Say what I say unto thee and I will turn their heart, and I will compel Manasseh and the princes of Judah and the people and all Jerusalem to reverence thee.' And Isaiah answered and said: 'So far as I have utterance I say: Damned and accursed be thou and all thy powers and all thy house. For thou canst not take from me aught save the skin of my body.' And they seized and sawed in sunder Isaiah, the son of Amoz, with a wooden saw. And Manasseh and Balchirâ and the false prophets and the princes and the people all stood looking on. And to the prophets who were with him he said before he had been sawn in sunder: 'Go ye to the region of Tyre and Sidon; for to me only hath God mingled the cup.' And when Isaiah was being sawn in sunder he neither cried aloud nor wept, but his lips spake with the Holy Spirit until he was sawn in twain."

Besides this account of the prophet's death there is a narrative of his ascension into heaven, and of the marvels and glories to be there beheld.

There may have been a companion book to the *Ascension of Isaiah* in which the prophet's visit to the Underworld was described. The *Ascensio* is known, but no note has been made of the *Descensio*, if such existed. In the collection of documents known as the *Chronicles of Jerahmeel* we read:

"There are five kinds of punishment in hell, and Isaiah the son of Amos saw them all. He entered the first compartment and



saw there two men carrying pails full of water on their shoulders, and they pour that water into a pit, which however never fills. Isaiah said to God, 'O Thou who unveilest all that is hidden, unveil to me the secret of this.' And the Spirit of the Lord answered, 'These are the men who coveted the property of their neighbours, and this is their punishment.'

"He entered the second compartment, and he saw two men hanging by their tongues; and he said, 'O Thou who unveilest the hidden, reveal to me the secret of this.' He answered, 'These are the men who slandered, therefore they are thus punished.'

"He entered the third compartment, and saw there men hanging by their organs. He said, 'O Thou who unveilest the hidden, reveal to me the secret of this.' And He answered, 'These are the men who neglected their own wives and committed adultery with the daughters of Israel.'

"He entered the fourth compartment, and saw there women hanging by their breasts, and he said, 'O Thou who unveilest the hidden, reveal to me the secret of this.' And He answered, 'These are the women who uncovered their hair and rent their veil, and sat in the open market-place to suckle their children, in order to attract the gaze of men, and to make them sin; therefore they are punished thus.'

"He entered the fifth compartment, and found it full of smoke. There were all the princes, chiefs, and great men, and Pharaoh, the wicked, presides over them, and watches at the gate of hell, and he saith unto them, 'Why did you not learn from me when I was in Egypt?' Thus he sits there and watches at the gate of hell."

The next paragraph refers to hell as in seven compartments, of which measurements are given, and it is therefore possible that the passage above quoted contains all of the document relating to the descent of Isaiah. It forms chapter xvi. 1-5 of Dr. Gaster's translation in the excellent edition included in Lúzac's "Semitic Series." In chapter xv. 1-4 R. Joshua son of Levi's vision of hell is also recorded. It is fuller in detail, but quite different in form. The description of the five compartments of hell as seen by the Hebrew prophet is identical with a vision printed by

Dr. M. Gaster in the *Journal of the Royal Asiatic Society* (1893, p. 603), with which the name of Isaiah is also associated. In the *Revelation of Moses*, a curious Hebrew apocalypse, published by Dr. Gaster (*ibid.* 572), the same details, with many others, are given. In fact, it has been said with absolute accuracy by Dr. Gaster that in these Hebrew visions of hell and paradise we have the source of the *Revelations* issued in the name of Paul, Ezra, Abraham, Isaiah, the Virgin Mary, Macarius, "and the host of others, down to Dante and St. Patrick."

Returning to the legend of the martyrdom of Isaiah, its most characteristic feature is that the instrument employed by the executioners is a saw made of wood. This weapon is not mentioned by Tabari, whose *Chronicle* is a repertory of Oriental tradition.\* Here we are told that, when Isaiah reproved Joakim the king, he was obliged to fly from the Israelites, who sought to kill him. A tree opened at God's command to receive him, but Iblis, the Evil One, caught hold of the prophet's cloak so that a portion of it could be seen when the tree had closed. Thereupon Manasseh caused tree and prophet to be sawn asunder with a saw.

There is a Persian legend that King Jemshed was put to death in this manner; and in the *Zend Avesta* Yima Khasaêta is said to have been sawn in two by the serpent with three heads. But in these legends there is no mention of a wooden saw, and the genesis of that remarkable instrument remains unexplained, unless we regard it as a mistranslation in which "wooden saw" has been substituted for "wood saw."

Bar Hebræus has a curious sequel to the narrative of the martyrdom of Isaiah. This is as follows:

"It is found written in a certain Hebrew book that at the time when the prophet Isaiah was sawn asunder with a saw, a certain traveller tarried the night with another man. And the traveller began to speak to the master of the house: 'Do not imagine that God will be unmindful of the murderers of the prophet, for He will reward them in this world.' And the master of the house said to him: 'I was one of those who held the

\* *Chronique de Tabari*, trad. par Zotenberg (Paris 1881, t. i., p. 490).

saw.' And it came to pass that whilst they were conversing the flame of the lamp flickered and sputtered, and the master of the house straightway put his hand out to make it burn properly. And the flame caught hold of his fingers—now at that time they burned naphtha in their lamps—and as he at once put his mouth to spit on them, straightway the fire caught his beard and face, and although he went and threw himself into the water cistern, the whole of him was consumed."

This is Anecdote DCLXVIII. in the *Laughable Stories*, as translated by Dr. Wallis Budge (London, Luzac, 1899).

From whatever standpoint it is viewed, the tradition of Isaiah's martyrdom is noteworthy.



## Pagan Myths and Christian Figures.

By W. HENRY JEWITT.

### II. THE MOON AND THE MAY-GODDESS.



WITH the solar cultus, as before mentioned, was also associated, not unnaturally, that of the moon—the beautiful pale lady, Isis, Ishtar, Astarte, Aphrodite, Holda—who moves through the heavenly abyss at night, the fair goddess who visited Endymion upon



THE MOON, FROM A CARTHAGINIAN TABLET.  
BRITISH MUSEUM.

the wooded heights of Latmos, and Anchises upon Ida.\* She is said to have been the

\* The moon, however, was not always of the feminine gender. The Accadian god *Aku*, the Sin of the Assyrians, was the moon, and the sun was a goddess. Ishtar was originally not the moon, but the evening star. "Among the Mbocobis of South America the moon is the man, and the sun

chief deity of the pastoral tribes, enabling them, with her silvery beams, to move from place to place in the cool of the night; while the sun, whose scorching rays rendered travelling by day intolerable, was the god of the agriculturist, whose fields he favoured. Even among ourselves a certain homage has never ceased, and what Job regarded as a denial of God is still practised. To take off the hat to the new moon is not an unheard-of thing (and that not only among the vulgar), and in the Highlands of Scotland the women make a courtesy to it. It was a century ago (perhaps still is) the custom in many parts of Great Britain for unmarried women to pray to the orb of night for a solution of that



THE MOON, FROM "CRUCIFIXION" OF ALBERT DURER.

most momentous question in a woman's life—the personality of a future partner. In Scotland we are told, as soon as you see the first new moon of the New Year, go to a place where you can set your feet upon a stone naturally fixed in the earth, and lean your back against a tree, and in that posture hail or address the moon in these words:

O new moon, I hail thee!  
And gif I'm e'er to marry man,  
Or man to marry me,  
His face turn'd this way fast's ye can  
Let me my true love see  
This blessed night.

his wife, and the story is told how she once fell down, and an Indian put her up again; but she fell a second time, and set the forest blazing in a deluge of fire" (Tylor, *Primitive Culture*).



In Yorkshire the custom is to *kneel* upon a "ground-fast" stone, and, looking at the moon through a silk handkerchief, to say :

New moon, new moon, I hail thee ;  
New moon, new moon, be kind to me.  
If I marry man, or man marry me,  
Show me how many moons it will be.

In Lancashire the rhyme desires to know the complexion of the future spouse ; and in other parts of England the young lady must get astride of a stile or gate, and, gazing at the shining orb, utter the words :

All hail to the moon, all hail to thee !  
I prithee, good moon, declare to me  
This night who my husband shall be.

The moon here mentioned is "the next after New Year's Day, though some there be so *ignorant* as to say that any other new moon is equally as good." To the harvest moon, after numerous ceremonies, "on getting into bed cross your hands and say :

Luna, every woman's friend,  
To me thy goodness condescend ;  
Let me this night in visions see  
Emblems of my destiny.

The same first new moon is otherwise efficacious. On the first sight of it you should turn your money in your pocket and wish, and the wish will be granted ; the money should, however, be silver, and you must be careful not to view her the first time through glass : to see the new moon first through glass is very unlucky. "To see the new moon first time after the change on the right hand or directly before you betokens the utmost good fortune that month, as to have her on the left hand or behind you, so that turning your head back you happen to see her, foreshows the worst ; as also they say to be without gold in your pocket at that time is of very bad consequence." It might be added that this latter "is of very bad consequence" at any time.

"It is a fine moon, God bless her !" was a common exclamation in many parts of England on her first appearance, and the Irish peasant on such occasions knelt down, repeated the Lord's Prayer, and then in a loud voice said : "May thou leave us as safe as thou hast found us."

There are many other superstitious beliefs in connection with the moon. It was thought best to kill hogs when the moon was increas-

ing, and the bacon would be the better for boiling.

Sow peas and beans in the wane of the moon ;  
Who soweth them sooner, he soweth too soon,

says an old rhyme, and we are told : "Peas and beans sown during the increase do run more to hawm and straw, and during ye declension more to cod, according to the common consent of countrymen" ;\* and in another old rhyme :

When the moon is at the full,  
Mushrooms you may freely pull ;  
But when the moon is on the wane,  
Wait ere you think to pluck again.

So again : "Shear sheep at the moon's increase ; fell hand timber from the full to the change. Fell frith, copice and fuel at the first quarter." These were actually in an almanack in the memory of Dr. Johnson. In the Highlands of Scotland, the moon in the increase, full growth, and in the wane, are the emblems of rising, flourishing, and declining fortune. At the last period of her revolution they carefully avoid to engage in any business of importance, but the first and middle they seize with avidity, presaging the most auspicious issue to their undertakings. In Angus it is believed that if a child be put from the breast during the waning of the moon it will decay all the time the moon continues to wane ; and in Orkney they do not marry but in the waxing of the moon.

She seems to further retain the attributes of the mother-goddess, and has been believed in the popular mind down to modern times (as in the rhymes quoted above) to be connected with fertility ; for not only do old writers tell us that "the moone is the ladye of moysture," and advise us "to sow seeds, graft, and plant, she being in Taurus, Virgo, or Capricorn, and to sow all kinds of corn, she being in Cancer," but Henry Kirke White, in the beginning of our own century, thus apostrophizes the harvest moon :

Moon of Harvest, herald mild  
Of Plenty, rustic labour's child,  
Hail, oh hail ! I greet thy beam,  
As soft it trembles o'er the stream,  
And gilds the straw-thatched hamlet wide  
Where innocence and peace reside :  
'Tis thou that glad'st with joy the rustic throng,  
Promptest the tripping dance, the exhilarating song.

\* *Tusser Redivivus*, London, 1744

One of the writers above mentioned\* tells us also to "graft in March at the moone's increase, she being in Capricorne," and gives a medical treatment running through all the signs of the zodiac. Another old prescription, could we trust it, might be recommended for wide adoption: "If a man gather vervaine the first day of the new moon before sunrising, and drinke the juice thereof, it will make him avoid lust for seven years." There are many other allusions to the lunar orb in folk-medicine.†

Of the moon, as such, we find no use made in modern devotional literature; there is no room for her. She is, however, said to survive in the legend of St. Ursula and the Eleven Thousand Virgins (the Stars). This saint is identified by Mr. Baring-Gould with the German goddess Holda, the Moon (known in Swabia and Thuringia as "Hörsel" or "Ursel"), who in "Teutonic mythology is a gentle lady with a sad smile on her countenance, ever accompanied by the souls of maidens and children which are under her care. She sits in a mountain of crystal, surrounded by her bright-eyed maidens, and comes forth to scatter on earth the winter snow,‡ or to revive the spring earth, or bless the fruits of autumn."

The same author tells us, on the authority of Tacitus, that the Suevi worshipped Isis (most probably, as he says, Horsel, or Holda) with the symbol of a ship—a ship laden with the first fruits of spring being dedicated at Rome to Isis on March 5. And he goes on

\* *Husbandman's Practice or Prognostication for Ever*. London, 1664.

† Thus, consumptive patients were passed three times "through a circular wreath of woodbine, cut during the increase of the March moon, and let down over the body from head to foot." The clubmoss is in Cornwall considered good for diseases of the eye if cut with certain formulæ "on the third day of the moon, when the thin crescent is seen for the first time." And there is a belief current in Swabia that he "who on Friday of the full moon pulls up the amaranth by the root, and, folding it in a white cloth, wears it against his naked breast, will be made bullet-proof."

‡ In the Finnish epic, the *Kalevala*, the moon said: "I have sorrows enough of my own. . . . I am born to wander companionless in the night, to shine in the season of frost, to watch through the endless winter, to fade when summer comes as king."

to say that on two occasions he has himself "seen ships dragged through the streets at Mannheim on the Rhine," that like processions have been prohibited elsewhere, and that a festival is celebrated at Brussels "in



HEAD OF ISIS. TERRA-COTTA, BRITISH MUSEUM.

which a ship is drawn through the town by horses, with an image of the Blessed Virgin upon it, in commemoration (so it is said) of a miraculous image of our Lady which came in a boat from Antwerp to Brussels." Again, in his *Lives of the Saints* (St. Martha, July 29), is the following (which may probably account for some of the figures here given standing on a crescent, the Blessed Virgin having taken the place of an older goddess): "Martis or Brito-Martis (the Sweet Virgin, as the name signified in Cretan) was a goddess of the Phœnicians, and her worship spread wherever the Phœnicians formed settlements," as, for instance, Spain and the South of France. "She was identical with Abergatis, Derceto, Aphrodite, and Semiramis." The Sweet Virgin Martis "was the patroness of sailors and fishermen, and represented in a boat. This arose from her being a moon goddess, who sailed in her silver vessel over the blue ocean of the



heavenly vault." So Hood addresses the moon as the Mountain Queen :

Mother of light ! how fairly dost thou go  
Over those hoary crests, divinely led !  
Art thou that huntress of the silver bow,  
Fabled of old ? or, rather, dost thou tread  
Those cloudy summits thence to gaze below,  
Like the wild chamois on her Alpine snow,  
Where hunter never climbed secure from dread ?

And then, more Brito-Martis- or Ursula-like  
(St. Ursula, it must be remembered, came  
with her attendant virgins in a galley to  
Cologne, where they suffered martyrdom) :

What art thou like ? Sometimes I see thee ride  
A far-bound galley on its perilous way,  
Whilst breezy waves toss up their silver spray ;  
Sometimes behold thee glide,  
Clustered by all thy family of stars,  
Like a lone widow through the welkin wide.



ISIS, FROM L'HISTOIRE DU CIEL.  
EIGHTEENTH CENTURY.

This myth of the moon goddess enthroned on the snow-clad heights seems to have been borrowed in a modern religious poem, "Our Lady of the Snows" :

The world is very foul and dark,  
And sin has marred its outline fair ;  
But we are taught to look above  
And see another image there.

And I will raise my eyes above—  
Above a world of sin and woe,  
Where sinless, griefless, near her Son,  
Sits Mary on her throne of snow.

And oft that throne, so near our Lord's,  
To earth some of its radiance lends,  
And Christians learn from her to shun  
The path impure that hellward tends ;  
For they have learnt to look above,  
Above all prizes here below,  
To where, crowned with a starry crown,  
Sits Mary on her throne of snow.\*



FIGURE OF THE BLESSED VIRGIN, FROM A GERMAN  
CLOCK. BRITISH MUSEUM.

So the idea of Aphrodite, the foam-begotten moon, is perpetuated in two of Faber's hymns to the Blessed Virgin :

O balmy and bright as a moonlit night  
Is the love of our Blessed Mother ;  
It lies like a beam  
Over life's cold stream,  
And life knows not such another.†

\* *Lyrics of Light and Life.*

† Father Faber would seem, from the evidence of his hymns, to have made considerable study of Moore's Irish melodies : perhaps he may have had in his mind the following lines of the bard of Erin :

Thus, MARY, be but thou my own ;  
While brighter eyes unheeded play,  
I'll love those moonlight looks alone,  
That bless my home and guide my way.

And again :

The moon is in the heavens above,  
And its light lies on the stormy sea ;  
So shines the star of Mary's love  
O'er this stormy scene of misery.



THE ASSUMPTION, FROM MS. IN THE BODLEIAN LIBRARY, ENGRAVED IN CALENDAR OF THE ANGLICAN CHURCH. PARKER, 1851.\*

And in a hymn for the Assumption, again,  
it is the moon which is used for a simile :

Sing, sing, ye angel bands,  
All beautiful and bright :  
For higher still and higher,  
Through fields of starry light,  
Your Virgin Queen ascends  
Like the sweet moon at night.†

(To be concluded.)

I said (while  
The moon's smile  
Played o'er a stream in dimpling bliss),  
The moon looks  
On many brooks,  
The brook can see no moon but this ;  
And thus, I thought, our fortunes run,  
For many a lover looks to thee,  
While, oh, I feel there is but one,  
One MARY in the world for me.

The change from an earthly to a heavenly mistress is perfectly natural.

\* Of course, in these pictures of the Assumption allusion is made to the woman clothed with the sun and having the moon under her feet in the Apocalypse.

† Hymns for the Year, 114.

## Scribes at Play.

BY GEORGE NEILSON, F.S.A. SCOT.

THE truant disposition of a desultory antiquary finds few happier exercises than to spell out and dawdle over the scribblings which the wayward pens of the fourteenth, fifteenth, or sixteenth century were apt occasionally to make. To such apparently unrelated jottings are due a good many important historical or literary data. In a protocol book of a town clerk of Glasgow there was carefully engrossed a copy of the pseudo-letter of Lentulus describing the personal appearance of Christ. Into a collection of English and Scottish poetry, now in the Bodleian, the scribe thrust a memorandum about the birth of James IV., which by an odd chance was found in a somewhat similar MS. in the Advocates' Library at Edinburgh under conditions which gave rational grounds for inferring the identification of the scribe of the sole copy of the *Kingis Quair*. Recently Scottish critics have waxed hot over a handful of verses beginning "Prent in ye Patience" engrossed very inconsequently in the middle of a grave copy of the enactments of the Scottish Parliament under James III. Oftenest such writings are not those of poets composing for immortality, but merely of scribes at play. Men, however, are born theorists, and consciously or not most of us read old manuscript rhymes with a decided desire to suppose them original performances. One of our tribe at any rate pleads guilty to imagining that in a MS. (U. 3, 3) of the Hunterian Library at Glasgow University he had caught a poet, one Richard Willoughby, at work ; but of course, "Quod Rychard Wylloughbe" neither of necessity implies that Richard was the scribe, nor that he was the poet whose sentiments of proverbial philosophy are certainly worthy of comparison with the ripe wisdom of our own too much depreciated though sententious Martin Tupper. The scribal bard's words of worldly counsel were mostly in couplets :

Yt is folly to byend a begare yffe it be wyelle  
soyght  
Whanne it is provyd that he have ryghtt nocht.



Yt ys folly a man a thyng to begynne  
Wyche to performe his wyttes be butt theynne

Bettyr it ys a lye be made by Resone  
Than throgh be spokenne owtt off seyssone  
Quod Wyllughby.

O my hert quod compleynyng qwich is fulle hevye  
[This piece evidently left unfinished.]

A welde best a man may meyke  
A womanis answeire is never for to seyke  
Quod Rycharde Wylloughbe.

A lordis purposs and a ladyss thoghtte  
In a yer schouyht fulle offit.

[Schouyht—shoveth (?); "shove" perhaps used  
in sense of "change."]

He that of wast takys no hede  
He schalle wante when he hasse nede.

[Here is interjected a playful dialogue in  
later handwritings far from legible :

Cosen Adderton (?) is a gent Stoack (?)  
[W]illie you are a knave.]

Labur in youthe quylst helthe wyll last  
To rest in age qwen strenght is past.

Man on the molde have this in mynde  
that thowe seych here yat salle thou fynd  
wemen ben laches and childeryn on-kynd  
Sectours cum aftur and tak qwat they fynde.

[Laches (French, *lâche*), wretches; sectours, execu-  
tors.]

A man wythe owtt mercy mercy schalle mys  
He schalle have mercy that mercy-fulle is.

The MS. at the end of which these frag-  
ments appear in quite a different hand from  
the main text, is a *Brut of Engelond*, closing  
with the surrender of Rouen to Henry V. in  
1419, and probably assignable to the first  
half of the fifteenth century. At the end  
of the text there is a sort of colophon :

Ihesu mercy quod Zowche  
Deo gracias  
Be meke and jentylle  
And have alle at thy wyll  
Quod Zowche.

Probably it was this Zouche who wrote the  
fragments on the next page :

O penfull harte that lyes in trowbulle  
And in tene luk up merely for soyn hit schall  
[This fragment obviously incomplete.]

Now good swet hart and my nane good mestrys  
I don recumend me to yowr pety  
Besecheyng yow with alle my gentilnes  
Zet at youre pleyssure to thynke upon me  
What payn y suffir be gret extremyte

And to pardon me off my blynd wrytyng  
For with wofull harte was myn endytyng.

This is followed by a curious Latin invoca-  
tion of the sign of the cross (*Signum Sancte  
Crucis*), twelve prayers each preceded by a  
✠, very interesting but rather long and in-  
congruous for insertion here. On the oppo-  
site leaf, in a different hand, begins the  
above quoted series of couplets to which  
Willoughby's name is appended. Perhaps  
some brother antiquary may tell us some-  
thing of Zouche or—more interesting of the  
two—of Willoughby, whose sentiments are  
on beggars sensible, on lies casuistical, on  
women sarcastic, and on mercy as strictly  
conformable to Scripture as is the tag on  
meekness which commended itself to the soul  
of Master Zouche.



## Antiquarian News.

[We shall be glad to receive information from our readers  
for insertion under this heading.]

THE Manchu Library, taken by the Russians from  
Mukden by way of reprisal for the destruction of  
the library of the Russian Orthodox Mission in  
Peking during the recent siege, has reached St.  
Petersburg in two railway waggons. Scholars,  
says the *Literary World*, are curious to learn the  
nature and value of the contents, and some hopes  
of classical MSS. of great antiquity are enter-  
tained.

An old handbill recently exhibited in a shop in  
the Haymarket, and dated May 15, 1815, read as  
follows: "Annual Announcement. — On Whit-  
Monday, at Mr. Richard Ledger's, Thurnam, viz.:  
A running match, on a new plan, called catch-cap.  
A gingling-match. A pig to be bowled for. A pair  
of boots to be raffled for. Jumping in sacks. Boys  
to eat treacle rolls. Apples to be eaten out of a pail  
of water. Asses to run, and other amusements. A  
good ordinary on table at 2 o'clock. The evening  
to conclude with a dance." What was a "gingling-  
match"?

The *Globe* has been publishing a series of articles  
on the excavations which are being carried on in  
the Church of Santa Maria Antiqua in the Roman  
Forum. This sixth-century church, which has  
made use of the court, peristyle, and the three  
chambers of an official residence attached by the  
Emperor Hadrian to the Imperial Palace, is in  
many ways unique. The main fact, perhaps, for  
ecclesiologists is that the other Basilica churches  
of Rome with which tourists are familiar have

undergone so much modification during later ages that the "Liturgical" divisions of the church by means of screen walls are not to be found correctly in any example save in the now excavated S. Maria.

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### SALE.

MESSRS. PUTTICK AND SIMPSON concluded yesterday a two days' sale of books, among which were a long series of rare Americana, early printed foreign books, and illustrated French books of the eighteenth century. The sale realized about £1,200, and included the following: R. Hakluyt, *The Principal Navigations, Voiages, Traffiques, etc.*, 1598-1600, a fine copy, with the original voyage to Cadiz, £15 (Quaritch); R. Hamor, *A True Discourse of the Present State of Virginia*, 1615, £30 (Sabin); *The Discoveries of John Lederer in three several marches from Virginia to the West of Carolina, etc.*, collected and translated out of the Latin by Sir William Talbot, 1672, a fine copy of this very rare tract, £55 (Tinkler); Increase Mather, *A Brief History of the War with the Indians in New England*, 1676, with the preliminary leaf, "The Wars of New England," which is usually wanting, £19 (Sabin); a manuscript on ninety pages folio, entitled *State of Your Majesties Plantations on the Continent of America*, with numerous very interesting details, so far as is known unpublished, £21—this MS. was formerly in the library of John, third Earl of Bute; J. P. Bergomensis, *De Plurimis claris sceletis (sic) que Mulieribus, etc.*, 1497, £26 (Tinkler)—this copy realized £20 10s. in the Crawford sale of 1891; a fifteenth-century MS. *Book of Hours*, with numerous ornamental borders, initial letters, and capitals, illuminated in gold and colours, and with ten full-page miniatures, £20 5s. (Tinkler); and a fine example of Wynkyn de Worde's press, Roberti Wakefeldi . . . syntagma de hebreorum codicum incorruptione, etc., *sine nota*, but printed by Wynkyn de Worde, probably about the year 1530, and interesting from the fact that it is the first English book in which Oriental characters are printed, £62 (Ellis)—the sale catalogue states that only three other copies of this book are known, but there are two in the British Museum, one in the Bodleian, one at Lambeth, and one, according to Mr. C. E. Sayle's recent catalogue (vol. i., No. 248), in the University Library at Cambridge.—*Times*, March 30.

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### PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

ROYAL ARCHÆOLOGICAL INSTITUTE. — General meeting, March 6, Sir Henry H. Howorth, president, in the chair.—The president submitted to the meeting an address of condolence to His Majesty the King on the death of the late Queen, and of congratulations on His Majesty's accession to the throne, which was approved.—Mr. C. E. Keyser, F.S.A., described, with the aid of lantern-slides, about 160 examples of sculptured tympana of the Norman doorways of our English churches. There

were also exhibited nearly 200 bromide enlargements arranged on the walls and screens round the room. The chief subjects represented were the following: Architectural ornament; crosses of various forms, either singly or in groups; trees or foliage, sometimes with animals; the Tree of Life (typifying the Cross), alone or flanked by animals; the Agnus Dei, alone or worshipped by animals; Sagittarius and Leo; St. Michael and the Dragon; St. George at Antioch; the Legend of St. Margaret; Christ with SS. Peter and Paul; the Majesty, with evangelistic symbols; the Majesty borne by angels, typifying the Ascension; the entry into Jerusalem.

April 3.—Judge Baylis, K.C., in the chair.—Mr. O. M. Dalton read a paper on the *fondi d'oro* or gilded glasses of the Catacombs. He gave a brief summary of the present state of our knowledge on the subject, classifying existing specimens according to their subjects and presumable dates. It was probable that these glasses first became common in the third century, and that they continued to be made until an advanced period of the fifth, or even later. The process by which they were produced had an important influence in suggesting the use of glass mosaic, the cubes of which were made in a similar manner, with a protecting layer or film of glass over their surfaces. The idea of glass vessels ornamented with etched designs in gold leaf between two layers probably originated in Egypt, but at what date was not certain. An allusion of Athenæus to *βάλιννα διάχρυσα*, belonging to Ptolemy Philadelphus, seemed to refer to something of the kind; but the first certain evidence was supplied by specimens, dating from about the beginning of the Roman Empire, found in Egypt, Cyprus, and Canosa (Canusium). The process was said to have been continued in the Eastern Empire, and in the West was alluded to by the early mediæval writers Heraclius and Theophilus. Panels for caskets and triptychs of the same workmanship were executed by Cennino Cennini, of Padua, at the close of the fourteenth century. After the revival of interest in the Catacombs in the sixteenth century various efforts were made to reproduce the ancient processes, and these continued with varying degrees of success down to our own time, when Salviati had produced examples in something approaching the old style. By the kind permission of the Director of the Victoria and Albert Museum, several pieces of Italian work of the fourteenth century were shown, and a fine modern Venetian reproduction was kindly lent for exhibition by Mr. C. H. Read, F.S.A.—Mr. W. H. St. John Hope read a paper on the "Gilbertine Priory of Watton, in the East Riding of Yorkshire," exhibiting a coloured and dated plan of all the remains of buildings as yet found on the site. The Gilbertine Order is one of special interest for two reasons—that it was the only monastic Order of English origin, and that its houses were normally dual, having both nuns and canons. In some of the twenty-six houses of the Order the dual principle seems to have lapsed, but at any rate it remained in force in nine houses at the suppression. Watton was one of these, and the largest of the Order. The site of the Priory is free from buildings, and the



excavations have therefore resulted in the discovery of almost the entire plan of the house, with the exception of the infirmaries, of which nothing is as yet known. The nuns were the more important element in a Gilbertine house, and accordingly the buildings devoted to their use at Watton are the more extensive. They consist of a church, cloister-parlour, chapter-house, warming-house with dorter over, frater, kitchen, and a western range, including a guest house. The church was a building 206 feet long, with presbytery, central tower, north transept with chapels, and nave, for the use of the nuns; and a large south aisle with south transept and chapels cut off from the rest of the church by a solid wall, which belonged to the canons. In the dividing wall was a turn through which the nuns might receive the Communion and the pax, so arranged that a view of either portion of the church from the other was impossible. The canons' buildings are to the east of the nuns' court, and are joined to it by a long corridor in which was probably the window-house where the nuns communicated with the officers who managed the affairs of the house, through a window arranged like the turn in the church. This second group of buildings consists of a cloister with the usual offices and a church on the south side. Remains of a very fine fourteenth-century lavatory exist in the north walk of the cloister. The fifteenth-century priors' house, west of the church, remains for the most part complete, and is still inhabited. The buildings date from 1170—the larger church being of this date, with fragments of a somewhat earlier building destroyed in the fire of 1167—down to 1500, the canons' buildings being chiefly of about 1320 and the nuns' eastern and northern range of the thirteenth century. Chalk was largely used in the construction, and consequently the ruins have been much destroyed by lime-burners. There are many traces about the site of the moats and earthworks prescribed by the Gilbertine statutes for the better seclusion of the members of the house.—Miss Rose Graham contributed some remarks on the history of Watton Priory from documentary evidence collected by herself. In 1330 the house was heavily in debt, the prior owing £100 to the Archbishop of York. This debt was probably for the building of the canons' cloister. *Conversi* seem to have ceased at an early date, all outside work being done by paid servants at the end of the thirteenth century. The house suffered considerably in the early fourteenth century from robberies, partly by the De Moleys, who seem to have had a quarrel with the Priory, and partly through the royal purveyors of Edward II. on his expedition to Scotland. But in spite of this the general state was prosperous, and in 1326 no less than fifty-three nuns took the veil. The statute as to the kitchen, providing that all should be served from one kitchen only, was certainly evaded in the fourteenth century, if not earlier, despite papal bulls to the contrary effect. In the very last years of its existence the Priory was drawn, much against its will, into assisting the rebels of the Pilgrimage of Grace, through the efforts of Holgate, who held the house in *commendam*, and seems to have stolen and squandered

their resources shamelessly.—Mr. Emanuel Green also took part in the discussion.



BRITISH ARCHÆOLOGICAL ASSOCIATION.—*March 6.*—Dr. W. de Gray Birch, F.S.A., presiding.—The following exhibits were submitted: Some pewter plates of about the middle of the eighteenth century, having an unusual pattern, and bearing the maker's marks (Spachman's) upon them. The coat-of-arms resembles that of Castile, and probably represents the institution or company to which the plates belonged.—Mr. T. S. Bush exhibited a photograph of a curious circular wooden money chest, or box, now belonging to St. Peter's Church, Bristol. The box is 6½ inches in diameter outside, and 5 inches inside, and is 6½ inches high to the top of the cover, which is raised, or pie-shaped. The box is bound with iron hinges at the back, and has a strap over the cover, with a top plate and ring; the strap is hinged at the front, and carried down to the bottom band, forming a hasp over the lock plate, which has three keyholes, one on each side of the strap, or hasp, and one at the bottom, smaller than the other two. There is no slit in the top for dropping in coins, and the box was most probably used for keeping money previously collected, the three locks being for the incumbent and the two churchwardens, and the box could not be opened except in the presence of all three. It is said by some people that this curious relic belonged to the mint at Bristol, which adjoined the church, and existed from 1643 to 1698. The box, however, would seem to belong to the second half of the sixteenth century.—A paper was read by the Rev. H. J. Dukinfield Astley, M.A., upon "A Ramble Round Thetford," illustrated by a fine series of drawings of the "Old Halls and Manor Houses of Norfolk," by the late Mr. E. P. Willin.

*March 20.*—Dr. W. de Gray Birch, F.S.A., in the chair.—Mr. Patrick, hon. secretary, read some notes of a discovery made at Lancaster, on the 13th inst., communicated by Mr. T. Cann Hughes, F.S.A. The discovery consists of two urns, probably Saxon; the larger of the two was in a fragmentary condition, but the smaller one is intact; they are both of imperfectly dried clay, of a reddish colour, and bear handmarkings. No ashes or coins were found. The urn and the fragments have been deposited in the museum in the Storey Institute, together with a tracing showing the exact spot where they were found. The locality, at the junction of Alfred and De Vitre Streets, is quite a new one, not at all in the centre of the town, but not far from a former site of a monastic establishment. The find is not otherwise important. With reference to the recent quincentenary of the poet Chaucer, the Rev. W. S. Lach-Szyrma, M.A., read an interesting paper upon "Chaucer as Illustrating English Mediæval Life." He said there were three great lights illustrating mediæval English life—Wycliffe, Chaucer, and Piers Ploughman. The first named takes the clerical standpoint as a sort of English Savonarola, denouncing the vice, dissipation, and coarseness of the upper classes in Church and State in the days

of Richard II., and suggesting the reforms which in his opinion were necessary. Chaucer takes the more congenial lay view of a satirist and poet. Piers Ploughman raises a jeremiad against mediæval defects and shortcomings, but in characteristic allegorical mode, so fashionable in his time. There are many points in which the personality of Chaucer resembles that of Dickens. Both are humourists, both have a hearty hatred of humbug and hypocrisy, both stoop to depict the poor and the ignorant, and both have vast powers of description. In Chaucer we have both the light and shadow of mediæval England, we see tournaments in baronial halls and the rough middle-class burgher, the artisan in his rude, humble home, and the peasant emerging from barbarism. The people of England have not really changed much since Chaucer's day; many of us must often have met amongst our private friends a majority of the personages in the *Canterbury Tales*. The author considered that a historic lesson was to be learnt from that fact, that although costumes, habits and fashions might differ, the John Bull of the end of the fourteenth century was very like his descendant of the nineteenth. He wished that that lesson could be more enforced in history lessons at our schools; for children are often taught to look on the Englishman of mediæval times as a being quite strange and foreign to the people they meet with at home or in the streets. An interesting discussion followed the paper, in which Major Frere, Mr. Kershaw, Mr. Compton, Mr. Patrick, and the Chairman, took part.

April 3.—Dr. Winstone in the chair.—Mrs. Collier exhibited an ancient religious picture of Byzantine art, painted on panel, and enclosed in an ornamental silver frame about 6 inches square with a curious filling of silver embroidery concealing the picture, except the heads and hands of the figures. It was an "Icon," and was brought from Moscow. She also exhibited a small "Shrine" of bronze, inlaid with mother-of-pearl, presenting the singular feature of one foot of the Crucified being much larger than the other foot. This also came from Moscow.—Mr. Patrick, hon. secretary, read a lengthy paper by Miss Russell upon "The Structure and probable History of some rude Stone Forts in Scotland," the forts more particularly dealt with being those of Craig Phadriæ, near Inverness, and Castle Finlay between Inverness and Nairn. Craig Phadriæ is a fort of loose stones, bearing no visible traces of vitrification, although it is probable that a real vitrified wall exists beneath the stones, forming a backbone or core to keep the larger rampart of loose stones in place. Castle Finlay is a much smaller fort, standing on a bridle-path through which is locally said to be the old road to Perth. There is a strong probability that Craig Phadriæ is really the castle on Loch Ness where St. Columba visited the King of the Picts.




SOCIETY OF ANTIQUARIES OF SCOTLAND.—March 11.—Sir Thomas G. Carmichael in the chair.—In the first paper, by Dr. D. Christison, secretary, the results of the excavation of the Roman camps, or




stations, at Lyne, in Peeblesshire, undertaken by the Society last season, were described and illustrated by lantern views.—In the second paper Mr. F. R. Coles, assistant keeper of the Museum, gave an account of the Stone Circles in the Inverurie district of Aberdeenshire, with measured plans and drawings, obtained under the Gunning Fellowship. Among the more important of these were the circle of six stones at Tuack, in the area of which the late Mr. C. E. Dalrymple found no fewer than eight interments after cremation, with remains of cinerary urns and one small fragment of bronze; the circle at Castle Fraser, consisting of eleven stones, of which seven are still upright, which also yielded evidence of burnt interments; the circle at Whitehill, Monymusk, originally of thirteen stones, nine of which are now prostrate, and a recumbent stone of about seven tons in weight; the circle at Old Keig, the recumbent stone of which measures about 18 feet in length, and about 4½ feet in breadth and thickness, and must weigh about thirty-four tons; the circle at Cothiemuir, of eight stones, with a recumbent stone of about twenty tons, which is still visited on certain days in autumn, though the reason of its attraction has been forgotten; the circle of Fullerton, which yielded an unburnt interment in the centre when examined by Mr. Dalrymple, with burnt interments in the space around it; the circle at Broomend of Crichtie, of six stones round the circumference and one in the centre, in the area of which were found many burials after cremation, and an unburnt burial in the centre, when examined by Mr. Dalrymple, an ornamented stone hammer and a cinerary urn from it being now preserved in the Museum; the circle at Anquhorthies, Manar, of twelve stones, the recumbent stone of which is 12 feet in length and weighs over eight tons; and the circle of Balquhain, Chapel of Garioch, of seven stones, the recumbent stone being over 12 feet in length, and weighing about ten tons, and a peculiar feature being the presence of a magnificent obelisk-shaped pillar-stone of white quartz. The present year's survey had thus resulted in the determination of six distinct varieties of stone circles, besides supplying measured plans and careful drawings of twenty examples.—In the third paper Mr. A. J. S. Brook described a bracket clock (*circa* 1670), said to have belonged to Archbishop Sharp, and another timepiece presented to the University of St. Andrews by the Archbishop.

GLASGOW ARCHÆOLOGICAL SOCIETY.—March 21.—Principal Story presiding. Professor Cooper read a paper on "Greyfriars Church, Aberdeen," which, in spite of energetic protests, was about to be demolished. It was one of the few remaining pre-Reformation churches in Scotland. The forces of Gath had won the victory, and all that could now be done was for societies like this to preserve some written and pictorial records of an edifice which, alike on architectural and historical grounds, deserved a better fate. Greyfriars Church of Aberdeen was one of the convents of the Observant Branch of the Franciscan Order, which was introduced into Scotland by James I. early in the fifteenth century. The Aberdeen House was the third of their houses






in Scotland, the two earlier being Edinburgh and St. Andrews. The present church was the second church designed by a very eminent Aberdeen architect, Alexander Galloway of Kinkell, and was built at the expense of Bishop Gavin Dunbar, who sat as Bishop of Aberdeen from 1518 to 1537. It was a singularly fine specimen of late Gothic, and was important in the study of Scottish architecture as the signed work of a Scotch architect of that date. It was a proof that Gothic architecture of that period in Scotland had still great capacities. He went on to speak of the history of the church after the Reformation, when it was the scene of the preaching of the great royalist theologian William Forbes, afterwards first Bishop of Aberdeen. The Covenanted General Assembly which deposed the Aberdeen royalist doctors met within its walls—Dickson, Henderson, Cant, and Ramsay. Professor Cooper exhibited an exceedingly fine series of measured drawings by Mr. A. R. Mackenzie, architect in Aberdeen, as well as a water-colour drawing by Mr. Murray, Aberdeen.

   **SUSSEX RECORD SOCIETY.**—The first annual meeting was held at the Town Hall, Lewes. Mr. Percy S. Godman was in the chair. The first business transacted was the adoption of rules. These specify that the object of the society is to transcribe and publish documents relating to the county; and that the affairs of the society are to be managed by a Council consisting of the president, vice-presidents, secretary, literary director and treasurer, and twelve members, all of whom are to be elected at the annual general meeting. The subscription is to be one guinea, payable on election, and afterwards on January 1 in each year, and it will entitle a member to all publications issued during the year. No volume, however, will be sent to a subscriber whose subscription is in arrear.—The chairman stated that the Duke of Norfolk had consented to become president, and the other officers were elected as under: Secretary, Mr. H. Michell Whitley; literary director, Rev. W. Hudson; treasurer, Major Molineux; auditors, Mr. Latter Parsons, and Mr. J. Ellman Brown; Council: Colonel Attree, Mr. W. Powell Breach, Rev. Canon Cooper, Mr. C. Dawson, F.S.A., Mr. E. H. W. Dunkin, Mr. H. Freeland, Mr. P. S. Godman, Mr. W. Hamilton Hall, F.S.A., Rev. Chancellor Parish, Mr. W. C. Renshaw, K.C., Mr. R. Garraway Rice, F.S.A., and Mr. L. H. Salzmann; clerk, Mr. C. G. Turner.—Rev. W. Hudson said it had been decided to publish a miscellaneous volume this year. He had got a rate-book of Pevensey, which he understood would be a good thing to publish, and he had also suggested that rural deaneries that would do so should make up returns of the contents of their parish chests. He had undertaken to do it for his rural deanery, and Canon Cooper would do it for the rural deanery in which he presided.—The meeting then terminated with a vote of thanks to Mr. Godman for presiding.

   At the monthly meeting of the **SUNDERLAND ANTIQUARIAN SOCIETY**, held April 1, the Rev. J. T. Middlemiss presiding, Mr. James Patterson read

a paper on "Some Saxon Remains at Monkwearmouth Church," illustrated by half a dozen diagrams of the particular stones under consideration. He took the usual view of what was left of Benedict Biscop's original work, and then spoke of the two churches—St. Peter's and St. Mary's. Of St. Mary's Church and the monastery he stated that there were no traces left at all, although his view was doubted by some, who believed that the old building on the south side of the church was possibly a portion of the old church of St. Mary's, as in the seventeenth century tradition stated that the remains of St. Mary's Church were used as a barn. This Mr. Patterson refuted altogether, because if there had been two churches built of stone, Bede would most certainly have spoken of them, instead of which he spoke of St. Peter's Church and a stone church. Then he described the various stones which were preserved, particularly a special tombstone which was saved from destruction. It was unearthed in 1860 by the late Mr. Cooper Abbs, of Cleadon, and a small fragment of stone which was ascribed to the author of *Lindisfarne Gospels*, and he adduced other arguments to prove the likelihood of this being correct, and assumed that this might possibly be part of the stone erected to the memory of Benedict Biscop, the founder, not only of Monkwearmouth Church, but of Sunderland itself.

   The third winter meeting of the **EAST RIDING ANTIQUARIAN SOCIETY** was held at Bridlington on March 25, the Rev. E. Maule Cole, F.G.S., presiding. The chairman read a paper on "Norman Work in Wold Churches," which we hope to print by-and-by in the *Antiquary*.—The Rev. C. V. Collier, F.S.A., followed with a paper on "Some Curious Papers Relating to Old Bridlington." Since the last meeting of the society at Bridlington, when he read a paper on some old documents preserved in the Bayle Gate, he had, he said, looked over and transcribed a good many more similar MSS. dating from 1620 to 1670. In 1647 he had found a receipt for 3s. for repairing the pillory, and one for 6s. 6d. for drink for the workmen in connection therewith. The constable's accounts for 1668 and 1669 were very interesting. One and sixpence was paid for whipping four prisoners, and the Kilcote within the Bayle Gate was mentioned many times in the accounts. The expenses incurred by the constable were met by a tax levied upon the town, the sum total of which tax came to about £9. In the churchwarden's accounts occurred an item of 2s. 6d. for locks for the great chest lying in the Bayle Gate. Amongst the papers he had found evidence that the town of Bridlington helped the Royalist cause, and collected a sum of £95 10s. In the constable's accounts for 1643 were items referring to the Civil War: board and lodgings, coals, candles, and drink for the Guards. There were also mentioned numbers of cases of relief being given to soldiers. From the accounts there also appeared to have been a great camp of soldiers at Falsgrave and Seamer. In the early part of 1646 numbers of soldiers appeared to have been billeted at private houses in Bridlington and at the Quay. In 1648 occurred the following item:

"To two North countriemen plundered 4d," and also several receipts for payments for tar for the beacons. The accounts of 1668 were remarkable for the great number of hues and cries which cost about 6d. "Given to an old man in great want, 4d"; "Given to four Scotchmen who came from Rotterdam Prison, 4d"; "Paid for a market bell, 2d"; and "Given to three men which were spent with fire, 1s"; were also items occurring in the accounts of 1668.



HAMPSHIRE FIELD CLUB AND ARCHÆOLOGICAL SOCIETY.—The annual meeting was held in the County Council Chamber at Winchester on March 26, William W. Portal, Esq., M.A., president, in the chair.—The annual business included a report of the meetings, nine in number, held during the year 1900. The report showed the full complement of 250 members, and the financial statement a balance of £42 in hand. Part 4, vol. iv., of the *Transactions* was reported by Rev. G. W. Minns, LL.B., hon. editor, to be in hand, and shortly to be distributed to members. The president in his address expressed the earnest hope of himself and the members that the remains of the ancient walls and gates, etc., of Southampton would be spared in the growth of that town.—Mr. T. W. Shore, hon. organizing secretary, drew attention to the remaining part of the site of Hyde Abbey, and expressed the unanimous feeling of the members that this site should be acquired and kept as an open space as one of the memorials of King Alfred, and as an act of reparation to the memory of the King, whose remains, buried there, were scattered more than a century ago.—On behalf of the society, he asked the president, as Vice-Chairman of the County Council, to accept on behalf of the county a collection of palæolithic, neolithic, and bronze implements, all found in Hampshire, which had been collected by the society through the watchful care and exertion of Mr. W. Dale, F.S.A., hon. general secretary. The president accepted the gift, and assured the members the collection would be highly valued by the County Council.—The society afterwards visited the site of Hyde Abbey and the ruins of the ancient palace of Wolvesey.



The monthly meeting of the NEWCASTLE SOCIETY OF ANTIQUARIES was held on March 27. Mr. C. J. Bates presided, and read an obituary notice of Professor Emil Hubner, Professor of Classical Philology at the University of Berlin, in the course of which he said that by his death the Newcastle Society of Antiquaries had lost one of its most eminent honorary members. In his *Inscriptiones Britannicæ*, composed during his visits to England in 1866-67, and published in 1873, Dr. Hubner had accomplished a work that for exhaustive labour and consummate erudition had no parallel in the domain of Roman antiquities since Horsley led the van of European scholars in that direction. Though belonging to a younger generation, the name of Hubner would always be remembered in northern England in connection with those of Clayton and Bruce as sustaining the best tradi-

tions of the old school of antiquaries; but to those who had the pleasure of his acquaintance, however slight, the great learning of the scholar was almost overlooked in admiration of the singularly love-worthy character of the man.—Mr. R. C. Clephan, F.S.A., next read a paper on "Notes on Roman and Mediæval Military Engines," and showed a number of photographs and drawings of these engines of war, including the oranger, ballista, catapult, and scorpion.—A paper on "The Origin of the Name of Ogle," by Sir Henry A. Ogle, was taken as read.



## Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

ALFRED THE WEST SAXON, KING OF THE ENGLISH.

By Dugald Macfadyen, M.A. Portrait and other illustrations. London: J. M. Dent and Co. New York: E. P. Dutton and Co. 1901. 8vo., pp. xii, 376. Price 4s. 6d. net.

This second volume in the series of *Saintly Lives*, edited for Mr. Dent by Dr. R. F. Horton, is, upon the whole, a meritorious piece of work. To say that it is too much amplified by moralizing reflections would show, perhaps, a want of appreciation of its purpose. It reminds us of the book upon King Alfred by Judge Hughes (of *Tom Brown* fame), whose little inaccuracies and prolixities of composition were, indeed, amply atoned for by the manly and liberal spirit which its every page exhibited. But, for gain or loss, modern scholarship requires a treatment peculiar and appropriate to itself. Biography and history may suggest good conduct, but should not preach it; and that is why one approaches the nearly 400 pages of this relatively stout volume with a suspicion that is not allayed by the author's disclaimer of archaeological research and critical competence.

With this much by way of gentle remonstrance, we are bound to admire the zeal and piety shown by the author in his hero-worship. Any sincere attempt to portray the personality and work of Alfred the Great is entirely laudable, and, in this year of National Commemoration, expedient as well. That Mr. Macfadyen's is such an attempt is obvious, but there is little either in detail or in treatment that is new. Moreover, the author exhibits too easy a conscience in the acceptance and repetition of the mediæval chroniclers, who are often as far separate in age and mind from the days of Alfred as Thackeray from the Elizabethan age. In particular, he is too ready to quote from Sir John Spelman, whose information is of the most inaccurate and haphazard quality. At p. 239 Mr. Macfadyen writes: "The stone buildings of his (Alfred's) period which survive still bear traces of being designed to imitate familiar wooden structures." This leaves the reader under a wrong impres-



sion, for, truth to tell, there is practically no extant masonry which can with any certainty be ascribed to the ninth century; the sketch of St. Michael's Tower at Oxford, however pretty, is equally misleading, in spite of the disclaimer as to its date. Indeed, where Mr. Macfadyen has clearly been at pains to obtain illustrations they are not very happily chosen, although the White Horse and the coins are well rendered. As to the coins, No. 9 on the plate facing p. 233 bears the name OKSNA-FORDA (not ORSNA-FORDA), denoting Oxford; and (at p. 231) there is no doubt that a moneyer's mint did exist at Lincoln in Alfred's reign. The map might very well have been more instructive. We notice that Mr. Macfadyen is unwilling to enter into the controversy as to the date of Alfred's death.

The part of the narrative which most struck us was not that dealing with Alfred's personal character or even with his founding of English literature, but the description of the Danes who "in each place found a thriving abbey and left a black and crimson ruin." He certainly gives us a good picture of the long-drawn warfare, and of the victories won for his fatherland

"By King Alferd the Great when he spwiled their consate,  
And caddled thay wosbirds the Danes."

★ ★ ★  
THE ROMANCE OF A HUNDRED YEARS; REMARKABLE CHAPTERS IN THE SOCIAL AND PUBLIC LIFE OF THE NINETEENTH CENTURY. By Alfred Kingston. Illustrations. London: *Elliot Stock*. 1901. Demy 8vo., pp. 211. Price 6s.

Mr. Kingston has given us in this well-printed volume a very readable series of sketches of some of the salient features in the development of the social life of the last century. He wields a practised pen, and even when dealing with tolerably well-worn topics such as "The Corn Laws and the Penny Post," "The Romance of Invention and Discovery," and "The Romance of a Telegram," contrives to give a fresh interest to familiar matter. The chapter entitled "The Romance of Education" is a useful reminder of the giant strides that have been made since the time—a century ago—when Sunday Schools were responsible for much of the little secular teaching that was given. Another on "The Romance of Old Country Life," which would well have borne enlargement, gives a graphic and amusing picture of a state of things long since passed away. But perhaps the most interesting and certainly the most valuable section of Mr. Kingston's book is that which describes the strange rising of the peasants in the Eastern counties after the Battle of Waterloo. It is a grotesquely squalid story, the details of which will be new to very many readers. Mr. Kingston tells it admirably, and in this chapter has made a solid contribution to the social history of the nineteenth century.

★ ★ ★  
TEIGNMOUTH: ITS HISTORY AND ITS SURROUNDINGS. By Beatrix F. Cresswell. Many illustrations by Gordon Home. London: *The Homeland Association, Limited*. Teignmouth: *F. B. Owen*. 1901. 8vo., pp. 126. Price 5s. net.

We must confess that until we received this book we were ignorant of the existence of the Homeland

Association "for the Promotion and Encouragement of Touring in Great Britain and Ireland;" but if it publishes many such volumes as the charming book before us, it certainly deserves to flourish. The work is the first of a series of local histories projected by the Association, and in this beautifully illustrated form only 300 copies of each book will be printed. Local guide-books would be a more appropriate term, for in this initial volume Miss Cresswell gives but a brief sketch of the history of the town. She gossips pleasantly, however, about its many features of interest, takes the



RICHLY-CARVED PEW-END IN COOMBE-IN-TEIGN-HEAD CHURCH.

visitor along the coast, up and down the beautiful estuary of the Teign, and on a round of visits to the neighbouring villages. Teignmouth has literary associations of considerable interest.

Winthrop Mackworth Praed (of whom a capital portrait is given) was the son of Teignmouth folk, and enshrined several reminiscences of the place and people in his charming verse. Miss Cresswell is quite right to value Praed, but we do not know why she should go out of her way to asperse a much greater poet by saying that "the harm done to the college [Eton] by the evil influence of Shelley

was in a great measure counteracted by the admirable example of Winthrop Praed." Keats, it is well to remember, spent a winter and spring in Teignmouth, and dated his *Endymion* from the town.

The house in which the poet lodged has been identified by Mr. Buxton Forman and Dr. Lake as that now known as 35, Strand; and the good people of Teignmouth would be well advised if they marked it by a tablet or otherwise as a memorial of a connection of which they may well be proud.

In her description of some of the neighbouring villages and churches Miss Cresswell mentions several matters of interest to antiquaries; but why does she gravely reproduce that exploded notion, *apropos* of a monument to a crusading knight in Hacombe Church, that his "feet crossed on the lion denote that he really went to Palestine"? By the courtesy of the publishers we are able to reproduce two of the illustrations of antiquarian interest. The seat-end shown is one of several, finely carved,



CARVING IN SOUTH WALL OF BISHOP-  
STEIGNTON CHURCH.

which represent St. Katherine, St. Barbara, and other saints. The quaint carving here reproduced is let into the wall of Bishopsteignton Church—a building with a fine Norman doorway—and is "conjectured to be a Saxon representation of the Adoration of the Magi." The illustrations throughout the book, all by Mr. Gordon Home, of which there are a great number, are excellent. Some of the landscapes are simply delightful. All visitors to Teignmouth and lovers of the soft Devon scenery should buy this book.

★ ★ ★

A NUMISMATIC HISTORY OF THE REIGN OF  
HENRY I. By W. J. Andrew. First half.  
London: B. Quaritch. 1901. Sewed, 8vo.,  
pp. 220 and seven plates.

This book is a valuable and exhaustive inquiry into a period much neglected by numismatists, and of which but little definite information has been hitherto published. In Chapter III., dealing with the constitution of the mints, Mr. Andrew gives us some information which alone represents a very considerable amount of research and careful thought. Especially is he to be congratulated on

his reference to those energetic people who would fain find a coin of every type for each mint existing in this country during the Norman period.

Chapter VI., "The Evolution of Design," contains some very interesting and instructive remarks on the forms of the letters used during the period; the author incidentally remarks that in the later types the designer, one Otho Fitz-Otto, "seems to aim at filling up every particle of the field with small annulets, stars, quatrefoils," etc. This seems to mark the beginning of that desire for increased richness of design also to be seen in the architectural ornament of the period. Both have a peculiar and barbaric interest, and it is a pity that Mr. Andrew did not follow up this branch of his inquiry.

The volume goes fully into the many types attributed to Henry I., and nowhere does the letterpress become a mere catalogue, as is so often the case with works on this subject. No less than 120 pages are taken up by the history of the various mints and the coins issued from them, and it is here, probably, that the general reader will linger rather than in the preceding pages, which are of a more technical character. Each mint is dealt with in a thoroughly painstaking manner, and, to further add to our obligations, Mr. Andrew has been at great pains to furnish an excellent chronology of events.

The collotype plates at the end are extremely good, though for the purpose of identification of damaged or uncertain pieces the clear illustrations in the text are decidedly preferable.

Perhaps at some future time Mr. Andrew will carry his research into that extremely hazy period of English numismatic history—the coins of Stephen and Matilda—and give us the result of his labour.

The present book completes Parts I. and II. of the 1901 volume, now published together at 10s.; the second half of the work will be published in the autumn of this year at the same moderate price.—J. RUSSELL LARKBY.

★ ★ ★

SONGS AND SAYINGS OF GOWRIE. By the Rev.  
Adam Philip, M.A. Edinburgh and London:  
Oliphant, Anderson and Ferrier. 1901. 8vo.,  
pp. 319. Price 5s. net.

This is the book of an enthusiast. Few will be found anxious to deny the author's claim that, "take it all in all, Perthshire is the most beautiful county in Scotland," or that "the Carse of Gowrie is not the least beautiful part of Perthshire"; but the undoubted beauty of Gowrie is hardly a sufficient basis for a volume of general interest. Mr. Philip is obliged to admit that his beloved district has produced no native singer of the first rank; but, undaunted by the lack of poets, he sweeps into his net the verse of a host of native poetings, very few of whom indeed are known beyond the limits of the Carse or its immediate neighbourhood. The extracts which are given from their writings are somewhat depressing to an unenthusiastic reader who does not hail from Gowrie. We have found the final chapter—on "Sayings"—of most interest, and containing some fresh matter of value to others than local readers; but the book as a whole will



not appeal very strongly to any but those who are deeply imbued with the native's love of a district of great natural beauty, but not particularly rich either in song or legend.

\* \* \*

ALFRED THE GREAT: A SKETCH AND SEVEN STUDIES. By Warwick H. Draper, M.A. Illustrations and map. Preface by the Bishop of Hereford. London: Elliot Stock. 1901. 8vo., pp. 143. Price 5s.

The forthcoming millenary Alfred celebration will no doubt produce what in city slang may be called a "boom" in Alfredian literature. Several volumes have already appeared, and more are figuring in the publishers' announcements. Most of these books are specialized, dealing with only one side or aspect of the King's personality and activities, or depicting him as viewed from some special standpoint. The book before us, though not large, is comprehensive. The biographical sketch with which it opens, as the author says, "does not pretend to refer to all the events and incidents which history has recorded, and legend added to history;" but it gives an outline, pleasantly and readably written, of the outstanding features of Alfred's life and reign. Mr. Draper follows this with seven studies of great interest. The King's many-sided activities, and his claims on the grateful recollection of all Englishmen, are well shown in the sections on his legislation and local government, and on his work as man of letters. The last is the fullest, and perhaps the best chapter in the book. A brief but useful study is that on Asser's *Life of Alfred*, in which Mr. Draper agrees with Professor York Powell, and most others who have gone carefully into the question, that the biography is essentially of contemporary authority. The remaining sections deal with the absurd Oxford myth of Alfred's creation of the University, or at least of University College—wherein Mr. Draper rather unnecessarily, if effectively, slays the slain—with the Vale of the White Horse, and with the dark subject of the great King's burial-place. To add to the comprehensiveness and thoroughness of the book, these "Studies" are followed by "Notes" on Alfred's jewel, Alfred's ships—for the King was undoubtedly the founder of our navy—Alfred's rebuilding of London, and the many places mentioned in Alfred's will. A careful analysis of the "Materials for the History of Alfred," a useful bibliography, and the indispensable index complete a volume which is in all respects a thorough and painstaking piece of work. It gives a fair, true, and complete picture of the King and of his work, and in this year of celebration should be in the hands of all who revere the name and memory of one of the greatest of great Englishmen.

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COUTTS AND CO., BANKERS: EDINBURGH AND LONDON. By Ralph Richardson. Many portraits and illustrations. Second edition, revised and enlarged. London: Elliot Stock. 1901. 8vo. Price 7s. 6d.

We are not surprised that Mr. Richardson's accurate and readable history of the famous bankers, reviewed, on its first appearance, in the *Antiquary*

of October last, has run swiftly into a second edition. The new issue is revised and enlarged. The principal additional matter is an account, drawn chiefly from Sir Walter Scott's *Journal*, of the visit paid to Abbotsford by the widow of Thomas Coutts—the whilom Harriot Mellon—in the company of the Duke of St. Albans, whom she afterwards married, and his sister, Lady Charlotte Beauclerk. We heartily commend the volume.

\* \* \*

In the *Reliquary* for April Mr. Romilly Allen has a valuable account of a "Pre-Norman Cross-shaft at Nunburnholme, Yorkshire," a shaft which shows Scandinavian features of great interest. The other contents of the number, which is, as usual, excellently illustrated, include "Some Interesting Essex Brasses," by Messrs. Miller Christy and W. W. Porteous; "Homes of the Picts," by Mr. David MacRitchie; and "Is the Dumbuck Crannog Neolithic?" in which Dr. Robert Munro makes a trenchant attack on what the Rev. H. J. D. Astley has written concerning that much-discussed crannog.

\* \* \*

Mr. A. C. Fox-Davies, in the *Genealogical Magazine* for April, ridicules the agitation for the assignment of arms to Wales, and for the inclusion of such arms in the Royal achievement. Other articles of current interest are "Nota sine Labe," A Plea for the Union Flag," and "Dieu et mon Droit." The second part of *East London Antiquities* contains notes on the "Ancient River Fleet," the "Green Goose Fair at Bow," and other points of interest. There is also a paper on "John Strype, the Antiquary." In matters of etymology some of the contributors seem to belong to the prehistoric period. The *Architects' Magazine* for March has a well-illustrated paper by Mr. G. A. T. Middleton on "English Architecture of the Nineteenth Century." Other periodicals and pamphlets before us include the *East Anglian* for March, to which Canon Raven sends the "Foundation Deed of Brundish Chantry, Suffolk;" *Lincolnshire Notes and Queries*, April, containing an account of a fine old Lincoln mansion, Deloraine Court; the *American Antiquarian and Oriental Journal*, March and April, containing "Mexican and Maya Architecture," by Dr. Peet, and many other contributions of value to students of American archæology; and "The Early Defensive Earthwork on Comb Moss," by Mr. I. Chalkley Gould, reprinted from the *Derbyshire Archæological and Natural History Society's Journal*.

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

TO INTENDING CONTRIBUTORS.—Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.



# The Antiquary.



JUNE, 1901.

## Notes of the Month.

THE annual meeting of the Society of Antiquaries was held on St. George's Day, Viscount Dillon presiding. The following gentlemen were elected president, council, and officers for the ensuing year: President, Viscount Dillon; vice-presidents, Mr. J. T. Micklethwaite, Sir E. M. Thompson, and Mr. A. J. Evans; treasurer, Mr. Philip Norman; director, Mr. F. G. Hilton Price; secretary, Mr. C. H. Read; and Messrs. W. Paley Baildon, Ernest Crofts, and Lionel Cust, the Rev. E. S. Dewick, Sir John Evans, Messrs. A. Higgins and R. R. Holmes, Sir H. H. Howorth, and Messrs. A. H. Lyell, W. Minet, W. I. L. Nash, R. Nevill, R. G. Rice, and E. T. Whyte.

At the annual meeting of the trustees of Shakespeare's birthplace and Anne Hathaway's cottage, held early in May, the executive committee reported that 31,748 persons paid to go through the poet's house, and nearly 14,000 Anne Hathaway's cottage, in addition to a large number of free admissions. During the year fifty-two nationalities were represented. At New Place, Shakespeare's last residence, most interesting discoveries had been made, consisting of a very ancient well, portions of two fifteenth-century brick walls, and the remains of the foundations, 2 feet in thickness, which formed the eastern portion of the great house built by Sir Hugh Clopton in the reign of Henry VII., subsequently the property of Shakespeare under the title of New Place.

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The latter was a discovery of great importance to Shakespeareans, as it enabled them to form a better idea of the dimensions of the house where the poet spent the last few years of his life, and in which he died. The committee also announced a large number of valuable presentations to the library and museum at Shakespeare's house from donors in various parts of England and America, including the volumes formerly belonging to Mrs. Mary Cowden Clarke, the compiler of the well-known concordance.

Mr. St. John Hope, M.A., F.S.A., has completed his series of reproductions of the splendid enamelled and painted gilt metal stall plates of the Knights of the Order of the Garter. To the antiquary, the herald, and the genealogist these stall plates are of special value, while as a chronological series of examples of armorial art they are unrivalled. The present volume, which will be issued immediately by Messrs. Archibald Constable and Co., covers the Plantagenet period (from 1348 to 1485). The stall plates are represented full-sized and in colours, while each plate is accompanied by descriptive and explanatory letterpress, with reproductions, in many cases, of the seals of the knights, reproduced from casts specially taken for this work.

On Thursday, May 16, Mr. F. Haverfield, F.S.A., gave the first of a course of six lectures at University College, London, on "Roman Britain." The subdivisions of the subject for the lectures, which were announced to be given on successive Thursdays at 4 p.m., and were to be open free to the public, were: (1) "Previous Writers on Roman Britain from 1100 to 1900 A.D."; (2) "Sketch of the Roman Conquest"; (3 and 4) "The Military Occupation, Army, Forts," etc.; (5 and 6) "The Civilization of the Non-Military Districts, Towns, Villages," and "The Sequel in Post-Roman England." Mr. Haverfield's mastery of his subject is well known to our readers.

Several finds, mostly of minor importance, are reported from different parts of the country and abroad. A good specimen of a stone axe, of fine shape, and in good preservation.



servation, is stated to have been unearthed in Kincardineshire. At Pleguien, near St. Brieuc, in the neighbourhood of Calais, a farmer, while working in his fields, discovered a cavity in the clay, in which were 180 bronze axes. The field is close to an old main road, and the find may perhaps be part of the stock of a Celtic merchant, as all the axes are the same size.



The death of Bishop Stubbs, of Oxford, removes one of the most learned and thorough of modern historians. *Literature* lately printed a letter, not before published, written by Professor Freeman in 1879, which gives an excellent appreciation of the late Bishop on his intellectual side. The letter was addressed to Dr. Sandys, of Cambridge, with the object of enabling him to present properly Dr. Stubbs's claims to an honorary degree. In it Freeman says: "He just knows everything, and has it all at his fingers' ends. When I was travelling with him in Germany, I thought it something if I knew my Emperors right; but at each place he could tell the Dukes and Bishops and Landgraves, and, I believe, the Burger-meisters to boot. Then, nobody knows how he gets his knowledge, as he is not commonly seen getting it. Some think it is revealed to him in his sleep, like Edward the Confessor, the more so as he sleeps more than other men."



Excavations have recently been made by the Edinburgh Society of Antiquaries at Inch-tuthill, in the grounds of Sir Alexander Muir Mackenzie, Bart., of Delvine, near Dunkeld, Perthshire. It has been long known that there was an important Roman camp here. There is a map of the camp in Roy's *Military Antiquities of the Romans*, issued in 1755. This map shows a square camp in the meadow in front of Delvine House, crossed by Via Principalia, with an entrenched fort on the south-west, and a strong redoubt to the south-east. Inch-tuthill, one of the derivations of which is "the island in the flooded stream," was once surrounded by the Tay, which flowed in two arms here, one to the north, the other to the south of it. Mr. Inverarity, the parish minister, reported upon it in 1792, and the Rev. Alexander Wilson

in 1839, the one to the old, and the other to the last Statistical Account. At present the flat of 160 acres is cut here and there, as if drains were to be introduced in some fantastic fashion. If there have as yet been no important finds, there have been some interesting ones, such as broken pottery, rusty nails and hold-fasts, gravelled roads, and two Roman ovens in good preservation, built all round, with the charred wood and soot still visible.



Messrs. Sotheby sold on May 9 a copy of the first edition of Bunyan's *Pilgrim's Progress*, 1678, of which not more than five copies are known, three being imperfect. The copy in question is unique in the respect that it has the engraved portrait of Bunyan dreaming, by R. White, with the view of the city in the background labelled in error "Vanity" (it should be "Destruction"), which does not occur in any one of the other known copies, and which, in its correct form, has hitherto been regarded as first issued with the third edition. This copy is additionally interesting from the fact that it was given to Jane Fleetwood by her uncle. It then came into possession of Ann Palmer, who was adopted by the sisters of Dr. Fleetwood, Bishop of St. Asaph, and thence into the Nash family, in whose possession it has remained until the present time. It realized the enormous sum of £1,475, the purchaser being Mr. Cockerell, and the under-bidder, Mr. B. F. Stevens, the American book-agent.



When the Chinese soldiers burnt the Hanlin College, Peking, in the hope that it might set fire to the adjoining British Embassy, the only existing copy of the largest book in the world was destroyed. This was the *Yung Lo Ta Tien*, the Great Standard of Yung Lo, the Emperor, who caused it to be compiled in the year 1403, when our own Henry IV. was on the throne. The idea was to collect in a single work all that had ever been written on (a) the Confucian doctrine, (b) history, (c) philosophy, (d) other matters generally. It was put together by an immense staff of 2,141 scholars, working under twenty sub-directors, five directors, and three commissioners. They completed it in five years. The work, consisting of 22,877 sections, was

bound up into 11,000 volumes, each half an inch thick ; so that, laid flat on one another, they would form a column 46 feet higher than St. Paul's Cathedral. It was to have been printed, but the expense was found too great for the Imperial Government to undertake. Two copies were taken about 1567. The original and one of the copies perished in 1644, when the Ming dynasty fell. Of the copy which remained in the Hanlin College only five volumes are known to have been saved. They are in the hands of the Cambridge Professor of Chinese, who wrote lately on the subject in the *Nineteenth Century*.



Mr. J. Russell Larkby, who kindly sends the sketch here reproduced, writes: "The original is in the nave of All Saints' Church,



Snodland, Kent, a village situated on the left bank of the tidal Medway. The pier on which the drawing is made is in the south arcade, and is locally known as the 'Calvary Pillar,' which is interesting, as being a probable survival of its original name. This pillar is of fourteenth-century work, and it

is possible that the painting also dates from about 1330. As an example of mediæval art, the group is rather important, and shows to a great extent the subdued and quiet spirit of the mediæval painter. The colour is a deep brown, with portions of the figures incised and filled with black. The nails in the hands are omitted, and from this, and the uninscribed tablet on the summit of the cross, the drawing appears to have been for some reason left unfinished."



The earliest notices of the exportation of coal from this country occur, says the *Law Journal*, in the records of Newcastle-upon-Tyne, and in the Royal Proclamations and other State papers relative to that town. The first direct reference to the subject which has been found is contained in the Rolls of Parliament, 1325, 19 Edward II. In 1546 Henry VIII. sent orders to the Mayor of Newcastle to forward 3,000 chaldrons of coal to France, and the trade with that country thereafter increased to such an extent that petitions were made against it. In the Journals of the House of Commons, February, 1563, mention occurs of a Bill to restrain the carriage of Newcastle coals overseas. In July of the same year an Act was passed in Scotland to prevent the exportation of coal, as thereby great dearth of fuel had been occasioned.



The archæological excursion season began unusually early this year. On April 15 a Northamptonshire Society (that for the archdeaconries of Northampton and Oakham) spent a chilly afternoon in visiting Dingley Church and Hall, Brampton Ash Church, Stoke Albany Manor-house and Church, and the churches at Wilbarston and Ashley. The Somersetshire archæologists on May 4 visited Wraxall Church. Mr. E. E. Baker, in the course of remarks on the building, said that there were traces of an Early English church, and the porch and parvise are of that period. The tower was a specimen of the middle of the Perpendicular period, of a very plain and massive type, the beautiful pinnacles built upon the buttresses being worthy of attention. There was a very fine tower arch, with remarkably good mouldings. There



was a sanctus-bell turret, which was not very usual in England. The feature of the greatest interest was perhaps the steps in the eastern wall of the porch, with respect to which different writers had different ideas. Their use was doubtless to accommodate the choir at different functions. On May 18 the members of the Bradford Historical and Antiquarian Society made an excursion to Farnley—where is a fine old hall—Leathley and Stainburn—both with interesting churches—and Almscliff Crag. The spring meeting of the Bristol and Gloucestershire Archæological Society will be held on June 6, when Winterbourne, Almondsbury, Over Park and its noted tapestries, and Westbury-on-Trym, will be visited, under the presidency of Mr. F. F. Fox.

The governors of Lichfield Grammar School have decided to erect new buildings at Bor-rowcop Hill. The old school-house was built in 1692, at the joint charges of the Corporation and the feoffees of the Conduit Lands. It was at Lichfield Grammar School that Congreve and Dr. Johnson, who were form-fellows there, had their early education. Addison, Garrick, Wollaston, Bishop Newton, Chief Justices Wilmot and Willes, and Chief Baron Parker were also pupils of the school. Johnson's schoolfellow, Hector, furnished Boswell with some particulars of Johnson's life when a schoolboy at Lichfield, among them the anecdote of the three boys—one of them Hector himself—who used to call in the morning at his home, which still stands in the market-place, and carry him to school.

The restorations which are now being carried out in the Castle of St. Angelo, Rome, are exceedingly interesting, and have resulted in the discovery of some curious frescoes of the fifteenth century. It is even hoped that possibly thick coatings of whitewash still cover the frescoes by Pinturricchio, representing the whole of the Borgia family. That such frescoes existed in the time of Julius II. is proved by a passage in Boehm, who was one of the secretaries to Alexander VI., and who has preserved the names of the persons represented in these pictures; but they have been lost sight of for centuries, in the same manner as were the splendid frescoes by the

same master in the Vatican itself, which Pope Leo XIII. has recently recovered and restored to their pristine condition.

We have taken occasion more than once to refer to the foundation of a British Archæological School in Rome. The opening ceremony was performed on April 12 by Lord Currie in the temporary premises of the school in the Palazzo Odescalchi, and was attended by representatives, numbering over a hundred, of international archæology. Now that the school has been officially started, its success depends upon the measure of support which our Government, the Universities, and public-spirited scholars choose to extend towards it.

The sixteenth annual meeting of the Monumental Brass Society was held on April 25, the Rev. R. W. M. Lewis in the chair. This society still pursues its original purpose, viz., the study, cataloguing, and preservation of these interesting memorials of the dead. A series of articles by Mr. Mill Stephenson, on "The Palimpsest Brasses of England," is continued in the *Transactions*. Part XXVII. (price 3s. to non-members), containing the counties of Essex, Gloucester, Hants, and Herts, can be had from Mr. F. W. Short, 51, Mornington Road, Leytonstone, Essex, who will also be glad to supply particulars of membership. Part XXVII. contains more than a score of illustrations of palimpsest brasses.

Mr. Z. Moon, the Chief Librarian of the Leyton Public Libraries, has set a good example to his brethren by issuing for local circulation a list of the books in the libraries under his care relating to the life and work and times of King Alfred. It would be well if librarians generally would thus seek to draw attention to the achievements of the hero-King, and thereby arouse and stimulate interest in the coming millenary celebration. The Leyton list is tolerably full, and we are glad to note that Mr. Moon not only includes works of fiction relating to the King and his era, but also gives a list of references to noteworthy passages in the Chronicles and in the works of the leading historians.

Messrs. Archibald Constable and Co. will publish almost immediately a volume of hitherto unprinted autograph poems by King James I. of England and VI. of Scotland, the existence of which, in the Bodleian Library at Oxford, has recently been discovered. The title-page is an exact reproduction of the beautiful title-page specially designed and engraved for the folio edition of the King's works, published under his own supervision in 1616. The text is accompanied by several collotype reproductions of the pages of the book, and, by the permission of Sir Robert Gresley, Bart., the frontispiece is a portrait of King James which has never hitherto been published. The volume will be edited by Mr. Robert S. Rait, and only 250 copies will be for sale.



The death, on May 4, of Mr. Stanley Leighton, M.P., F.S.A., has removed an antiquary of no mean attainments. At his residence, Sweeney Hall, near Oswestry, he had amassed a fine collection of Shropshire books and manuscripts. But he was no mere collector. To the *Transactions* of the Shropshire Archæological Society he contributed a number of papers, including a valuable series on the Records of the Corporation of Oswestry; whilst in the *Montgomeryshire Collections* he published the papers and letters of Major-General Mytton of Halston, a Parliamentary officer. He was also a contributor to the *Transactions* of the Cambrian Archæological Association, and he read a paper on "Changes in Land-ownership in Shropshire" before the Archæological Institute, at their Shrewsbury meeting. He was elected a Fellow of the Society of Antiquaries on January 8, 1880, and was for some time local secretary of that society. To Mr. Leighton was entirely due the formation, some four years ago, of the Shropshire Parish Register Society, in which he took the keenest interest throughout. He was an excellent draughtsman, and with his own hand he had drawn beautiful sketches of nearly every old house and building in Shropshire. All the antiquarian world will feel the poorer through the death of Mr. Leighton. His remains were interred at Oswestry on May 9.

## Charles Dickens as an Antiquary.

BY A. BERTRAM R. WALLIS.



O great novelist perhaps was less of an antiquary than Dickens. With his vigorous and practical views of life, and his enthusiasm in the cause of reform, he regarded the past mainly as a worn-out garment, covered with the dust of ignorance and superstition—a butt for his caustic satire. "Dingy," "dusty," "fusty," "inconvenient," "uncomfortable," "rotting," are the adjectives which crop up without much discrimination in his pages in reference to things of earlier days.

But he was an artist, and despite his iconoclastic leanings, he betrays here and there some sympathy with the relics of a by-gone age. Bearing in mind that even in his latter days antiquarian tastes were popularly connected with old fogeydom, we must allow that his appreciation of architectural detail shows that he took a more than ordinary interest in that part of the subject at least, as we learn from his correspondence as well as his novels.

In these days of Ladies' Brass-rubbing Societies we can afford to smile at the passage in *Pickwick* where the author tilts with the impetuosity of youth at "the Royal Antiquarian Society and other learned bodies," bodies with which he was evidently unacquainted. His powers of exaggeration are nowhere more prominently displayed than in the account of the ancient inscription supposed to have been discovered at Cobham. It will be remembered that Mr. Pickwick examines a stone on which certain letters are scrawled. He buys the stone for ten shillings, takes it to London, lectures upon it, and presents a faithful delineation of it to "the Royal Antiquarian Society and other learned bodies." The "learned bodies" are apparently not only ignorant, but very quarrelsome, for we read that "heart-burnings and jealousies without number are produced."

And then Dickens's imagination runs riot. Mr. Pickwick writes a pamphlet on the stone containing ninety-six pages of small print, with twenty-seven different readings of the



inscription; three old gentlemen cut their eldest sons off with a shilling a-piece for presuming to doubt the antiquity of the fragment; Mr. Pickwick is elected an honorary member of seventeen native and foreign societies, and "though none of the seventeen can make anything of the inscription all of the seventeen agree that it is very extraordinary." A Mr. Blotton, who finds the man who carved the inscription on the stone, is expelled from the club, and writes a pamphlet to the seventeen societies, whom he characterizes as humbugs. (Polite Mr. Blotton!) And then follows the celebrated scientific discussion so well known to all as "the Pickwick Controversy," after which the seventeen learned societies, unanimously voting Blotton an ignorant meddler, "forthwith set to work upon more treatises than ever."

All this is humorous, but the humour is of the "grinning through a horse-collar" type. The satire fails from a want of proportion. It is true that the recent notorious Shipway case shows how easily an educated man may be bamboozled by forged antiquities, but surely no Antiquarian Society ever displayed the crass ignorance and malice attributed to the imaginary seventeen.

However, no parallel to the above is to be found in Dickens's later works. In *The Old Curiosity Shop* we meet with an elderly gentleman (described in the Dickensian manner as "the Bachelor") whose antiquarian tastes are sympathetically dealt with by the novelist. "Learned antiquaries" are here, curiously enough, somewhat taken to task for their destructive accuracy. The Bachelor was unwilling to demolish any of the "airy shrines raised above the dust of centuries." The legends attached to a coffin, or a secret vault, were dear to him, and he wholly disregarded the contrary contentions of "the aforesaid antiquaries." As the Bachelor had "made the history of the old church his study," it is a little difficult to understand which side of the question the author takes, but it is clear that he shows no hostility to the halo of romance surrounding the relics.

Little Nell also meets with a sexton who makes boxes from scraps of oak clasped at the edges with fragments of brass plates, "that had writing on 'em once, though it would be hard to read now." One cannot

avoid a suspicion that these boxes would partly account for the disappearance of monumental brasses from the church, even though "gentlefolks fond of ancient days" encouraged the sexton in his pursuits. Haply these gentlefolks were of the class whose initials are to be found inscribed upon sepulchral monuments. Let us hope, however that this box-making sexton, with whom Dickens was probably acquainted, used merely old coffin-plates for his work.

The iconoclastic Professor Dingo (in *Bleak House*), who "knew of no building save the Temple of Science," and, in consequence, disfigured some of the buildings in North Devon by chipping off fragments with his little geological hammer, is himself a relic of a barbarous age.

When Dickens wanders in the paths of ecclesiology, without showing any profound knowledge of ecclesiastical architecture, he describes the details of his buildings with fair accuracy. His leanings are evidently towards the Gothic style. London churches are to him an abomination. Without exception they are condemned as gloomy, musty, damp and mouldy. The censure was not altogether undeserved. City churches even at the present day are not the most cheerful of places, and we know what they were in the earlier part of last century. The author describes exactly what he saw, and his temperament was such that his surroundings profoundly impressed his spirits. Here are some of his impressions of City churches from *Dombey and Son*: "A mouldy old church . . . itself buried in a kind of vault. It was a great, dim, shabby pile, with high oaken pews, among which a score of people lost themselves every Sunday. The organ rumbled and rolled, for want of a congregation to keep the damp out." There was also a "disappointed" bell high in the tower, and "a shabby man behind a screen in the porch, ringing with a stirrup." The vestry was old, brown-panelled and *dusty*, the registers *wormy*, diffusing a smell like faded snuff. The pew-opener was *dusty*, and so were the sounding-boards over the pulpit and reading-desk, while dusty wooden ledges and corners poked in and out over the altar, over the screen, and round the galleries. The registers are further described as *sneezy*.

Probably the ledges and corners were of good seventeenth-century woodwork, but the gloom and dust have so depressed the author that he cannot take any interest in the carving. On the whole this is a fair description of a typical city church, and one that might, apart from the high oaken pews, which have probably been removed, apply fairly well at the present time.

In a similar building was Paul Dombey christened. It is described as "chill and earthy." The pulpit was "tall and shrouded." There was a dreary perspective of empty pews stretching away under the galleries. *Grisly* free seats were in the aisles, and the sexton's implements were to be seen in a damp corner. "The strange, unusual, uncomfortable smell, and the cadaverous light were all in unison; it was a cold and dismal scene."

It is difficult to struggle against so many gloomy adjectives. We feel with Dickens the depression of the place. This depression was, perhaps, purposely accentuated by the author as reflecting the character of Mr. Dombey, and as foreboding the early death of the christened babe. A hopeless spirit of annihilation pervades everything; in the register he sees "an immense book gorged with the burials."

But Dickens felt the rugged beauty of mediæval architecture, though in a description in *Bleak House* of a village church some traces of that depression with which age seemed to affect him appear. "It was a shady, ancient, solemn little church, and smelt as earthy as a grave. The windows, shaded by trees, admitted subdued light that darkened the old brasses in the pavement, and the time and damp-worn monuments, and rendered the sunshine in the little porch bright." We recognise in this portrait a common type of village church, dating from the twelfth or thirteenth century.

In *The Old Curiosity Shop* we have another such portrait, and again the author dwells rather on the neglect and decay of the building than on its architectural features. "Everything told of long use and quiet, slow decay; the very bell-rope in the porch was frayed into a fringe, and hoary with old age." The books were worm-eaten, and from the pew sides "baize of whitened green was

mouldering, leaving the naked wood bare." These were the high pews which at the time when this description was written were still extant in most country churches.

And in the last story of all, *Edwin Drood*, the action of which circles round the Cathedral of "Cloisterham," there is no ray of sunshine in the vivid pictures of the Cathedral, the Close, and the surrounding buildings; all is dust and decay, so that we almost wonder whether the tragedy of the tale, rather than impressing itself on the "ancient English Cathedral," was not suggested by it.

In *The Old Curiosity Shop*, however, there is a more sympathetic description of an abbey church and monastic ruins which, no doubt, Dickens had visited at some period. The scene of these ruins is on the border of North Wales, for from the spot the Welsh mountains were visible, and the city through which Nell and her grandfather had passed shortly before reaching the abbey church must, from its description, surely be Chester. "In the streets were a number of old houses, built of a kind of earth or plaster, crossed and re-crossed in a great many directions with black beams . . . the doors were arched and low, some with oaken portals and quaint benches," and so on.

"The church," we read, "had been built many hundreds of years ago, and had once had a convent or monastery attached, for arches in ruins, remains of oriel windows, fragments of blackened walls were yet standing, while other portions of the old building had crumbled away." The term "oriel" windows is probably used loosely as signifying windows having tracery; examples of oriel windows in monastic ruins must be rare, owing to their comparatively late introduction.

The two travellers found a haven of rest in an odd dwelling, which was formed out of part of the ruins of the conventual buildings. The description of this piece of antiquity is excellent. "The room which they entered was a vaulted chamber, once nobly ornamented by cunning architects, and still retaining in its beautiful groined roof and rich stone tracery choice remnants of its ancient splendour. Foliage carved in stone, and emulating mastery of Nature's hand, yet remained to tell how many times the leaves



outside had come and gone, while it lived on unchanged." Architecture of the early English period is evidently intended, though this hardly fits in with the chimney-piece, which was supported by "broken figures, which, though mutilated, were still distinguishable for what they had been." At a later period (though "even change was old in that place") a "rude window, or rather niche, had been cut in the solid wall, which admitted light." "Niche" is inaccurate, and the old chest that "had once held the records of the church" is much more likely to have held the vestments. But, if somewhat superficially acquainted with the subject, Dickens was alive to the spirit of the place.

In describing the baronial chapel in a part of the abbey church he refers to cross-legged effigies, and adopts the popular legend that these were monuments of those who fought in the holy wars. The controversy on this point is of recent growth.

In *Nicholas Nickleby* we get a legendary account of the origin of the window in the north transept of York Minster, sometimes called the Five Sisters. "*Dusty antiquaries*," we are informed, "relate the fable"—in which the author's prejudice against monastic life is apparent, and he persists in describing a black Benedictine monk, who converses very crustily with the five sisters, as "the friar." A fancied resemblance of the compartments of the window to embroidery was presumably the origin of the legend, and Dickens shows but little appreciation of the remarkable glass in describing it as "fine large compartments of sickly stained glass." He might have reversed this verdict at a later period of his life, but he was thoroughly independent in his judgments. In an amusing letter written from Venice he says: "In the very same hour and minute there were scores of people falling into conventional raptures with that very poor Apollo, and passing over the most beautiful little figures and heads in the whole Vatican because they were not expressly set up to be worshipped. So in this place. . . . Your guide-book writer, representing the general swarming of humbugs, rather patronizes Tintoretto as a man of some sort of merit; and (bound to follow Eustace, Forsyth, and all the rest of them) directs you, on pain of being broke for

want of gentility in appreciation, to go into ecstasies with things that have neither imagination, nature, proportion, possibility, nor anything else in them. You immediately obey, and tell your son to obey. He tells his son, and he tells his, and so the world gets at three-fourths of its frauds and miseries."

Let us pass to his domestic architecture. Here Dickens is more in his element. It is needless to make more than a passing reference to his striking pictures of old London. The Inns of Court, the prisons, the coaching hosteleries, the old burying-grounds, the markets, the mazes of relict streets lying away from the main thoroughfares, are spread before us in panorama through the works from *Pickwick* to *Edwin Drood*. But that he had no love for antiquities where the antique was in his opinion opposed to utility is apparent. Poor Barnard's Inn, for instance, is thus described in *Great Expectations*: "A melancholy little square that looked like a flat burying-ground," wherein were found "the most dismal trees and dismal sparrows that I had ever seen," "windows in a state of dusty decay, miserable makeshifts," "a frouzy mourning of soot and smoke attired this forlorn creation of Barnard." The melancholy little square is now practically extinct, and is, singularly enough, regretted by many who loved it as a quiet retreat from the din of the Holborn traffic.

Again, in his last book, *Staple Inn* meets with like scant courtesy. A corner house in the little inner quadrangle of the inn presented in black and white over its *ugly* portal the mysterious inscription "P. J. T. 1747," which inscription Dickens uses as a vehicle for much legitimate fun. (Probably he was well aware that T. stands for "Treasurer.") There was an *ugly* garret window, which had a penthouse to itself thrust out among the tiles. But, "in these days no neighbouring architecture of lofty proportions had arisen to overshadow Staple Inn." Let us be thankful that we live in the days of the Birkbeck Bank and the Prudential Assurance Company.

One more instance: "That leaden-headed old obstruction, appropriate ornament for the threshold of a leaden-headed old corporation," is none other than that historical monument Temple Bar.

In Chesney Wold, "Sir Leicester Dedlock's place in Leicestershire," we have a picture of a country mansion, which we may reconstruct from the fragments scattered through the pages of *Bleak House*. It is a little difficult to place. It has a portico, and a terrace garden with stone balustrades and parapets, and wide flights of shallow steps. There are long lines of dark windows, diversified by turreted towers, and porches of eccentric shapes, where old stone lions and grotesque monsters bristled outside dens of shadow, and snarled over escutcheons they held in their grip. Eighteenth century apparently, though a portion of the description would suggest an earlier date. But shortly afterwards we read: "A path wound under a gateway and through a courtyard where the principal entrance was," and Esther's account of the place is, "A picturesque old house with gable, and chimney, tower turret, dark doorway, and broad terrace walk." This sounds Elizabethan or earlier; it might, in fact, have been written of Compton Wynyates in Warwickshire, dating from Henry VII., and does not suit the "portico and long lines of dark windows, diversified by turreted towers." Looking from the interior, we find that one of the rooms has an arched window, commanding a smooth quadrangle, adorned at regular intervals with smooth round trees and smooth blocks of stone, while Mr. Tulkinghorn is relegated to "a turret chamber of the third order of merit," with a complaining flagstaff over his head. There are panelled rooms, and a fine staircase with carved and gilded balustrade, probably belonging to the seventeenth century.

Altogether it is a composite piece of work, which may be set down as Elizabethan in the main, and it is possible that by "portico" is intended a columniated frontage. As in the London churches and the abbey ruins, Dickens found little but dreariness in the contemplation of Chesney Wold—it may be owing to the impending fate of the owners.

Bleak House itself is impressed with Mr. Jarndyce's own cheery benevolence. Esther's account of it, if not scientific, is graphic and accurate. It is an old-fashioned place, with three peaks to the roof in front, and a circular sweep leading to the porch—delight-

fully irregular—where you go up and down steps from one room to another, where you come upon more rooms when you think you have seen all there are, where there is bountiful provision of little halls and passages—where you find still older cottage rooms in unexpected places, and so forth. This is a type of many charming houses that, originally mere cottages, have been developed by additions at various dates into country houses of the humbler sort. Mr. Boythorne's house is just such another. It was formerly a parsonage. There are settles in the chimney of the brick-floored kitchen, and great beams across the ceiling.

But the most delightful house of all is that of Mr. Wickfield in Canterbury. Dickens knows every nook and corner of it. Listen! "A very old house bulging out into the road, a house with long low lattice windows bulging out still further, and beams with carved heads on the ends, bulging out too, so that I fancied the whole house was leaning forward trying to see who was passing on the narrow pavement below. There was an old-fashioned brass knocker on the low arched door, ornamented with carved garlands of fruit and flowers . . . there were angles and corners, and carvings and mouldings, and quaint little panes of glass, and quainter little windows." A little round tower formed one side of the house. The drawing-room was lighted by three or four quaint old windows, which had oak seats in them, and had a shining oak floor, and great beams in the ceiling, while David's apartment was "a glorious old room, with more oak beams, and more diamond panes, and broad balustrades going all the way up to it." Artist and archaeologist combined could hardly give a more faithful picture of a street house dating from the Tudor period.

Canterbury altogether had a softening influence on Dickens's iconoclastic spirit. He speaks delightfully, through the medium of *David Copperfield*, of the still nooks where the ivied growth of centuries crept over gabled ends and ruined walls and the ancient houses. "On everything the same thoughtful, softening spirit." This, indeed, is the true spirit of Canterbury.

The Château of M. le Marquis, of which we read in *The Tale of Two Cities*, is somewhat



like one's first idea of Chesney Wold. And here, as in other instances, the author seems to weave into the building the character and doom of the owner. The Château is dated as finished about two centuries before the great French Revolution, and the description tallies accurately with this period.

One more example—Satis House, the abode of the eccentric Miss Havisham—appears to be of the Queen Anne period, or perhaps a little later. It is of "old brick, and dismal," and "had a great many iron bars to it." Then there is a curious passage, which "seemed to pervade the whole square basement." This passage is ambiguous; it is difficult to gather from the book whether it was exposed on one side to an interior quadrangle, or was entirely inside the house; it seems, however, to have led Pip astray on more than one occasion. The house is attached to a brewery, yet it is called the Manor House. It is possible, no doubt, that a manor-house should become a brewery, but the brewery buildings seem here of the same date as the house.

There are but few descriptions of interiors of much antiquarian interest. In addition to those already referred to, we have Mr. Tulkinghorn's rooms in Lincoln's Inn Fields, which may well have been chambers in Lindsay House. They were in a large house, "formerly a house of state," with roomy staircases. Dickens treats the painted ceiling with characteristic humour: "An allegory in Roman helmet and celestial linen—flowers, clouds, big-legged boys." The furniture consists of "heavy, broad-backed old-fashioned mahogany and horsehair chairs, not easily lifted"—evidently comparatively modern stuff—and "obsolete tables, with spindle legs and dusty baize covers." These obsolete tables were probably Sheraton, and with the "old-fashioned silver candlesticks" would nowadays be picked out as prizes by the art furniture dealer.

Dickens was evidently no lover of the art of renaissance, and it is interesting to find another amusing reference to a debased composition of this period, which is curiously like a passage in *Pendennis*. In Esther's room was a picture of "four angels of Queen Anne's reign, taking a complacent gentleman to heaven in festoons with some diffi-

culty." So Thackeray: "A very fat lady, the Dame Rebecca Clavering, in *alto relievo* is borne up to heaven by two little blue-veined angels, who seem to have a severe task." The humourist and the satirist are here at one accord.

In recalling these passages we realize that Dickens belonged to another age than this. His antiquary was the antiquary of Rowlandson's caricature, an elderly monomaniac, living in a cobwebby world of his own, engrossed in the past, opposed to progress, and slatternly in person. We cannot imagine a Kate Nickleby or an Ada Clare taking the slightest interest in fusty, dusty, musty antiquities, and the notion of young ladies engrossed in the study of ancient architecture would no doubt have been exceedingly humorous to Dickens. But the influence of Morris and his school has done much to popularize the study of ancient arts; and if this popular taste has a good deal of what is superficial about it, and occasionally degenerates into the Abbey Ruins Picnic Party, or sham "æstheticism," there is a background of serious and zealous study, while the lists of members of our Antiquarian Societies, which include a considerable proportion of young ladies, dispose of the tradition that old age and snuff are essential accompaniments of antiquarianism. The novels of the present day reflect this popular taste, and had Dickens flourished thirty or forty years later he might have shown more sympathy with ancient relics. As it is we can appreciate the charm of his fancy in the pictures of cathedral, church, and mansion, into which he has so skilfully woven the individualities of his characters.



## The Battlefield of Ethandune.

BY THE REV. CHARLES W. WHISTLER, M.R.C.S.



IN A.D. 878 Alfred the Great fought and won the Battle of Ethandune against the Danes under Guthrum, titular King of East Anglia and Mercia.

The immediate result of the victory was the complete and permanent freeing of

Wessex from the Danes; the limiting of their occupation of lands already conquered by a line which they agreed not to pass, and practically did not afterwards pass; and the full recognition by them of the overlordship of the English King. This amounted to the sudden and decisive failure of an almost accomplished Danish possession of England, and at the same time set the line of Ecgerht firmly on the paramount throne for the next century at least. Incidentally also it led to the conversion to Christianity of the heathen invaders.

Ethandune may therefore rank as one of our decisive battles, though it has never had the attention paid to it which it deserves. This may be because the whole structure of the Anglo-Danish polity, commenced at the "Frith of Wedmore" after the battle, and consolidated by Cnut and Edward the Confessor, was swept away at the Norman Conquest, from which time our more definite history commences; but there can be little doubt that the apparent difficulty of reconciling the statements of the chroniclers with the site usually received as that of the battle will account for the confused, and often contradictory, statements made by our historians concerning it in the few hasty words with which the victory is as a rule passed over. No explanation is ever forthcoming as to why one victory had so far-reaching effects.

The actual site of the battlefield should in some measure give us the explanation, but, unfortunately, the chroniclers have not told us where Ethandune was situated in Wessex, probably because it seemed to them unnecessary altogether. It was well known to them and their first readers, but for us it is a matter of conjecture, helped by the details they have left us. The present paper is an attempt to examine the usual conjectures as to the site, and to suggest a place which will fill most, if not all, the conditions required by the accounts of the chroniclers.

As to the details which we have concerning the battle, they are more than is usually supposed. The deficiency of one writer is supplemented by the statements of another, and notably so by the preservation by later monkish writers of details from tradition or older records long lost to us, so that it is possible to recover, by collation, a very fair

account of the battle itself and the events which led up to it.

Perhaps it will be as well to set these various accounts in some sort of "catena" for reference, at the outset, giving the Anglo-Saxon Chronicle in full as the most reliable basis, and adding details from other sources in brackets, with the name of the writer.

It may be premised that Wessex had been in peace since the Danes had been driven back to Mercia after nine pitched battles "in the kingdom south of the Thames" in 871. The invasion recommenced on the arrival of fresh hosts from Denmark in 876, both by land and sea, a junction being effected between these two forces at Wareham, where Alfred met them and defeated them by sea and on shore. From Wareham, in defiance of the treaty made, the Danes had in 877 gone to Exeter, and, after a siege, had again made peace and retired to Gloucester, apparently by sea, one of their most noted leaders, Hubba, turning his forces loose on Wales on the way, and wintering there.

*Anglo-Saxon Chronicle*, anno 878: Here, during mid-winter, after twelfth night, the army stole away to Chippenham, and overran the land of the West Saxons and sat down there

[with a wonderful multitude of men who had lately come from Denmark.—*Asser*.]

And many of the people they drove beyond sea, and of the remainder, the greater part they subdued, and forced to obey them, except King Alfred, and he with a small band with difficulty retreated to the woods and to the fastnesses of the moors

[among the woodlands of the county of Somerset, in great tribulation, for he had none of the necessities of life, except what he could forage openly or by stealth, by frequent sallies, from the pagans, or even from the Christians who had submitted to the rule of the pagans.—*Asser*.]

In the same winter the brother of Inwaer and Halfdene (*i.e.*, Hubba) came with twenty-three ships to Devonshire in Wessex,

[from Demetia where he wintered,—*Asser*.]



[and besieged Odda, Duke of Devon, in a certain castle,—*Ethelwerd.*]

[called Cynuit, Cynwith, Kenwith, Cymwich.—*Various authors.*]

[Into which many of the king's servants had fled for safety with their followers. . . . But the result did not fall out as they expected, for the Christians, before they began to suffer from want, judging it much better to gain victory or death, attacked the pagans suddenly in the morning, and from the first cut them down in great numbers, slaying also their king, so that few escaped to their ships.—*Asser.*]

And he (Hubba) was there slain, and with him 840 men of his army, and there was taken the war-flag which they call the Raven.

[The greater part, escaping by flight, betook themselves to Gytro, king of the pagans.—*Matt. West.*]

[King Alfred then, comforted by this success.—*Hen. Huntingd.*]

After this, at Easter, King Alfred with a small band constructed a fortress at Athelney; and from this fortress, with that part of the men of Somerset which was nearest to it,

[nor were there any others who assisted him, except the servants who made use of the royal pastures,—*Ethelwerd.*]

from time to time they fought against the army

[fought daily battles against the barbarians.—*Ethelwerd.*]

unceasingly.—*S. Dunelm.*]

[His men being on every side recovered, he occupied the hill-towns, and fortified the places which were difficult to pass, and closed the way to the enemy. . . . Guthrum summoned from all parts the men who had settled in various places in England, and had occupied towns in the hills, ordering them to quit these and join the army. He saw there was danger in delay, as the king's army increased in strength every day. Wherefore he likewise drew together a large force, and, prodigal of the lives of his men, anxiously looked forward to the time of conflict.—*John Wallingford.*]

Then, in the seventh week after Easter, Alfred rode to Ecgbyrht's stane, on the East of Selwood, and there came to meet him all the men of Somerset, and the men of Wiltshire, and that portion of the men of Hampshire which was on this side of the sea, and they were joyful at his presence

[as if they received him back again from the dead.—*H. Hunt.*]

[Countless multitudes flocked to him in the course of that day.—*Vit. S. Neot.*]

And on the following day he went from that station to Iglea (Aecglea, Ecglea, Acglea)

[a spacious plain, on the skirts of a wood of willows, covered by marshes in front.—*Vit. S. Neot.*]

And on the day after this to Ethandun (Ethandune, Edendune, Ethendune, Edderandun), and there fought against the whole army and put them to flight.

[that was in Chippenham, at a place called Ethandune.—*Ethelwerd.*]

[With an immense army to Edderandun, near which he found the immense forces of the pagans prepared for war.—*S. Dunelm.*]

[Learning the position of the barbarians exactly from scouts whom he had sent out for the purpose, he suddenly attacked them.—*Malmsbury.*]

[He previously took a mount, fit enough for the enemy if they had been on their guard.—*Wallingford.*]

[Forming in line of battle, they (*i.e.*, Alfred's men) previously took the nearest promontory, whence they watched the movements of the enemy.—*Vit. S. Neot.*]

[When he (Guthrum) found the formerly vanquished opposed to him, he cheered his men to the battle with frequent exhortations, and straightway they disposed their line after their own manner, advancing to the place of contest.—*Vit. S. Neot.*]

[The two nations fought during a long period of the day, and their voices and the clash of arms were heard throughout long tracts of country.—*S. Dunelm.*]

And Alfred put them to flight, and pursued them as far as their fortress,

[a castle which was in the neighbourhood.—*M. West.*]

[even to the first gate which they had shut.—*Vit. S. Neot.*]

[And all that he found outside the fort, men and cattle and horses, he cut off, killing the men forthwith.—*Asser.*]

And there he sat fourteen days,

[when the pagans, driven by famine, cold, fear, and last of all by despair, asked for peace, on the condition that they should give him as many hostages as he pleased, but should receive none from him in return; in which form they had never before made a treaty with anyone.—*Asser.*]

And then the army delivered to him hostages with many oaths that they would leave his kingdom, and also promised that their king should receive baptism. And that they accordingly fulfilled. And about three weeks after this King Guthrum came to him with some thirty men who were of the most distinguished in his army, at Aulre, which is near Athelney, and the King was godfather at baptism, and his chrism-loosing was at Wedmore, and he was twelve days with the king, and he greatly honoured him and his companions with gifts.

Anno 879: Here the army went to Cirencester from Chippenham, and sat there one year.

Anno 880: Here the army went from Cirencester to East Anglia, and settled in the land and apportioned it.

*Asser* adds, during the Athelney period, the episode of the burnt cakes, and Matthew of Westminster a visit to St. Neot thence. *Malmsbury* tells the vision of St. Cuthberht, which at least gives us the fact that the winter was unusually severe; while the visit to Neot shows that to the westward the way was open, the saint being in Cornwall. *Ingulf* and *Malmsbury* are responsible for the story of the visit to the Danish camp as a minstrel, and this in a measure corroborates the statement that Alfred sent out scouts to spy the Danish position.

*Asser* adds a long description of the castle before which Hubba was slain, from his own observation, but space will hardly allow of quoting it, though it is important in a way.

It will not be necessary to recapitulate with

this "catena" before us, but a few notes may be added.

A midwinter march was up to that date unheard of, and its accomplishment fully explains the helpless flight of the king and his failure to gather levies, as at other times, at once against the enemy. The newly arrived Danes must be those dealt with at Exeter in the preceding year, and their march therefore would be from Gloucester. There is no notice of fresh arrivals since the fleet brought these to Wareham.

The actual fugitive state of the king lasted until Easter, which fell in 878 on March 23. This is Dr. Clifford's calculation, and I must acknowledge at once my full obligation to his paper on the same subject for the Somerset Archæological Society, written in 1875, when he was Bishop of Clifton.

Shortly before this date, Alfred had already a western force under Odda, the Devon Earl, in the field, or at all events ready to be called up. It was strong enough to defeat Hubba, though not to hold the field after the victory, as the Danes buried their fallen leader. Probably, as Dr. Clifford suggests, the force besieging the fort was temporarily weakened by the departure of raiding-parties, and they returned to find the Saxons gone.

After this victory, the open building of the Athelney fort commenced, and from that time forward there could be no doubt where Alfred was. This fort yet remains as the most conspicuous object in the expanse of fen round the junction of the Tone and Parrett rivers, at which point it stands. It is now known as "Borough Mump" and the black piles of the bridge which connect it with the ancient causeway to the isle of Athelney itself yet remain.

Alfred's plans matured as Guthrum called in his forces on this evidence of Saxon activity. He seems quietly to have occupied the hill-towns as the Danes left them, and also arranged for the guarding of the passes by which the enemy might retreat into Mercia, their natural base. So soon as Guthrum had massed his men, Alfred was on him with a swift gathering of his levies and a rapid and entirely unopposed march to Ethandune. We have no notice of the relative size of the forces, both being spoken of as "immense." There is no reason, there-



fore, to take them otherwise than as fairly equal.

Plainly, Guthrum was expecting an action on the morning of the battle, as his men were armed and apparently on the move. The surprise is that of an army on the march, not that of a fortress. But the enemy was not expected from the actual direction whence the attack came, for Alfred was able to take, unopposed, a hill which should have been guarded, while Guthrum had to rally and form up his men on the plain before he could attack Alfred, who waited for him.

It must be evident from this that Alfred's movements had been timed to correspond with some Danish action which he had learnt through his scouts, or, I may suggest, even by that much doubted personal visit to the camp of the enemy. His calculations were correct, for he was able to choose his own ground for the battle, while the attention of the enemy was engaged elsewhere. Whatever their intention may have been, they had left their camp, and were between Ethandune and the fortress, which they had presumably held. This fortress is not named, but it was walled and gated, and must have been of some size and strength to stand a fortnight's siege after the live-stock had been lost, though it was not large enough to fully shelter the host pent in it. For some reason, which the site should fairly explain, a sortie, such as the Danes made successfully at Wareham and the Saxons at Cynuit, was hopeless, as the despair of the besieged is insisted on.

Wallingford's statement that on concentration Guthrum had sent for help to already settled Danes may explain the absence of attempt to rescue the besieged by the Mercian Danes, but it seems to have been the rule for the older, already settled, hosts to leave newcomers to fight their own battles. After the conclusion of the treaty the Danes retired from the fortress near Ethandune to their original base at Chippenham, leaving there next year for Mercia, as agreed. A similar delay in evacuation took place in 871, and again after the pacts at Wareham and Exeter. Unless this was allowed for the sake of the helpless wounded, the reason is not evident, specially in the case of so hopelessly beaten a force as this of Ethandune.

Alfred's march requires a note to itself. After arranging the rendezvous, he rode to it from Athelney and met his men. On the next day he went to Iglea and camped. On the following day, early, he fell on the Danes at Ethandune, gathering and marches alike being unhindered. The distances and times of the two marches remain to be deduced from the position of the field itself, being nowhere given.

The gathering place of Ecgbryht's stane is unanimously agreed to be at, or close to, Brixton Deveril, the position with regard to Selwood Forest fixing it. Athelney, Aller and Wedmore are also certain positions.

The doubtful sites of the campaign are Cynuit, Iglea, and Ethandune. With regard to the first named, its site is worth a discussion to itself, but for the purposes of this paper it is enough to say that, being in Devon, whether this term as used in the Anglo-Saxon Chronicle means the modern county, or most probably the province west of the line of the Parrett, it was in the rear of Athelney as regards the other Danish position. It seems therefore that the landing of Hubba was in co-operation with Guthrum, his force being possibly that mentioned by Wallingford as that sent for on the concentration. The remainder of it joined the Ethandune Danes after the defeat, and Alfred's way to the West was therefore open, while behind the Athelney fens he had a victorious force at his command. This Devon force was not at the Brixton gathering, but it should not be forgotten.

Iglea, with its varying spelling, is a very doubtful locality, and its location depends on that of Ethandune. It must lie somewhere between there and Brixton, but it is possible that it is a mere field-name, long lost, as the description of it in the *Vita S. Neot* seems to hint. The names of several places seem to answer well enough for it, so that we gain little thence.

There are no less than five places in Wessex, west of a line drawn roughly from Salisbury to Oxford, whose names will equally answer for Ethandune, and here again we have no help from name. These are, Edington near Westbury, Heddington near Calne, and Eaton Down near Castlecombe, all in Wilts, and not far distant from

each other, in the Chippenham district; Edington on Poldens, near Bridgwater and Athelney, in Somerset, and Edington near Hungerford, on the borders of Wilts and Berks, in the direction of Oxford.

It is not surprising that each of these places has had its advocates as the site of the great victory, but what is most curious is that in so comparatively small a radius we have so many places of the same name or nearly, and that in each case there seems to be a more or less definite tradition attached to the hill there of a victory won by Alfred over the Danes. It suggests at once that the name is actually connected with the struggle with the invaders. Obviously but one can be correct as the site of the final victory, but what of the other four?

Unfortunately, it is becoming increasingly difficult to know in cases of this sort whether a tradition is genuine, or the result of persistently repeated theory on events supposed to be connected with the place. But granted that these "Ethandunes" have each ancient traditions of a victory gained by Alfred, it will be surely safe to say that at each he did vanquish the heathen. The fields of none of the nine battles fought by him in 871 are mentioned by the chroniclers, but four of them are probably commemorated by the name of the "Heðen-dun," the hill of the heathen. We keep the *ð* sound, now represented by *th*, in Wessex generally, and Matthew of Westminster has preserved us the spelling "Ethendune." A glance at a map will show that these hill positions lie in the line of retreat from mid-Wessex to the Thames at Oxford which the Danes may have followed as Alfred drove them back. It would be more than interesting to hear if other traditions of victory remain elsewhere on this line, say between Bath and Hungerford or Oxford itself. It may be added that the present dialectic pronunciation of Edington is practically indistinguishable from "Edendon."

In seeking among these five Ethandunes that which may have most claim to be the field of battle in 878, we have, from the chronicles, some conditions which the site must fulfil without much difficulty, and it seems to me that we have detail enough to make the place pretty certain. At least,

there are enough data to show the wrong, if some points must remain doubtful.

1. The hill position must render frequent, if not daily, attacks on the Danes possible from Athelney.

2. Must not be beyond possible marches of a day and a half from Brixton.

3. Must account for the continued occupation of Athelney,

4. And for the massing of the Danes at that special point.

5. Should have a sufficient fortress or trace of ancient fortress in the vicinity.

To these we may add that the true site should explain—

6. The rear attack and surprise.

7. The choice of Aller and Wedmore as the final scenes of the surrender.

8. What passes could be blocked against Danish retreat.

9. What hope of retreat remained for Alfred if defeated.

This last question is one which so careful a leader could hardly have overlooked, even if one were to consider Ethandune in the light of a forlorn hope, which after the defeat of Hubba it by no means seems to be. This may seem a long list, but if the right place is found there should be little difficulty in answering the requirements. One question works in with another.

It will perhaps save trouble to take the less probable site first.

*(To be concluded.)*



## Pagan Myths and Christian Figures.

By W. HENRY JEWITT.



### II. THE MOON AND THE MAY-GODDESS.

*(Concluded from p. 151.)*



THESE, of course, are literary imitations or adaptations, but in modern Roman devotions the "reflection" theory, as held by the ancients, continually occurs, all the attributes and graces of our Lord being applied to His



Mother. I have seen a French religious engraving of a "Good Shepherdess" (*La Divine Bergère*), a complete imitation—shall we say parody?—of pictures of the Good Shepherd.



MURILLO'S ASSUMPTION.

"A woman clothed with the sun, and the moon under her feet."—REV. xiii. 1.

St. Mary, like her Divine Son, is bearing a lamb upon her arm and a crook in her right hand, and is opening the door of a sheepfold.

But they go further, and apply to her stories undoubtedly told of Venus. Thus, in the *Glories of Mary* (written by St. Alphonsus Liguori, now a Doctor of the Roman Church, and translated and published under the imprimatur of Cardinal Wiseman) is the following tale, though it is but fair to say that it is only quoted therein:

"A clerical student was playing at ball with other young men, and, fearing that he might while playing lose a ring which had been given him by a lady, went and placed it on the finger of a statue of Mary which was there. He then felt himself inspired to promise the Blessed Virgin that he would renounce the world and choose her for his

spouse. He made the promise, and Mary pressed his finger as a sign that she accepted it. After some time he wished to marry another woman. Mary appeared to him and reproached him with his infidelity. He therefore fled into a desert, where he persevered to the end in a holy life."

Now, this is only a Christianized version of a story told by William of Malmesbury (and which has been so beautifully turned into verse by Mr. W. Morris\*) of a bridegroom who, on his wedding-day, playing ball with some of his companions, put his ring on the finger of a statue of Venus, which was in the garden. But when, tired of playing, he went "to resume the ring, he saw the finger clenched tight in the palm. Finding after many attempts that he was unable either to force it off or to break the



FROM AN ENGRAVING BY MARTIN SCHONGAUR.

fingers, he retired in silence, concealing the matter from his companions, lest they should laugh at him at the moment or deprive him of the ring when he was gone. Returning

\* *Earthly Paradise*.

thither with some servants in the dead of night, he was surprised to find the finger again extended and the ring taken away. . . . When the hour of rest arrived, and he had placed himself by the side of his spouse, he was conscious of something dense and cloud-like rolling between them, which might be felt, though not seen, and by this means impeded his embraces. He heard a voice, too, saying: 'Embrace me, since you wedded me to-day. I am *Venus*, on whose finger you put the ring. I have it, nor will I restore it.'

"Terrified at such a prodigy, he passed a sleepless night. A considerable space of time elapsed in this way. As often as he desired the embraces of his wife the same thing occurred, until at length, unlike the votary of Mary, the unfortunate man had recourse to exorcism, regained the ring, and was freed from the presence of the goddess."\*

Again, in a hymn of welcome to May, the month of Mary as it is now, we get the old floral celebrations, May-dew† and all:

The joyous birds are singing  
To welcome in the day,  
The fairest buds are springing  
To hail the gladsome May.

\* A Corsican version of the story tells us of a girl "betrayed by her lover to wed a richer bride, who returns thrice, and lies down between man and wife; twice she vanishes at cockcrow, the third time she clasps her betrayer in her chilly arms, saying, 'Thou art mine, O beloved! mine thou wilt be for ever; we part no more.' While she speaks he breathes his last breath" (*Essays in the Study of Folk-Song*, by the Countess Martenengo-Ceasaresco).

† May-dew—dew gathered before sunrise on the morning of the first of May, with which to wash the face, originally as a protection against fairies, the representatives of the powers of darkness, who are still striving to avert their overthrow, but more recently . . . because it was thought to improve the complexion.

The fair maid who the first of May  
Goes to the fields at break of day,  
And washes in dew from the hawthorn-tree,  
Will ever after handsome be.

"My wife away down with Jane and W. Hewer to Woolwich in order to a little ayre, and to lie there to-night, and so to gather May-dew to-morrow morning, which Mrs. Turner hath taught her is the only thing in the world to wash her face with, and I am contented with it" (*Pepys's Diary*, 1667). And

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While yet the morn is new,  
Come, maidens, to the bow'rs  
Before the falling dew  
Has died upon the flow'rs.

Quick, call the early roses  
In all their glowing bloom,  
The jasmine which discloses  
Its fragrant, rich perfume;  
With all the buds of spring  
Your blushing garlands twine,  
And haste your wreaths to bring  
To deck Our Lady's shrine.

And in the *Sacristy* for May, 1871:

The happy birds *Te Deums* sing,  
'Tis Mary's month of May;  
Her smile turns Winter into Spring,  
And darkness into day;  
And there's a fragrance in the air,  
The bells their music make,  
And, oh! the world is bright and fair,  
And all for Mary's sake.

Yes! Mary's month has come again,  
The merry month of May,  
And sufferers forget their pain,  
And sorrows flee away;  
And joys return, the hearts whose moan  
Was desolate erewhile,  
Are blithe and gay, once more they own  
The charm of Mary's smile.

"All hail!"—an Angel spake the words  
We lovingly repeat,  
The song-notes of the singing birds  
They are not half so sweet;  
This is a music that endures,  
It cannot pass away,  
For Mary's children it insures  
A never-ending May.

And still again the following, which is, I believe, from the pen of Cardinal Newman:

Green are the leaves, and sweet the flowers,  
And rich the hues of May:  
We see them in the gardens round,  
And market panniers gay;

again in 1699: "My wife up by four o'clock to go to gather May-dew." In the *Morning Post*, May 2, 1791, we are told that the day before, "being the first of May, according to annual and superstitious custom, a number of people went into the fields and bathed their faces with the dew on the grass, under the idea that it would render them beautiful." So, again, Hone's *Every-Day Book*: "At Edinburgh about four o'clock in the morning there is an unusual stir, and a hurrying of gay throngs through the King's Park to Arthur's Seat to collect the May-dew."



And e'en among our streets and lanes  
 And alleys we descry,  
 By fitful gleams, the fair sunshine,  
 The blue transparent sky.  
 O Mother-maid, be thou our aid,  
 Now in the opening year,  
 Lest sights of earth to sin give birth,  
 And bring the tempter near.

\* \* \* \* \*  
 Green is the grass ; but wait awhile—  
 'T will grow, and then will wither ;  
 The flowrets, brightly as they smile,  
 Shall perish altogether ;  
 The merry sun, you sure would say,  
 It ne'er could set in gloom :  
 But earth's best joys have all an end,  
 And sin a heavy doom.  
 But Mother-maid, thou dost not fade :  
 With stars above thy brow,  
 The moon beneath thy queenly feet,  
 For ever throned art thou.

The green, green grass, the glittering grove,  
 The heaven's majestic dome,  
 They image forth a tenderer bower,  
 A more refulgent home ;  
 They tell us of that Paradise  
 Of everlasting rest,  
 Of that high Tree, all flowers and fruit,  
 The sweetest, yet the best.  
 O Mary, pure and beautiful,  
 Thou art the Queen of May ;  
 Our garlands wear about thy hair,  
 And they will ne'er decay.

The allusion here, of course, is to the Epistle for May 1 (St. Philip and St. James), James i., wherein the life of man is compared to grass which withereth, and the flower thereof falleth. The same lesson from the flowers of May, but without the May Queen, is drawn in the hymn for this day (No. 174) in *Church Hymns*, but it has been applied in more homely fashion in the old song, sung by the Mayers at Hitchin, in the county of Hertford :

The hedges and trees they are so green,  
 As green as any leek ;  
 Our heavenly Father, He watered them  
 With His heavenly dew so sweet.

\* \* \* \* \*  
 The life of man is but a span,  
 It flourishes like a flower ;  
 We are here to-day, and to-morrow we're gone,  
 And we are dead in an hour.

The same words also occur in a Lancashire Mayers' song, and would seem to be the carol alluded to in the song sung by the two pages in the fifth act of *As You Like It* :

This carol they began that hour,  
 With a hey, and a ho, and a hey nonino,  
 How that a life was but a flower  
 In springtime, the only pretty ringtime,  
 When birds do sing, hey ding a ding, ding :  
 Sweet lovers love the spring.

These ancient May-songs have many of them been preserved ; they are curious compilations of country aphorisms, pious doggerel, and statements concerning May. That sung by the children at Dallington, Northamptonshire, is different to and much prettier than those sung elsewhere :

The flowers are blooming everywhere,  
 O'er every hill and dale ;  
 Oh ! how beautiful they are,  
 How sweetly do they smell !  
 Go forth, my child, and laugh and play,  
 And let your cheerful voice,  
 And birds, and brooks, and merry May,  
 Cry out, Rejoice ! rejoice !

Carrying about garlands on May Day is still common in many places. Aubrey says that in his day the garlands carried about by young maids at Oxford they afterwards hung up in their churches, and at Charlton-on-Otmoor, in the same county, it is an immemorial custom, still observed, to place a cross composed of flowers and green boughs upon the exquisite rood-loft in the church.\* This bearing of the May-garland is nearly the last survival of the old May sports—going “a-Maying,” bringing home the May, viz., hawthorn, or, as they phrased it, “bringing home the summer.”

In some places, as, for instance, Knutsford in Cheshire, the May Queen has survived. At Burley in the New Forest a May Queen is chosen by lot. At Polebrook in Northamptonshire there is (or was) a Queen, who, with her attendants, gathered flowers during the last days of April to form a garland, and on May morning carried it through the village, preceded by a fiddler and singing a carol. “The garland is afterwards suspended by ropes from the school-house to an opposite tree. . . . With the money collected tea and cakes are provided for the joyous party. The Queen of May takes her seat at the head of the tea-table, under a bower composed of branches of may and blackthorn ; a wreath

\* A very good representation of this screen, with the cross surmounting it, may be seen in Parker's *Glossary of Architecture*, Plate 169.

of flowers is placed on her head, and she is hailed "Lady of the May."

So in *Britannia's Pastorals*, 1625, it is mentioned :

As I have seene the *Lady of the May*  
Set in an *arbour* on a holy-day,  
Built by the may-pole, where the jocund swaines  
Dance with the maidens to the bag-pipes straines.

At Cambridge, according to a writer in 1816, there prevailed a custom of children having a figure dressed in a grotesque manner, called a *May Lady*, before which they set a table having on it wine, etc. They also beg money of passengers, which is considered as an offering to the *Maulkin*, for their plea to obtain it is, "Pray remember the poor May Lady." At Saffron Walden the garlands the girls carry are sometimes large and handsome, and a doll is usually placed in the middle dressed in white, according to certain traditional regulations.\* Similarly in Devonshire, at Torquay, the custom of bearing dolls in the garlands has existed from time immemorial, and such a one is still borne in triumph by the children of Great Missenden, Bucks. At the village of Glatton, Huntingdonshire, a May Queen is elected and a garland is made; it is of pyramidal shape, composed of crown-imperials, tulips, lilacs, laburnams, anemones, cowslips, kingcups, daffodils, meadow-orchis, wall-flowers, primroses, and as many roses and bright flowers as the season may have produced. These, with the addition of green boughs, are made into a huge pyramidal nosegay, from the front of which a gaily-dressed doll stares vacantly at her admirers. This doll is intended to represent Flora. From the base of the nosegay hang ribbons, handkerchiefs, pieces of silk, and any other gay-coloured fabric that can be borrowed for the occasion. The garland is carried by two maids of honour to the *May Queen*, who place their hands beneath the nosegay, and allow the gay-coloured streamers to fall to the ground. The garland is thus some 6 feet high.

These are a few of the remains of the rite of May and the incoming of summer. Mr. Hartland is of the opinion that in the celebrated Lady Godiva procession at Coventry, on the Friday after Trinity Sunday, we have

the survival of some pageant in connection with the worship of the Earth-goddess.\*

\* *Science of Fairy Tales*, p. 71 et seq. He bases his argument on the fact that there is no historical evidence of the traditional rite; that at the time at which it is said to have occurred there could have been no market in the sense conveyed by the story, as, according to the Domesday Survey (cited by Mr. Bloxam), the population of the town at that period could not have exceeded 350, all in some state of servitude, and dwelling probably in mere hovels of one story with a door, but no window; thirdly, that there is a similar tradition at St. Briavels, in the Forest of Dean, though there is no such pageant kept up there; fourthly, on the well-known custom of women, at certain seasons, worshipping apart from men, having rites at which no men are allowed to be present, and which accounts for the Peeping Tom element—as the worship of the Bona Dea among the Romans; and he quotes Pliny as saying that the British women, both matrons and maidens, at such times stained themselves all over with the juice of the woad and went entirely naked; and he points out that at Southam, not far from Coventry, was a similar procession, in which were two Lady Godivas, one of whom was black, which seems to point to the survival of the custom.

A parallel tradition is given from India: "The inhabitants of Chamba were under the necessity of digging a canal for irrigation; but when it was dug, owing to the enchantments of an evil spirit, not a drop of water would flow along its course. A magician at last found out that the spell could be dissolved if the beautiful and virtuous young Princess of Chamba would consent to traverse a given distance of the plain entirely naked, in full view of the populace, and to lose her head when the journey was accomplished. After much hesitation her compassion triumphed over her shame, and she undertook the task. But, lo! as she advanced a thick line of young trees arose to right and left, completely hiding her from cynical eyes. And the shady canal is shown to-day by the good people of Chamba as one of the most authentic monuments of their history."

It would seem that a similar belief still prevails, for we are told that "a potent spell to bring rain was reported as actually practised during the Gorakpur famine of 1873-74. It consisted of a gang of women stripping themselves perfectly naked and going out by night to drag the plough across a field. The men were kept carefully out of the way, as it was believed that peeping by them would not only vitiate the spell, but bring trouble on their village." And again: "At the festival of the local goddess in the village of Serúr, in the Southern Mahratta country, the third and fourth days are devoted to private offerings. Many women, we are told, on these days walk naked to the temple in fulfilment of vows, but they were covered with leaves and bows of trees, and surrounded by their female relations and friends."

To come nearer home, the Countess Martenengo Cesaresco, in her *Study of Folk-Song*, says: "There

\* *Illustrated London News*, June 6, 1857.



This month, with all its gladness, once connected with the mythic Goddess of the Earth, from whose marriage with her Lord the Sun spring forth "the kindly fruits of the earth, so as in due time we may enjoy them," has been by our Roman friends—rather late in the day, it would seem—appropriated to the Blessed Mother of our Redeemer—

To Mary pure and beautiful,  
The only Queen of May.



## The Antiquary among the Pictures.



CRITICS usually reserve any remarks on the sculpture to the end of their notices, but there is good reason for the antiquary to begin where others usually end. Archæologists should not miss seeing the bust of Sir Henry Howorth (1716) by Herbert Hampton, and the medallion in bronze of Sir John Evans (1772) by Frank Bowcher; not only are both these gentlemen antiquaries of the highest renown, and possessed of features that lend themselves readily to reproduction, but they have both been treated with exceptional skill. By far the most pleasing of the larger groups of sculpture is that by Hamo Thornycroft, R.A., which represents Dean Colet, the founder of St. Paul's School, and

is said to also exist a singular vain custom in Croatia. When a drought threatens to injure the crops, a young girl, generally a gipsy, dresses herself entirely in flowers and grasses, in which primitive raiment she is conducted through the village by her companions, who sing to the skies for mercy."

In Thessaly and Macedonia, "in times of prolonged drought, it is customary to dress up in flowers a girl, who heads a procession of children to all the wells in the neighbourhood, and at each halting-place she is drenched with water by her companions, who sing an invocation (*Greek Folk-Songs*, by Lucy M. J. Garnett, where the words of the song are given). It is noteworthy that at Wendlebury in Oxfordshire, and other places, it was formerly the custom, when the last load at harvest was brought home, for the women to throw buckets of water on the harvesters, presumably to insure a copious rainfall in the following season.

two of his scholars (1708); it is to be placed in front of St. Paul's School at West Kensington. Edward VI., to be executed in bronze for Giggleswick School, Yorkshire, by George J. Frampton, A. (1816), is cleverly executed, though the boy-King is placed in a curious standing attitude, and looks as if he was about to juggle with the orb and sceptre that he holds in his extended hands. Giggleswick School (like so many that are wrongly associated with imaginary beneficence on the part of Edward VI. and his Council) was not, however, founded by the reforming kinglet, but was simply one of those that were saved from complete extinction. Mr. Frampton and the Governors of Giggleswick School ought to study Mr. Arthur Leach's authoritative and recent work on "English Schools at the Time of the Reformation."

There can be no doubt that the pictures of this year are below the average. The whole exhibition, whether viewed on "press day" or amid the usual crowd, is distinctly dull. It is not disloyal to say that the large picture of the Queen by M. Benjamin Constant (149), in the place of honour in Gallery III., lacks all dignity and refinement; the draperies, palms, and big dull frame all detract from instead of adding to its effectiveness. The crowd is right in passing on from this and pausing much longer in front of "2nd February, 1901," by John Charlton (253), which is an admirable view of the latter part of the great funeral procession of the late Queen as it passed St. James's Palace. It is a picture worthy of the nation's sorrow; higher praise could not be given. In the same gallery is "The Passing of a Great Queen," by W. S. Wyllie, A. (272), which represents with masterly effect the stately escort of great ships of war bringing the remains of England's Queen from her island home to the mainland as the sun went down in the subdued glow of a winter sunset. "The Victorian Era" (418) is a big sprawling allegorical design from Glasgow, which both in conception and execution is altogether unworthy of the name; its unpleasant effect and the blight that it casts on some good pictures near it reflect much discredit on the hangers of Gallery VI.

Another picture not worthy of its subject

is "God Save the King!" by W. Hatherell (114); it represents York Herald proclaiming Edward VII. at the corner of Chancery Lane; the most is made of the utterly ridiculous costume of the herald—red striped trousers and cocked hat in conjunction with a tabard! It is much to be hoped that the historic College of Arms will revise their costume before the Coronation.

The President of the Academy has only one picture, "Helena and Hermia" (169), of the usual classic style; it is, of course, most ably painted, but the strong contrasts of blues and greens are displeasing. Alma-Tadema, R.A., also hangs only one picture (in addition to a portrait), "Under the Roof of Blue Ionian Weather" (220); the work is exquisite, but it is possible to have too much of white marble steps and alcoves, however marvellously rendered.

There is a singular dearth this year, both at the Academy and elsewhere, of sacred pictures, which is, we fear, a sign of irreverent days. "St. Christopher," by Clement O. Skilbeck (518), is a not unpleasing but somewhat matter-of-fact rendering of the time-honoured legend. "The Evening of Life," by Theophile Lybaert (89), is a wonderfully clever and most suggestive picture of an aged woman reading in a convent garden; it will escape the notice of or repel the crowd of idle gazers, but we would sooner have painted that than any other picture in the Academy.

"Four corners to my bed, four angels round my head;

Matthew, Mark, Luke and John bless the bed that I lie on,"

by J. L. Gloag (210), is a painfully ludicrous representation of a wide-awake baby in his cot gazing up to the ceiling, and happily unconscious of the presence of four plain-featured angels in dingy attire with red and yellow haloes, who have been materialized at the four corners of the crib after the most prosaic fashion. Three of them have brought with them musical instruments; the one in the foreground is supposed to be playing an archaic hand-organ, but the angel is evidently unused to its mechanism, and the notes are being merely rattled, for there is no possibility of any wind passing through the pipes. What screams of terror that poor

baby would utter if it were only conscious of its ungainly surroundings!

Mr. Abbey, R.A., is one of several leading artists who is this year considerably below his usual standard. "The Crusaders sighting Jerusalem" (163), with three large figures on a hill summit, is disappointing; the blood-shot eyes of the tallest, of royal rank, have too much of the gleam of mere battle in them, whilst the face of the second is so weak and worldly that he ought to have perished with the unfittest before Europe was left. There is not a high-souled or deep expression among the three; the subject is clearly quite outside Mr. Abbey's grasp. "The Clouds that gather round the Setting Sun," by J. Seymour Lucas, R.A. (300), is the good title of a good picture of Cardinal Wolsey rebuffed by his royal master in the gardens of Hampton Court. Ernest Crofts, R.A., with his fondness for Cavalier subjects, gives an admirable forest scene preparatory to a duel, "An Affair of Honour" (75), whilst Mr. F. D. Millet is equally successful in another style with his two Puritan pictures, "The Proposal" (9) and "An Accusation of Witchcraft" (857). "The King's Yeoman," by Arthur Garratt (14), is an effective study of this most effective costume, which should not be confused with that of the Beefeater. "Gegetta," by Luke Fildes, R.A. (198), is a study in blue; the gipsy-like features and glowing dark eyes are charmingly rendered.

The war with the Boers naturally gives rise to several pictures. Far the most attractive of these, the chief merit of which is the horses, is Lucy Kemp-Welch's "In Sight" (417), which represents Lord Dundonald's dash on Ladysmith.

Of modern subject paintings, two are specially pleasing: "Fine Feathers," by Helen Cridland (62)—the face of the little girl gazing in wonder at the screaming cockatoo is inimitable—and "Only Me," by Marie Lucas (340), a child knocking at her mother's bedroom door, with snowdrops in one hand.

Portraits abound this year, if possible more than ever. Of course, Mr. Sargeant attracts the largest amount of attention, but we fancy he has reached the apogee of his fame, and already there are signs of reaction.



In our opinion, an artist who is by choice a portrait-painter should think first of the portrait, and put his own cleverness or dash in the second place; no one can say that this is the case with this popular Anglo-American painter. The best of his pictures is the group of Sir George Sitwell, Lady Ida Sitwell, and children (811). Mr. H. Harris Brown, by his pictures in this year's Academy and New Gallery, continues to show the diversity of his gifts and the public's appreciation. Rev. Canon Wood (24), by Dorothea Wood, is an excellent subject for painting, and most ably portrayed. Close by is a delightful picture, by Ralph Peacock, of Edward, son of Victor Cavendish, M.P. (26), whose bright child face and figure are an admirable foil to the venerable features of the Canon. The portrait of Thomas C. Dewey (108), by Arthur Hacker, A., is almost literally a speaking likeness, and about the best of all the galleries. There are some persons possessed of such remarkable features, if the artists are to be believed, that the marvel is that anyone wishes them to be painted, or, if the portraits are done, that the artist himself does not rend them in pieces. To this category belong the "Portrait of a Gentleman" and that of two children, in Gallery III., who are without exception (on canvas) the ugliest pair that we have ever seen in or out of frames.

Landscapes are by no means remarkable. Benjamin Leader, R.A., sends four; "An Old Southern Port" (445), intended, we believe, for Lymington, and "Our South Coast" (458), show the artist's cunning in somewhat new directions; they both achieve considerable success. Nevertheless, we have known several years when we have liked him better. J. MacWhirter, R.A., shows the wealth of Alpine flora in the early summer in his "A Flowery Path: Switzerland in June" (99). The same artist has achieved another success in "A Fallen Giant" (203), with a bold glow in the distance. "Down to the Ferry" (404), by J. Farquharson, A.; "Leisure to go a-Fishing" (464), by Frank Walton; "Ardlin, Loch Lomond" (900), by David Farquharson; and "Collecting the Flock" (164), by Peter Graham, R.A., are all memorable pictures. The aged Sidney Cooper still presents good work. "Rough

Weather working up" (464) is the best of his four; it represents a flock of sheep seeking the shelter of a beech-tree from an approaching storm.

In Gallery X. is a striking flower picture, "Foxgloves" (841), by Mary Harding.

The Water-Colour Gallery is fairly attractive, especially on the right-hand side as the room is entered. "Canterbury Cathedral" (1109), by Herbert J. Finn, gives a noble rendering of the central and western towers from the south-east.

In the Architectural Room the ecclesiastical designs of Mr. Temple Moore and those of Mr. G. F. Bodley, A., are well worth studying.

J. C. C.



## The Black Death in Yorkshire (1349).

By W. H. THOMPSON.

(Concluded from p. 137.)

**I**F the Yorkshire towns we know very little; indeed, in the modern sense of the term, there were then no *large* towns in the county. For the poll tax of 1377 York, by far the most important, was only assessed for 7,248 inhabitants; Beverley was set down for 2,663; whilst Hull for less than two-thirds the number of Beverley—viz., 1,557 persons. Taking into account the evasions of the tax and the children under age, these figures have been estimated to be equal to about 13,500 York, 5,000 Beverley, and Hull 3,000 inhabitants respectively. However picturesque their narrow streets and overhanging gables may have been, certainly our old towns were not salubrious, under even the most favourable circumstances. Everyone acquainted with the old cities on the Continent will be familiar enough with that mediæval smell which still haunts the more ancient thoroughfares, and such a richly confected cloud of thick and heavy aroma hung perennially over the larger towns and cities of the Middle Ages. So when the pestilence invaded the land, it always found

a ready atmosphere in which to fructify. Improper drainage, imperfect sanitary arrangements, crowded graveyards in the midst of human dwellings, and decaying refuse in the streets, all told their tale when the testing time came.

An ancient authority says the Black Death raged in the city of York from Ascension Day to the Feast of St. James. And, we presume, accepting this statement, Dr. Creighton says it had subsided there by the end of July. But we think the assertion should be taken with reserve. The Coroners' Rolls (published by the Selden Society) would seem to us to suggest that it continued well into the month of August. Indeed, in the case of one inquest held under the date of August 7 it is distinctly stated that the person died from the *pestilence*. Archbishop de la Zouche, who survived the plague, made his will June, 1349.

According to the Melsa Chronicle, the Abbot of Meaux and five monks were all laid dead in the house at the same time, on August 12, and a further seventeen monks and six who were not in Orders died during the same month. A great part of the new clergy for the surrounding district, too, were appointed in September and October, so we are fairly justified in assuming that August or thereabout marked the climax of the visitation, for at least the eastern portion of the county.

Thus, breaking out in Dorsetshire in the South-west in August, 1348, the Black Death may be said to have spent itself in these Northern parts about Michaelmas, 1349, having raged for a period of fourteen months with a severity so awful, and causing results so widespread, that this year may be regarded as marking a distinct dividing-line in English history. We do not seek to unduly magnify the significance of the visitation, and yet this statement may be made in all sober truth. There was desolation everywhere. Village lanes as silent as the grave; stock wandering unherded through waste and cornlands; city streets thronged only with dead-carts; a few priests and terrified citizens flitting here and there, more like ghostly phantoms than living men. Little wonder that those who were children then looked back in after-years to that dread period as one remembers a disordered evil dream.

With a large portion of the able-bodied population cut off—one half, or perhaps even two-thirds—as soon as the plague subsided, the influence of the mortality began to be immediately felt in the labour market. Lands had to lay waste because there were not hands left to cultivate them. Here is a local illustration, typical of hosts of others: In 1350 an inquisition post-mortem was taken at York concerning certain lands lately held by John de Cave of Middleton, near Watton, now deceased, to which his son William is heir. Part of this consists of four bovates, formerly worth a rental of six shillings per annum, *but now, owing to the great mortality amongst the men which has taken place, lying waste and untilled*; also a further eight bovates—six in tillage, worth thirty shillings yearly, *but two lying untilled on account of the recent mortality*; likewise a windmill, once worth four shillings per annum, *but now depreciated on account of the mortality*. This is only a typical case, and the Melsa Chronicle quite confirms the woeful picture.

With the Abbot, the Prior, the bursar, the cellarer, and other old officials, cut off, the finances of the abbey were paralyzed, but they were further involved through the death of so large a number of the tenants. "Major pars tenentium nostrum obissent," says the chronicle. And money had to be raised by all sorts of unusual means, such as pledging in advance the abbey's future produce of corn and wool. It is not surprising that in the end all this finished well-nigh in bankruptcy.

The dearth of hands to till the land and reap the crops gave the peasant who survived the Black Death fresh conceptions of his value in the social economy. There was a general rise in wages, and, as a result of the scarcity of labourers, strenuous efforts were made to enforce the ancient villein serf laws, which in more prosperous times had been allowed to fall into disuse. Further, it was sought to strengthen the hands of the masters by fresh legislation, the Labour Statutes of 1350 having this end in view. These statutes were peculiarly galling to the peasantry, inasmuch as, whilst prices of produce had advanced on every hand, wages were fixed at the standard rates existing before the breaking out of the pestilence. Hence there began all over England a series of desertions on



the part of the villein serfs, and, regardless of the penalties involved, there were plenty of land-holders willing enough to employ them. Here again the *Melsa Chronicle* draws back the curtain five centuries, and gives us interesting glimpses of local conditions. Shortly after the Black Death two of the *nativi* of Beeford absconded, but were recaptured and imprisoned in fetters at Wawne Grange until they submitted, and declared on oath their condition of serfdom. But this was only preliminary to a struggle on a larger scale. The serfs of Wawne soon followed with a general rebellion. Some of the ringleaders were seized and imprisoned in the abbey, but one of them, a certain Richard, escaped and appealed to the King's escheator in Holderness, alleging that he and his fellows were the King's bondsmen, pertaining to the royal manor of Easington. And for a time the serfs had the best of it. An inquisition was held by the escheator, when the assertions of the serfs were substantiated, and they were kept for some time in the royal service. But the monks would not let the matter rest. Another inquisition was held, which reversed the first decision, and reassigned the men with their families and chattels to the monks. Cross-suits followed, but eventually judgment was given in favour of the Abbot of Meaux. He, however, was exhorted to treat the serfs well, and not to punish them for their proceedings. Let us hope he *did* treat them well, but the curtain falls, and we hear no more.

But there were numbers of absconding serfs who did not find new masters—probably they did not wish to do so—and here arose another social development of the times. Bands of masterless, able-bodied vagrants began to wander over the country, terrorizing the more peaceful, law-abiding portion of the community, and adding a fresh trouble to the national life.

The annals of Beverley afford us illustration bearing upon this social aspect of things. A large body of turbulent law-breakers, shortly after the period of the Black Death, appear to have taken practically possession of that town and the neighbourhood, and to have become a menace to the peace of the entire countryside. It was so serious a matter that the Crown had at length to in-

vestigate the disturbances, and from the royal letter on the subject we are able to gather interesting details. From this statement of the reasons for the Commission, it is set forth that on the day of St. Mark the Evangelist, when the townspeople gathered together to elect twelve of the wealthiest and most honest of their number to be their representatives to transact the town business for the following year, a number of these armed men approached the Guildhall, and by their intimidation prevented the election taking place. Moreover, the malcontents "beat and assaulted the citizens," and now "five hundred men wander and go about day as well as night in the town and adjacent parts, lying in wait to kill or commit other intolerable mischief."\* We are not surprised to learn that in such days of social disorder building operations at the minster were interrupted—for thirty years it is stated; and when work was recommenced, it was quite in a new style of architecture.

And speaking of the interruption in church building, Beverley Minster is by no means the only example of work having been brought to a standstill by the terrible visitation of 1349. We have another similar case at Patrington. Here is one of the finest of East Yorkshire churches, a splendid edifice in the Decorated style. It should have been completed about the year of the plague, but in consequence of the general stoppage in building operations, owing to the general disorder of the period, the side-aisles of the church were never vaulted, and the edifice has remained in this respect incomplete to the present day.

How far the Black Death was responsible for the deterioration in the morale of the clergy and religious Orders which characterized the close of the fourteenth century is a disputed point with historians. Personally we are inclined to hold that it was answerable for a good deal in this direction. It is unquestionable there was a levelling down in educational standards. In the great York Grammar School, for instance, it had been the rule that the Chancellor should always be a scholar who held the degree of Master of Arts. But such was the scarcity of eligible men, owing to the repeated plagues, that this

\* *Vide* Poulson's *Beverlac*, pp. 125-128.

rule had to be relaxed and a Chancellor appointed without the degree.\* And in the church itself, after the terrible mortality of 1349 and the following visitations, we think that there can be little doubt that nice distinctions as to fitness and general character were set aside in many instances—this both in the case of the parish priests as well as the various orders of monks and friars.

Like other members of the community, the parish priests became dissatisfied with their stipends, and agitated for increased payments; but Parliament stepped in and fixed the salaries of the parish priests at six marks per annum. Then, as the parsons could not get an increase in their direct stipends, and, really, often their impoverished diminished parishioners could ill afford them more, they sought to supplement their income in another way. Says the author of *Piers Plowman*:

Parsons and parish priests complained to the Bishop,  
That their parishioners had been poor since the pestilence time,

To have license and leave in London to dwell  
And sing there for simony, for silver is sweet.

They deserted their cures and took engagements as chantry priests in London or elsewhere, leaving their flocks to take care of themselves. Chaucer points it out as an especial excellence on the part of his Poor Parson, that he did not run away to St. Paul's in this manner.

The pictures which Chaucer gives us of Northern clerics are of considerable value. In his day the average Englishman of the South knew very little of these Northern parts, except he had some sort of idea that the Devil dwelt in this direction (see the *Friar's Tale* for illustration of this point). But the poet himself was an exception. He was in Yorkshire as a youth, when page in the suite of the Lady Elizabeth, daughter-in-law of Edward III. In after-life, too, he was attached to the De la Pole interest, when Michael de la Pole was Lord Chancellor, and it is hardly necessary to show how intimately this family was associated with Yorkshire—the town of Hull more particularly. It is certainly suggestive that he especially refers to Hull in his portrait of the Shipman:

There was none such from Hull to Carthage.

And even more to the point still, in the present connection, is the fact that he should lay the plot of his *Sompnour's Tale* in Holderness. If we take this story, and the picture in the *Miller's Tale* of the two Northern clerks—embryo parsons—as drawn from life, it would appear that the poet had anything but exalted ideas of the manners of either friars or clerics in these Northern parts. Indeed, his portraits quite bear out our contention that there was a marked deterioration of the most serious character in the morale of the clergy and religious Orders generally as the fourteenth century drew towards its close. If we could have contrasted the friar, who is the hero of the *Sompnour's Tale*, with the friars who came preaching the Crusade in the vicinity, a century or so earlier, we are afraid he would have shown up very poorly in the comparison.

The same held good of most of the monastic Orders. Earlier in their history those who had taken the monkish cowl were men of transparent character and single aim, many of the deepest piety and devotion, who did everything in the spirit of religion. But if we take the Chronicle of Meaux alone as an authority, we cannot but detect a decided falling off in the religious atmosphere of the abbey. This is indicated by the internal strife in the house for priority, and in other ways.

Although, however, the period which followed the Black Death was largely marked by social ebb, it was not by any means all loss. The peasant population, though temporarily cowed and beaten down, asserted themselves in their Great Rising in a manner which made rulers think twice before again seeking to place upon them burdens too great to be borne. Then, also, the lowering of the clergy standard was fraught with important issues. There was created a priesthood, who were the sons of the people, whose sympathies were with the Socialistic movements of the times. Some of Wycliffe's most devoted followers were of the priestly class, and there were a goodly number of leading spirits in the great peasants' revolt drawn from the same Order.

Thus the crises of one generation are interwoven with the stirring movements of the next, and so, despite of even temporary disaster, the scheme of history unfolds itself from age to age.

\* Vide *Early Yorkshire Schools*, York, p. 26.



## The Antiquary's Note-Book.

### ON A UNIQUE LOWESTOFT JUG WITH COVER.

**W**HEN so much rubbish described as "genuine Lowestoft" is foisted upon the unsuspecting and ignorant collector, by the possibly equally ignorant "curiosity" dealer, it may be of interest to record a genuine capture.

Described in a local sale catalogue as "a quaint flowered and gilt ewer and cover,"



bought by a dealer and sold as "Oriental" for 20s., the following possibly unique piece has passed into my collection.

Eleven and a half inches high, it bears all the characteristics of well-authenticated Lowestoft. The "patted" surface so aptly

described by Chaffers, the modelled feather pattern in imitation of Capo di Monte, the marone trellis or scale pattern with the rose plentifully distributed over the surface, all denoting the peculiar features of this factory, are well shown in the accompanying photograph. The cover is decorated with carefully modelled sea-shells painted in marone and picked out with gold.

Chaffers mentions that in pieces produced towards the close of the factory a small blue cornflower was introduced; this will be noticed over the group of roses and to the left of the curious Medusa-shaped object. Inside the cover is a small three-leaved plant painted in vermillion under the glaze, evidently a painter's mark; otherwise I can detect no other.

C. FRED. FOX.

22, ST. THOMAS'S SQUARE,  
NEWPORT, I. W.



## Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

RECENT excavations in the ancient Temple of Minerva, in the Isle of Ægina, have resulted in the discovery of five heads of statues in marble. The heads, of which three are of young men and two of women, are in a good state of preservation, and of excellent artistic quality. There has also been found the hand of the statue of Minerva, which is now in the Museum at Munich, and which was restored by the famous sculptor Thorwaldsen.

Mr. Alfred Kingston's new book, entitled *The Romance of a Hundred Years*, reviewed in last month's *Antiquary*, has been so well received that the greater part of the edition printed has been sold in a few weeks. The book will not, we understand, be re-printed.

M. André Lemoine, member of the Société Académique of the Marne, has discovered recently on one of his estates a Gallic tomb containing the skeletons of two soldiers. By the side of each (says the *Journal des Débats*) was a short sword, and at the head were two lances and two javelins of iron. One of the warriors had a gold ring on his finger.

Mr. George A. Fotheringham, M.B., is publishing through Messrs. W. Dresser and Sons, of Darlington, *A North Country Album*, which will contain

brief notes of the signs and signboards and sundials in North Yorkshire and Durham, character sketches, studies of animal and bird life, picturesque landscape and buildings, etc., with 140 illustrations by the author. The book will be issued in royal quarto at the price of 6s. net.

SALES.

MESSRS. PUTTICK AND SIMPSON included in their sale of books yesterday an unusually fine copy of the Third Folio edition of Shakespeare's collected plays (1664), in contemporary calf binding and with the old book-plate of the Affleck family. Although clean and sound throughout, and measuring 13 $\frac{3}{4}$  inches by 8 $\frac{3}{4}$  inches, it is, unfortunately, not quite perfect, as two leaves have been omitted by the binder, and the page containing the portrait has had a small piece torn out of it. The copy nevertheless realized the very high price of £385 (Pickering). The excessive rarity of reasonably perfect copies of the Third Folio is well known, but it is only within the last decade that it has realized noteworthy prices. The most remarkable copy of which there is any note attained the record figure of £435 on June 19, 1894, at Christie's; this measured 13 $\frac{3}{4}$  inches by 8 $\frac{3}{4}$  inches, and had the excessively rare—and probably unique—title-page to the doubtful plays. The third highest price for a copy of this edition was paid at Sotheby's in 1895, viz., £350.—*Times*, April 23.

Messrs. Sotheby, Wilkinson and Hodge concluded the eight days' sale of the library of the late Sir W. A. Fraser, Bart., on April 30. The following are some of the remarkably high prices realized: Ackermann's Repository of Arts, 1809-28, 40 vols., £37; Alken's British Sports, 318 plates, 1821, etc., £225; National Sports, 1825, £35; Cannon's Historical Records of the British Army, 42 vols., £20; sixteen large coloured groups of Austrian Military and Naval Costume, £48; Charles Bar, Costumes des Ordres Religieux et Militaires, 864 coloured plates, Paris, 1778-89, £44; Baudoin (S. R.), Exercice de l'Infanterie Française, 56 coloured plates, Paris, 1757, £38; Illustrations of Bedfordshire Antiquities, original MS., with drawings, 1868, £49; Bickham's Musical Entertainer, 2 vols., £30; Bryan's Dictionary of Painters, with 1,890 extra illustrations, 11 vols., £80; Bucks' Views, £59; Bunbury's Caricatures, etc. (67), £33; five Pamphlets by Dr. R. Price and others, with MS. notes by Edmund Burke, £24; Robert Burns's Poems, Kilmarnock reprints, with an original letter from Burns to "Clarinda" and one from her to Burns, 3 vols., 1867-69, £40; Byron's Hours of Idleness, first edition, large paper, 1807, £24; Hours of Idleness, with *Edinburgh Review* Critique, and English Bards, illustrated with portraits, views, original drawings, autograph letters, caricatures, etc., 3 vols., folio, £238; Letters, Journals, Life, by Thomas Moore, with Leigh Hunt's Byron and his Contemporaries, extra illustrated and extended to 23 vols., 1828-30, £80; Sir Julius Cæsar's

Life, by E. Lodge, original drawings of the portraits, etc., 1810-17, £33 10s.; Camden's Britannia, extra illustrated, 6 vols., 1772, £64; Chapman's Homer, N. Butter, n.d., £23 10s.; Chronicles, 34 vols., 1803-27, £30 10s.; Clarendon's Rebellion, extra illustrated with 346 portraits, etc., £36; Club Life in London, extra illustrated with the Kit-Cat Club portraits and other mezzotints, and nearly all the scarce pamphlets of the eighteenth century relating to the clubs of London, etc., 17 vols., £500; Collins's Odes, first edition, 1747, £30 10s.; Cook's Voyages, complete set of the plates in several states, with original drawings from the Hamilton Palace library, £70; Coronation of George IV., with coloured costume portraits, J. Whittaker, 1822, £69; Costumes, with some plates by Hayter and W. M. Craig, E. Orme, Singleton, etc. (50), £136; Covent Garden Theatre O.P. Riots, 1809, caricatures, squibs, broadsides, newspaper cuttings, satirical ballads, musical compositions, with views and coloured caricatures, £66; a Collection of 2,827 Caricatures by George Cruikshank, some in several states, bound in 8 vols., £445; Jerrold's Life of Cruikshank, with extra illustrations, bound in 5 vols., £76; Original Drawings of Isaac Cruikshank (115), with his son George's attestation of their genuineness, £550; Daniell and Ayton's Voyage round Great Britain, coloured and re-touched by the artists, £47; Darly's Caricatures (316), 1766-78, £46; Davies's Dramatic Miscellanies, Horace Walpole's copy, with profuse notes by him, 1784, £41; Drapeaux Français, 60 plates, Mayor Bailly's copy (1792), £31 10s.; Dugdale's Ancient Usage in the Bearing of Arms, with 450 extra portraits, 1812, £67; Eckert et Monten, Les Armées d'Europe, 379 plates, Munich, s.d., £33; Edmondson's Baronagium Genealogicum, emblazoned and illustrated with 225 mezzo and other portraits, 1764-84, £81; Collection of Gainsborough Engravings (95), £160; Petite Galerie Dramatique, 1,600 theatrical figures, Paris, Martinet, s.d., £80; Garrick's Private Correspondence and Memoir, with numerous extra illustrations, 3 vols., 4to., £74; Gavarni, Œuvres Humoresques, 870 plates, £32; Goldsmith's Vicar of Wakefield, first edition, 1766, £80; another, £65; the Deserted Village, first quarto edition, 1770, £30 10s.; The Haunch of Venison, 1776, £25; Gray's Odes, first edition, with MS. notes by the poet, extra illustrations, etc., George Daniel's copy, £370; Poems, with Memoirs by Mason, Elegy, first edition, illustrated with portraits, autographs, etc., George Daniel's copy, £195; Designs by R. Bentley for Six Poems by Gray, the poet's own copy, containing MS. Ode to Poesy, extra stanza to the Elegy, etc., George Daniel's copy, £400; Lady Hamilton's Attitudes, with some extra prints inserted, 1807, £31; William Heath's Oddities, 39 original drawings, £121; N. Heideloff's Gallery of Fashion, 1794-1802 (plate wanting), £66; Hone's Political Tracts, etc., his own copy, used by him in his three trials, £27; Collection of 70 Jest-Books of the Eighteenth Century, in 17 vols., £68; Johnson's Rasselas, third edition, the Doctor's own copy, 1760, £143; Boswell's Life of Johnson, and Tour to the Hebrides, 5 vols., 1785-1816, Mrs. Thrale's (Piozzi's) copy, with numerous notes,



£89; Johnsoniana, with drawings, autograph letters, etc., £59; Ben Jonson's Works, 1616-40, £30; Edmund Kean, scarce Tracts relating to him, £32; Kemble's Memoirs by Boaden, with several hundred extra illustrations, 1825, £131; Kit-Cat Club, original impressions, 1735, £45; Laborde, Choix de Chansons, Paris, 1773, £70; Lafontaine, Contes, 1762, £49; Le Pautre, Œuvres d'Architecture, 3 vols., 1751, £37; The Looking-Glass, or Caricature Annual, 7 vols., 1830-36, £36; Lysons's Environs of London, illustrated with 5,000 extra views by W. Wilson, 26 vols., £335; Costume of the Allied Armies in Paris in 1815, £60; English Military Costumes (59), n.d., £46; German Military Costumes, 56 original drawings, £56; Military Memoirs of America and Europe, collected by Sir W. D. Smith, Speaker of the House of Assembly, Canada, 33 vols., £58; Pictorial Episodes in the Lives of the Great Captains of the Age, a collection of 400 illustrations, £99; Moreau's Illustrations to Bret's edition of Molière, 1773, 45 plates, some in first and other states, £316; Moore's Lalla Rookh, author's autograph MS. with proof-sheets and MS. correction, 1817, £330; Moreau le Jeune, Monument du Costume Physique et Moral du XVIII<sup>e</sup> Siècle, £67; J. S. Munden's Memoirs, with 500 extra illustrations by H. Saker, 3 vols., £100; Catalogue of the Household Effects at Longwood (Napoleon I.'s residence at St. Helena), 1822, £86; Portraits of Napoleon I. and his Generals (20), Paris, Chez Potrelle, £149; Caricatures on Napoleon (232), from Lord Farnham's collection, £65; Ashton's English Caricature on Napoleon I., illustrated with 557 rare prints, £254; Large Engravings of Naval Engagements, 1797-1803 (96), published by R. Dodd, etc., £235; Nichols's Literary Anecdotes, illustrated with 1,300 portraits, 19 vols., 1812-58, £50; Pennant's Tour in Scotland, illustrated with 834 water-colour drawings and engravings, 6 vols., 1769-72, £91; Pope's Works, Foulis's edition, 5 vols., illustrated with 600 prints and portraits, many very rare, 1785, £265; Works, 10 vols., 1743-51, Horace Walpole's copy, £20 10s.; Portraits of Ladies (210), many very fine, £1,450; Portraits of Ladies and Coloured Prints, many scarce (93), £155; Prior's Poems, first authorized edition, large paper, Sarah Duchess of Marlborough's copy, 1709, £25 10s.; Purchas's Pilgrims, 5 vols., original frontispiece to vol. i., 1625-26, £58; Ranelagh and Marylebone Gardens, 142 plates, £48; Sir J. Reynolds's Works, 142 plates, £36; Engravings from his Works by S. W. Reynolds, 3 vols., Hodgson, n.d., £36; Rigaud, Vues des Palais, etc., de Paris, 1752, etc., £43 10s.; Original Drawings by Thomas Rowlandson (52), £435; another Collection of 75 Drawings, £160; Loyal Volunteers, 1799, £46; R. Sayer, Collection of Mezzotints (205), etc., £151; Schütz u. Ziegler, Aussichten Wiens, German and French, 130 plates, Wien, 1785, etc., £219; Scott's Novels, complete set of first editions (except Waverley), 74 vols., £61; The Scourge, 11 vols., 1811-16, £34; Boydell's Shakespeare Gallery, double set of plates, proofs, and etchings, 1803, £64; C. Hamilton Smith's Original Drawings of Costumes Ancient

and Modern (about 2,000), £242 16s.; Steele's Tatler, first 8vo. edition, 1710, large paper, presentation copy, £25 10s.; Swift's Works by Sheridan, 1803, Thackeray's copy, £51; Thackeray's The Newcomes, author's own copy, 1854, £53; Costume du Théâtre Moderne de Paris, 11 vols., Paris, Martinet, £34; Old Bailey Sessions Papers, 1729-1895, £29; Vauxhall Gardens Collections, £80; Carter's Drawings and Sketches of Horace Walpole's Seat at Strawberry Hill, £74. The 1,852 lots making the eight days' sale realized £20,334 18s. 6d. *Athenæum*, April 27; May 4 and 11.

#### PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

WE have received the *Transactions of the Leicestershire Architectural and Archaeological Society*, vol. ix., part i. It contains, besides the annual report and brief records of several meetings of the society, a note on an "Early English Capital found at Hinckley," by Mr. T. Harrold; an interesting account, with illustration by Colonel Bellairs, of a large wooden cross, 18 feet long, with a cross piece of 16 feet, which was found in July, 1899, buried under a mound at Higham-on-the-Hill; the continuation of Mr. Henry Hartopp's careful "Calendar of Leicestershire Administration Bonds, 1556 to 1649"; and a very fine plate of the Roman pavement recently discovered near St. Nicholas' Church, Leicester.

The *Transactions of the East Herts Archaeological Society* for 1900 (vol. i., part ii.) have reached us, and bear witness to the energy with which the affairs of this young society are conducted. Among the longer contributions are papers on "Furneaux Pelham," by Mr. R. T. Andrews; the "Opening of a Barrow in Easney Wood," by Sir John Evans; the "Roman Station at Braughing," by Mr. W. B. Gerish; and "Some Church Chests in East Hertfordshire," by Mr. J. A. Tregelles. The "Notes on Finds" include notices of Roman vases and pottery, a fifteenth-century ring, cinerary urns, and the remains of a prehistoric interment at Weston. A brief account of the annual meeting and of several excursions, together with the report and balance-sheet for 1900, conclude a part which amply justifies the existence of the society. There are several useful illustrations.

The new volume, now before us, of *Transactions of the Royal Historical Society* (New Series, vol. xiv.) contains another of Mr. C. H. Firth's masterly studies of the Cromwellian battles, that of Dunbar, illustrated by a reproduction of a quaint contemporary picture-plan of the fight preserved in the Sutherland "Clarendon" in the Bodleian Library, but which has been neglected by previous historians. Among the other papers, in a volume of unusually varied interest and value, are several studies in social history, including a careful account of "The Decay of Villeinage in East Anglia," by Miss F. G. Davenport; a learned study of that obscure subject, "The Tribal

Hidage," by Mr. W. J. Corbett; and a discussion of much interest by Messrs. E. F. Gay and I. S. Leadam of "The Inquisitions of Depopulation in 1517 and the 'Domesday of Inclosures.'" In "The Oldest Monument of Russian Travel," Mr. Raymond Beazley gives an outline of the remarkable journey of the Archimandrite Daniel of Kiev to the Holy Land about A.D. 1106-07. Miss Kate-Norgate thoroughly investigates "The Alleged Condemnation of King John by the Court of France in 1202," and comes to the conclusion that the sentence of forfeiture of all lands held by John of the King of France, alleged to have been passed by that Court, was not a fact, but a fiction invented by King Philip Augustus in 1204-05. Of more modern interest are two excellent papers: "The Development of Political Parties during the Reign of Queen Anne"—the Alexandra Prize Essay for 1899—by Mr. Walter Frewen Lord; and Mrs. D'Arcy Collyer's "Notes on the Diplomatic Correspondence between England and Russia in the First Half of the Eighteenth Century." Finally, the volume contains a Presidential Address by Dr. A. W. Ward, which is a model of what such addresses should be.

#### PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

ROYAL ARCHÆOLOGICAL INSTITUTE. — General meeting, May 1, Mr. E. W. Brabrook, C.B., V.P., F.S.A., in the chair.—Mr. E. Green, in the absence of the author, read a paper by A. R. Whiteway, Esq., M.A., on "The Pyrenean Neighbour, or the Vicinal System in the Western Pyrenees." Mr. Whiteway, long resident at Pau, having given attention to and mastered the very difficult Bearnais dialect, has followed up his advantage by a close examination and study of the local archives, from which he has gathered many notes on local customs, and especially this vicinal system, hitherto a neglected and unwritten chapter in the history of social institutions. Reference to the voisin is frequent in Pyrenean folk-lore, as in

Que bau mieu u Besii  
Qu'u cousii.

In modern French, "Voisin vaut mieux que cousin." The voisin must be regarded in two lights—firstly, in relation to his public duties to his neighbourhood; and, secondly, in the closer and more restricted sense of his private duties to individuals. It was to this latter that the author of the paper gave prominence, the idea of fellowship and interdependence, which he had found so undoubtedly existed between voisins—something which went both in town and country much further than the mere tenure of land. In Bearn the voisin was distinguished from the habitant and the stranger, and formed a privileged class; the neighbour was a descriptive relationship as fully recognised as was that of citizen elsewhere, the mutual obligations being clear and far-reaching. Nothing germane to the vicinal system is to be discovered in the code of Alaric, which was the outcome of the earlier Roman influence. An instance of the

application of these early customs may be found in 1289, when the men of the fishing village of Biarritz claimed to be voisins of Bayonne, and so free from entry duty there—a contention disallowed by Edward I. The right of voisinage was obtained by birth, by marriage, or by sojourn for a year and a day, provided that the proper oath were taken—to be faithful to the King and the commune, and to undertake no evil against neighbours; failing this, the claimant had to quit the neighbourhood. Among other privileges, such as exception almost from military service, the voisin claimed to be tried in his own communal court and by a jury of his peers. The position was lost if the holder would not conform to the customs or the opinion of the majority, when he became an outlaw, and nearly all neighbourly acts were withdrawn. But besides or against these privileges there were obligations towards others. These reciprocal duties, entirely peculiar to this district of the Western Pyrenees, exist to the present day, though somewhat modified by time. The obligation to be good and kind to your neighbour was binding, but between the treatment of the stranger and the voisin there was a great difference. As in old time the cry of the collier was, "Here's a stranger, Jem; heave a brick at un," so it was also the Pyrenean method. Love your neighbour as yourself was the ideal of the voisin to his own class only. The twofold duties, sometimes onerous, sometimes advantageous, towards the body politic and towards each other, were always clearly defined. Thus, the nearest neighbour on the side of the house nearest the church summoned to weddings, at which his eldest daughter was bridesmaid and witness; he also conducted funerals and attended all memorial services. It is not easy to draw fully a clear picture of this system, which was so strong in this district in the Middle Ages. Its survival must be due to its eminent fitness, just as its evolution was due to the wants it so well supplied. The whole life of the people centred round this vicinal system, for which hitherto no name has been found, and upon which as yet no monograph exists.—Mr. H. Longden next read a paper on cast iron, and dealt principally with cast-iron fire-backs, examples and photographs of which were exhibited. One specimen shown bore the royal arms of James I., 1604; another of "Richard Lenard, founder at Bred Fournis, 1636," showed a portrait of Richard Lenard standing in the middle of the implements of his trade and of the products of his foundry. A Puritan back showed the sacrifice of Isaac, the Patriarch Jacob blessing the sons of Joseph, Joseph being put into the pit, and Jacob being informed of the death of Joseph; another showed the Rose surmounted by the Crown, 1650; and a very fine one, "Fairfax Counquiror, 1649," gave the general on horseback finely modelled. A note was made of a fire-back belonging to Mr. Edmund James, where an earlier model of St. George and the Dragon was surmounted by the legend "Cursius" and "Nil Desperandum, 1650," was placed at the side of the figure. It was thought that this back had a Royalist signification in contrast to the Fairfax



back.—In the discussion on this paper, Mr. R. G. Rice gave many quotations from Sussex wills, in which the names of iron-founders were mentioned and references made to iron grave-slabs, etc.

BRITISH ARCHÆOLOGICAL ASSOCIATION.—April 17.—Dr. W. de Gray Birch, F.S.A., in the chair.—Mr. C. E. Keyser, F.S.A., gave a very interesting exhibition of lantern slides, illustrating the Norman tympana of English church doorways, accompanied by an explanatory commentary. Mr. T. Cann Hughes, F.S.A., read a paper on "Some Recent Discoveries at Bleasdale, Lancashire."—Mr. G. Patrick, hon. secretary, announced that the annual congress would be held at Newcastle-on-Tyne from July 18 to July 24, both days inclusive, under the presidency of Thomas Hodgkin, Esq., M.A., D.C.L., F.S.A.

The annual meeting of the SHROPSHIRE ARCHÆOLOGICAL SOCIETY was held at Shrewsbury on April 17.—Lord Forester, who presided, moved the adoption of a satisfactory report and financial statement. The total receipts for the year amounted to £206, and for the first time in the society's history there is a small balance in hand after meeting the year's expenses. The annual report stated that during the past year the council had spent a considerable sum in refencing the Roman ruins at Wroxeter, but want of sufficient funds had prevented the excavations being recommenced. The Ancient Monuments Protection Act of last year would, the council believed, have very important results. Power was given by it to County Councils to purchase or accept any monument of historic or architectural interest within its area, and to make the necessary arrangements for its preservation. Dr. J. C. Bridge, organist of Chester Cathedral, afterwards gave an address on "Samuel Pepys and his Music," which was illustrated by musical selections in a quartette of "recorders," or ancient flutes, lent by the Cheshire Archæological Society.

At a meeting in April of the BRISTOL AND GLOUCESTER ARCHÆOLOGICAL SOCIETY, the Rev. W. Bazeley lectured on the recent and proposed excavations on the site of the Cistercian Abbey of St. Mary, Hayles. He traced the history of the abbey from the time it was founded by Richard, Earl of Cornwall, to the present time. Richard, Earl of Cornwall, in returning to England, was overtaken by a storm on nearing Land's End in Cornwall, and promised that if he ever reached land in safety he would erect an abbey. He did reach land safely, and bethought him of the beautiful Manor of Hayles, a gift to him from his brother, the King, and he there founded the Abbey of St. Mary's. The lecturer went on to describe the mode of living of the monks in the Cistercian abbeys, and gave the history of Hayles Abbey up to between 1251 and 1267. From the middle of the thirteenth century—the time of the great civil war between the King and the nobles—practically nothing was known of Hayles Abbey, but they knew that in 1271 some new work was commenced,

and finished in 1277, and also that in the reign of Henry VIII. it was dissolved in common with other monasteries because the monks refused to acknowledge Henry VIII.'s supremacy over the Pope. Between 1539 and 1540 it was demolished, the walls were pulled down, and the lead of the roof and the coffins were melted up in great stone vessels, one of which was found in the abbey itself, but a few feet from the high altar. Mr. Bazeley then described the excavations that had taken place. In 1899 they cleared the cloister walks and the chapter-house, where they found some very beautiful bosses. In 1900 they excavated the church, and found a very beautiful apse with five polygon chapels and the Shrine of the Holy Blood, thus proving the surmise that the abbey was a square-ended one to be incorrect. The lecturer mentioned that people all thought they were looking for the golden coffin of Richard, Earl of Cornwall. In the presbytery they found quite accidentally the skulls of Richard and Queen Sanchia, with some beautiful tiles and bits of broken sculpture. They also found the footings of the abbey's outer walls. They hoped to be able this year to excavate the infirmary with its hall, kitchens, chapels, etc., and the refectories, and they hoped with encouragement and help to be able to go on with their discoveries in this beautiful abbey for the sake of knowledge and posterity.



## Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

BERMONDSEY: ITS HISTORIC MEMORIES AND ASSOCIATIONS, with a Chapter on Bermondsey in Modern Times. By E. T. Clarke. Many illustrations, plans, and facsimiles. London: Elliot Stock. 1901. Large 8vo. Pp. xiv, 270. Price 12s. 6d. net.

There is little in the modern aspect of Bermondsey to convey to the minds of its residents any idea of historical memories or royal associations. Yet Bermondsey has had its day, and has played its part in the stately pageant of the times that are past. The existence of the famous Abbey of St. Saviour in its midst was the source of all its greatness. Here came Crusaders in mediæval battle array to swear at its altar allegiance to their sacred cause. Here followed kings and queens and nobles to render solemn homage, to keep fast or to celebrate festival, or to lay aside the trappings of the world for the poor habit of Cluny. In his book Mr. Clarke tells us all this and more, and having touched lightly on the principal occurrences, candidly claims not to have attempted to exhaust the interest attaching to the place. To this rapid flight across the centuries is undoubtedly due the want of that adequate fulness which is necessary to a clear understanding of statements made. On p. 8 we are told that Bermondsey

possessed a shrine, the fame of which gathered pilgrims from all quarters, and it is not until p. 43 is reached that we learn that the famous Rood of Grace was the object of their pilgrimage. On p. 8 a twenty-nine-line quotation, and on p. 82 another of twenty-five lines, is given as from "a writer on Henry VIII. and the English Monasteries," and on p. 113 following a quotation of eight lines we are given the writer's name, Abbot Gasquet, O.S.B., the now well-known historian. It would be interesting to know the source whence Nicholas Breakspear, the only English Pope, is

the priory into an abbey in the days of Richard II., 200 marks were paid into the King's Hanaper in Chancery, and that the election of monks was not to be valid until the King's confirmation thereto had been obtained. Likewise Sir Thomas Pope, having reconveyed the estate with its appurtenances to Sir Robert Southwell in 1546, sold the manor he had reserved to himself to Robert Trapps, citizen and goldsmith of London (who died in the year 1560), and to Joan his wife (who survived her husband till 1563-64). The manor remained in the male branch of this family until 1709, when it



NORTH GATE, BERMONDSEY ABBEY, TAKEN DOWN IN 1805.

claimed as a Benedictine. The generally accepted story is that, presenting himself as a candidate at the great Abbey of St. Alban, he was refused admission on the score of his being the son of a married priest. The very excellent explanation and description of monasticism is not improved by the evident slip of the pen which labels such reforms of the Benedictine Order—as that of Cluny—as "fanaticism" which was prepared to go farther than the monasticism which Milman has sketched out in his *History of Latin Christianity*. On p. 88 it should be added that upon the erection of

was taken by marriage to Edward Thurlande, or Reigate. It was purchased in 1717 by Peter Hambley, of Streatham, who left it by will to his son William, of Carshalton, who in his turn bequeathed it to his only son, the Rev. Thomas Hambley, whose widow still possessed it in 1810.

The book is admirably got-up—print, paper and illustrations leaving nothing to be desired. To the inhabitants of Bermondsey, as well as to the historical and antiquarian student, it will come as a boon, the reproduction of old prints and plans being of particular value.



RAMBLES ROUND THE EDGE HILLS AND IN THE VALE OF THE RED HORSE. By the Rev. George Miller. Second edition. Eight illustrations. London: *Elliot Stock*. 1900. 8vo., pp. viii, 232. Price 6s.

In preparing this second edition of his pleasant book, Mr. Miller has usefully enlarged its scope. Casting his net a little wider than before, he has brought under notice a considerably larger area, and has also made somewhat extensive additions to the information and anecdotes relating to the inner circle of villages and old houses. Some of the latter, such as Compton Wynnyates, are fairly well known, but others will be new to many readers. Mr. Miller gives a graphic description of the Battle of Edgehill, illustrated by three plans. The volume may be recommended as an admirable example of the combination of accurate antiquarian knowledge with much old-world lore, anecdotal and traditional, all presented in a very readable and pleasant style. All visitors to the Edge Hill district of beautiful Warwickshire will find Mr. Miller's book a charming pocket companion.

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LLANDAFF CHURCH PLATE. By G. E. Halliday, F.R.I.B.A. Fifty-nine illustrations. London: *Bemrose and Sons, Limited*. 1901. 8vo., pp. x, 106. Price 12s. 6d. net.

It is highly desirable that a descriptive and illustrated catalogue of the church plate of every diocese or county should be issued. Not only is this to be wished for on antiquarian grounds, but also to prevent the alienation or destruction of old church plate, which has been far more commonly done in country parishes even in the last quarter of a century, than is usually supposed. Llandaff diocese possessed "only a few years ago" two examples of church plate of the reign of Edward VI., specimens of which are of great rarity, and in both cases they have been melted down to make new chalices! Such actions are wholly illegal without a faculty.

Mr. Halliday has done his work for the counties of Glamorgan and Monmouth remarkably well, and it is to be hoped that the other Welsh dioceses will speedily follow this good example. Mr. Halliday starts his preface somewhat badly by writing of "either of the four Welsh dioceses"; but there cannot be much wrong with a volume about which the critic can only find fault with a grammatical slip.

The compiling of this catalogue has brought to light a piece of pre-Reformation plate which has hitherto been unchronicled, and has escaped the notice of Mr. Cripps. The Llanmaes paten now in use is much like the Nettlecombe example (1479); it is either of the year 1495 or 1535, as the cycles of Lombardic date letters are so similar at that period. We have little or no doubt from the good illustrations that it is of the earlier of the two dates. This makes the twentieth pre-Reformation paten now extant in England and Wales.

The two counties of Glamorgan and Monmouth are exceptionally rich in various forms of the Elizabethan chalice, mostly with the paten-cover. Mr. Halliday describes seventy-five specimens; the choicer and more exceptional ones are all

illustrated. At St. Mary's, Monmouth, is a magnificent standing cup and cover used as a chalice; it is of the year 1580, and was certainly originally made for secular purposes.

This well-printed and attractive-looking volume cannot fail to be of great interest to all ecclesiologists and intelligent church folk in Llandaff diocese, and will certainly be prized by those who are interested in old plate. The letterpress is good and sufficient, and there is a happy absence of vain repetitions as to the plate of often-cited old inventories—in short, there is not one line of padding.

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BLACK COUNTRY SKETCHES: A SERIES OF CHARACTER STORIES ILLUSTRATING THE LIFE OF THE BLACK COUNTRY DISTRICT. By Amy Lyons. London: *Elliot Stock*. 1901. 8vo., pp. 116. Price 3s. 6d.

The idea of this little book is excellent. Mrs. Lyons has sought to illustrate, in a series of stories and sketches, the superstitions and sports, the manners and customs and beliefs, of the hard-working collier folk of the Black Country during the past century, and on the whole she has been fairly successful. Some of the superstitions and customs illustrated are, of course, not peculiar to the Midlands; but that fact does not detract from the interest of the book. Mrs. Lyons's sketches are interesting reading, and depict with no small success the actual life and thought of a district possessing many well-marked characteristics.

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The *Architectural Review* continues its studies of art and architecture on the stage. To the April issue Mr. F. Hamilton Jackson contributes some beautiful drawings in illustration of notes on the production of *Twelfth Night* at Her Majesty's Theatre. There are also, *inter alia*, well-illustrated papers on "Tuscan Painting and Sculpture," by L. J. Oppenheimer; "The Cathedral Church of Worcester," by E. F. Strange; and "Persian Art," by H. Wilson. In the May number the most interesting article is a lavishly-illustrated study of "Modern Architecture in Holland." In the *Genealogical Magazine* for May further additions are made to the full official record of all ceremonies and proceedings connected with the demise of the Crown. Mr. A. C. Fox-Davies has a suggestive article on "The Shield of Empire," which will probably meet with considerable criticism. Mr. L. Cresswell elucidates the "Royal Descent of the Arnolds of Rugby," and there is an unsigned article on "'The Earldom of Wiltes.'"

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We have also on our table *Fenland Notes and Queries* and the *East Anglian* (both for April), full of good matter, as usual; the *Architects' Magazine* (April); the *Essex Review* (April), containing the second of Miss C. F. Smith's papers on "The Western Family of Rivenhall," and another of Messrs. Miller, Christy and Porteous' always welcome articles on "Essex Brasses"; and the *Annual Report of the Smithsonian Institution* for 1898.



# The Antiquary.



JULY, 1901.

## Notes of the Month.

MR. ARTHUR J. EVANS lately wrote a long letter to the *Times* from Crete, giving most interesting details of further surprising discoveries in the palace of Knossos. The building is found to be of even vaster extent than had been supposed. Great baths or tanks have been uncovered, and additional magazines containing huge store jars standing in double or single rows in unbroken order, and a stone which Mr. Evans thinks "must certainly be regarded as a royal standard weight of elaborate execution." "It is," he continues, "of red porphyry-like limestone, perforated for suspension towards its summit, and is carved all over with cuttlefish in relief, their coiling tentacles affording the same protection against fraudulent reduction as the stamp of a coin or the milling of its edge. The stone weighs about 29 kilograms, or 64 pounds. Interesting evidence was forthcoming of the existence of at least one upper storey above these magazines, and on the upper floor level were found fragments of painted vases in a style which, for combined beauty and largeness of design, surpasses any known ceramic fabrics of the Mycenaean age." Some of the frescoes throw new light on the costumes of Mycenaean Crete. "The men here wear long tunics, while the wing-like ends of long shawls or plaids hang down behind their shoulders; but most remarkable of all is the head and bust of a lady, the colours of which, and notably her brilliant vermeil lips, are almost untouched by the hand of time. She wears a high blue dress,

looped in front and bunched up behind with ribbon-like bands, the bows, loops, and streamers giving the whole a somewhat Botticellesque aspect."

Other discoveries include beautiful specimens of goldsmiths' work and a magnificent three-handled "amphora" of veined marble-like stone. Above the room in which this was found a most surprising find was made. "Detached pieces of ivory and crystal," says Mr. Evans, "began to appear, which were found to belong to a large board over a yard in length. It had been somewhat crushed and contorted, but the chief component parts were still in their places, though lying on the loose earth; and by means of framing and underplastering it was possible, after nearly three days' careful work, to get out the whole as it lay. In the magnificent object thus recovered we have undoubtedly the royal draught-board. The framework was of ivory, perhaps originally supported on wood, the board having perhaps also acted as the lid of a box to contain the men. The surface of the board formed a kind of mosaic of ivory, partly coated with gold, and crystal bars and plaques backed with silver and blue enamel—the Homeric Kyanos. At one end were a series of medallions arranged like those of the Egyptian draught-boards, such as that found in the tomb of Queen Hatshepsut, already known from the Enkomi example to have been imitated by the Mycenaeans. This is followed by a kind of labyrinth of ivory and crystal, to which again succeed four large elaborately-jewelled medallions and nautilus of ivory and crystal. The whole was enclosed in a frame of marguerites in relief wrought in the same materials.

"Among the most interesting discoveries of the present season have been the large number of clay impressions of Mycenaean gems and signet-rings—some of them used for securing the boxes in which the inscribed tablets were originally deposited. The subjects of some of these are of striking novelty, such as a lady with a swallow at the end of a string, which seems to be serving as a lure to another swallow flying towards it. But what are we to say to a creature with the forepart of a hoofed, calf-like animal, and the



legs of man, seated on a kind of throne? If this be not the Minotaur, it is surely the Minocalf. That the local monster of the later Greek legends should thus have received illustration in Mycenæan times is a strange and significant phenomenon."

In a later letter, which appeared in the *Times* of June 14, Mr. Evans wrote: "The concluding excavations of this season in the prehistoric palace of Knossos have produced discoveries which throw an entirely new light on the architecture of Homeric Greece. East of the great central court I have now brought to light a suite of princely chambers with walls descending in places 20 feet and including the remains of upper storeys. A portico to the east opens on a fore-hall with eleven doorways and giving access to the principal hall. A side-passage leads from this to a second hall, which shows on two sides the remains of a double tier of colonnades, within which a triple staircase leads to the upper galleries. In this hall was a large deposit of tablets with prehistoric inscriptions, one larger than any yet discovered, and apparently containing lists of officials. In the neighbouring chamber were fallen fragments of human figures of coloured plaster in high relief and of most magnificent execution, the rendering of veins and muscles showing a naturalistic skill never again rivalled till the Italian Renaissance. In the adjoining gallery were remains of bull-hunting scenes, in which girls attired like Mycenæan cow-boys also take part."

The memory of Fra Girolamo Savonarola has long been celebrated in Florence by the spreading of flowers on the spot in the Piazza della Signoria where the stake at which he perished on May 23, 1498, was fixed. This year a circular slab of bronze bearing the effigy of Savonarola, with a palm branch over his head and a long inscription, has been placed on the spot where he and two companions were burned.

Mr. Eneas Mackay, of Stirling, announces a reprint of Dr. Skene's well-known book on *The Highlanders of Scotland*, which was published in 1837, and has been out of print for several decades. The new issue will contain

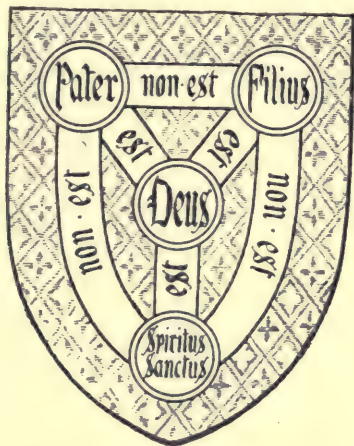
the original text and notes intact, with additional notes and excursuses, by Dr. Alexander MacBain. It will be published in one demy 8vo. volume, and the price to subscribers will be 7s. 6d., to be raised on publication to 10s. 6d.

The spring meeting of the Bristol and Gloucestershire Archæological Society, on June 6, was favoured with brilliant weather. The day's proceedings included visits to the churches of Winterbourne, Almondsbury, and Westbury-on-Trym, and to the mansion of Over Court. The last-named contains some fine tapestries. In the north wall of the north aisle of Winterbourne Church, just outside the Manor Chapel, is the recumbent figure of a knight wearing a pointed bascinet, a camail, a surcoat cut away and very full in front, and a shirt of mail, which shows below the surcoat. There is a tradition at Winterbourne that this is Hickory Stern, who ran away with one of the Dennis ladies of Syston, and is the hero of Pearsall's well-known composition, "Oh! who will o'er the Downs so free?" The Rector suggested that it is Hugh de Sturden, one of the Lords of the Manor of Sturden, a hamlet of Winterbourne. In the course of the day several papers of interest were read, including two by the Bishop of Bristol and the Rev. C. S. Taylor on "The Meeting of St. Augustine and the Welsh Bishops, supposed to have taken place at Aust, on the River Severn, A.D. 603."

Few Englishmen (says Mr. Frederic Harrison in the June *Nineteenth Century*) seem to know the history of the Stars and Stripes. In its original form it was a not ungainly device, adapted from the undoubted arms of the English family of Washington. These were: Argent, two bars gules, on a chief three mullets (stars) of the first (argent). When the thirteen States of the Union resolved to adopt a national flag from the ancestral coat of their chief, this became "barry of thirteen, gules and argent, on a chief azure thirteen mullets of the second arranged in circlet." But when the other States were added, the stars began to be increased, until to-day the flag displays, on a canton azure, forty-five mullets argent in monotonous rows. The

thirteen bars, or stripes, have now lost their significance (he adds), and might in time disappear.

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The Rev. J. B. McGovern writes: "In the old church of Abbots Langley, Hertfordshire, the ancient font bears a very curious design in the form of a shield illustrative of the Trinity, a drawing of which accompanies this note. The drawing is by Mr. A. E. Huitt, and appeared in the June number of the



*Church Monthly.* The design, it will be noted on close inspection, is very ingenious; whichever way the lettering be read Trinitarian orthodoxy is cleverly safe-guarded. It is, farther, richly and variously coloured on a gold background. The font itself is octagonal, and dates from *circa* 1400."

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More Roman remains have been found at Dorchester. While some workmen were making excavations for a house in the road known as Icen Way, in the eastern suburbs of the town, they came upon a Roman floor more than 20 feet long and about 7 feet wide. So far as it is at present disclosed, the design is not so ornate as that of the pavement which was recently deposited in the county museum, but it is, nevertheless, a find of considerable interest. From the other end of the country we hear of the discovery, at Haroldswick, Unst, Shetland, of a Viking drinking-cup made from the vertebræ of a whale, and in a good state of preservation.

"It was found," says an Aberdeen paper, "in what seemed to be a sea-king's grave, below the cliffs, among human bones and those of the horse and dog. The ancient Viking hero was buried along with his horse, dog, and cup, and the relic no doubt dates back to the landing of Harold Harfagre a thousand years ago. That noted chief landed at Haroldswick when on one of his expeditions, and ever since the place has been named after him. At Haroldswick there are still to be seen the remains of a sepulchral tumulus of loose stones, which bears the name of Harold's Grave; but, as this monarch did not die in Shetland, the name is evidently misapplied." Other finds of interest made during the month include five vases, supposed to have been burial urns, unearthed in the course of some excavations at Chelmsford; two stone cists containing human bones found near Doune, Perthshire, and Roman coins turned up at Falkirk. Mr. H. Speight reports from Bingley, Yorkshire, the finding of what he believes to be "a very well-conditioned, and happily uninjured, molar jaw" of the mammoth. It was found, he says, "embedded in a seam beneath 7 feet of tough blue glacial clay superimposed on about 18 inches of dark washed sand, which has apparently been formed by the slow and gradual action of flowing water bearing the deposit in solution in a small alcove or creek of the ancient land surface."

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At Leominster, on June 1, the town beadle, Mr. W. G. Baxter, made an interesting discovery of records of charities, now lost, dating from 1555 to 1721, in connection with the borough. The records were printed on two thin oak panel boards which were found stored away in the coal-cellar. The inscriptions are as follows:

"Benefactions to the Borough for which the Chamber are in trust:

"1555.—Sir P. Hobby, Knight, gave ye Free School, and endowed it with £20 per annum for ye maintenance of two school-masters.

"1576.—The Right Rev. Father in God, John Scory, Lord Bishop of Hereford, gave £200, ye interest to be for ever applied for assisting young tradesmen and setting ye poor at work, as is directed in his will.



"Edmund Munnox, gentleman, built ye Barley Market House.

"1618.—Sir Thomas Conningsby gave a new mace and ye Chamberlain's halbert.

"1636.—Mr. Philip Powell gave £300 for ye purchase of land, to be for ever charged with yearly payment of £2 12s. od., for reading prayers and preaching six sermons during ye year, as in his will appointed; and £50 to be lent five young tradesmen, who shall be shopkeepers, ten to each for three years.

"1721.—Henry Brown, gentleman, gave £20, ye interest to be distributed yearly on ye 20th March to six of ye most poor ancient people in ye Etnam Street, Lower and Nether Marsh Wards."



From abroad come tidings of various interesting discoveries. In Egypt Professor Petrie has completed his exploration of the First Dynasty site at Abydos. In the tomb of Zer, placed as Mena's successor, and therefore the second King of Egypt, was found a female arm wrapped in its original cloth, which on being unrolled yielded a unique and valuable set of jewellery, with designs in gold, turquoise, lazuli, and amethyst. These were restrung as found, and remain at Gizeh, by far the oldest and most perfect set of the ancient Egyptian jewels. Further examples of the art of that reign were two lions carved in ivory. Mr. John Garstang, working in another part of the Egyptian field, was successful in finding some long-sought royal tombs of the Third Dynasty. In the Fayoum, Messrs. Grenfell and Hunt have also continued their regular labours. They have again been fortunate in the number of papyri found, but unhappily many will be unserviceable on account of the damp. With a view to escaping from this constant danger, they have been inspecting a site in Upper Egypt for next year's work.



A newspaper correspondent at Constantinople writes that "during the excavations near Lampsaki, on the Dardanelles, a beautiful vase was found 54 centimetres high, made of burnt clay, encrusted on the exterior with gold  $1\frac{1}{2}$  centimetres thick. There are three golden handles, and splendid reliefs representing hunting scenes, and exquisitely worked. They are said to resemble the re-

liefs on the sarcophagus of Alexander the Great. The date of the vase is estimated at about B.C. 400. The Hermitage in St. Petersburg is said to possess a similar vase, but not so fine a one. The present vase was found in a stone case, and the blue and red colours of the figures and the gold look absolutely fresh. The vase contained human ashes, bones, and pearls." Other foreign finds must be briefly summarized. A very beautiful mosaic pavement has been uncovered at Jerusalem. It was illustrated in the *Graphic* of June 8. Farther East, in Turkestan, Dr. Stein reports that he has unearthed a large number of fine stucco sculptures closely resembling the Greco-Buddhist relics of the North-Western Punjab, probably belonging to the first century of the Christian era. Great difficulty is being experienced in excavating the colossal Buddhas, but valuable photographs have been taken of them, while the smaller pieces have been removed. Coming nearer home, we note that the excavations now going on at the Taranto Arsenal have led to the discovery of a number of Greek and Roman remains. A number of Greek tombs containing vases covered with figures, Roman tombs ornamented with frescoes, and a small temple, have come to light. In addition, the old Roman necropolis at Taranto has been found. The tombs are chiefly built of terracotta tiles or dug out of tufa blocks. The funeral urns contained phials for oil and ornaments, bronze mirrors, hairpins, tiny spoons, spindles, bronze vases, finger-rings, and carved gems. The objects will be placed in the Archæological Museum at Taranto. Finally, it is reported from Berlin that the fragments of a wall, found 3 metres below the pavement in Kleber Square, at Strasburg, in Alsace, have been put together, and the painting upon them is now visible. One picture represents a garden scene. Three women are at work in a garden, with trees and vines in the background. The woman in the centre holds peculiar strips between her lips, which are probably grass stalks for tying the vines. The background of the picture is dark, and the whole is framed in a brightly-painted arabesque of gentians and large daisies. Another picture represents Hercules, with the lion's skin thrown over his shoulder, talking to a young woman.

There appears to be some likelihood that the Angel Inn, which is commonly known as the Angel at Islington, though it is really in Clerkenwell, will shortly be pulled down. The old inn was established about 300 years ago, and was long well known as a rendezvous for robbers, as well as for travellers and City huntsmen. Here it was at one time the custom to ring a bell at certain hours of the day in order to call together persons who had occasion to cross the fields to the lower parts of Clerkenwell—a perilous journey to undertake without the protection of an armed patrol.



A book on the *Secret Chambers and Hiding-places of Great Britain*, by Allan Fea, with illustrations by the author, is promised for early publication by Messrs. S. H. Bousfield and Co., 10, Norfolk Street, W.C. Considering the number of both historic and legendary stories connected with these hiding-places and secret rooms, Mr. Fea's book should be of singular interest. It will be issued at the price of 10s. 6d. net.



A new highway from the Borough High Street to Long Lane will pass through the churchyard of St. George the Martyr, Southwark. Here was said to have been buried Bishop Bonner, who died in the Marshalsea Prison; also John Rushworth, author of *Historical Collections*, who died in the King's Bench. It was the custom to bury in this churchyard people who died in either of these places. Another famous person who was laid here was Edward Cocker, who gave rise to the classic phrase "according to Cocker."

Ingenious Cocker! now to rest thou'rt gone;  
No art can show thee fully but thine own.  
Thy vast arithmetic alone can show  
The sums of thanks we for thy labours owe.



Many local archaeological societies have been enjoying summer excursions, but we have not space for any detailed reports. On May 30 the East Riding Antiquarian Society visited Ulrome, where Mr. Thomas Boynton, who discovered the lake dwellings at that spot in 1880, gave an account of them to the party. The members of the Essex Archaeological Society on May 23 went to Dedham, Lawford, and Great and Little Bromley. At

Dedham, after inspecting the fine church, the party proceeded to an interesting building formerly used as a Bay factory; here Mr. Laver, who is an authority on the Bay and Say industry that once flourished in Colchester and the neighbourhood, drew attention to the principal features of the building. This part of Essex was at one time the seat of the woollen manufacture of England, and Mr. Laver pointed out that in the time of Charles II. there were 16,000 persons engaged in the industry at Colchester. On June 6 the East Herts Archaeological Society had a full and very interesting day. Among the places visited were the churches of Broxbourne, Wormley, and Cheshunt; the site of the Leper Hospital at Spitalbrook, where a short account of this hospital and leper hospitals generally was given by Mr. R. T. Andrews; the Eleanor Cross, Waltham, described by Mr. J. Tydeman; and the Great House (Wolsey's Manor-House), Cheshunt, on which some notes were read by Mr. W. B. Gerish. The Newcastle Society of Antiquaries spent a very pleasant day, also on June 6, in visiting Rothbury, Holystone, and Hepple.



Sydenham Wells Park was opened to the public on May 27. The name commemorates the mineral springs which were discovered in 1640, and were more or less a resort for fashionable folk for nearly 200 years. Evelyn, in his *Diary*, speaks of having visited, in September, 1675, "certain medicinal Spa waters at a place called Sydnam Wells, in Lewisham Parish, much frequented in Summer."



On May 22 a famous hostelry, the Red Lion at Henley-on-Thames, was sold by auction. In one apartment a rudely-painted coat-of-arms still commemorates the visits of Charles I.; and it was in the same room that George IV. consumed at one sitting fourteen of the celebrated Red Lion mutton chops in the days of portly Mrs. Dixon. The adjoining bedroom was several times occupied by the great Duke of Marlborough on his numerous journeys from Blenheim to London; and the handsome suite of furniture he provided for it goes with the rest of the goods and chattels. It was after visit-



ing the Red Lion that Johnson declared that "nothing had yet been contrived by man by which so much happiness is produced as by a good tavern or inn." There also Shenstone scratched with a ring the well-known lines on the window pane about the "welcome at an inn."



Mr. W. B. Redfern contributed to the *Cambridge Graphic* of May 25 some interesting notes, well illustrated, on a number of bronze mortars in his possession.



Dr. Wilpert, of Rome, has published in the *Kölnische Volks-Zeitung* an account of his discovery of frescoes in the Roman Catacombs, and of their recent robbery. The fresco which he caused to be freed from the plaster which overlaid and hid it was a brilliant painting representing the Saviour as teacher and law-giver, seated on a throne with a green cushion, and holding a roll of script. The arch in which this fresco was situated was further decorated with ornamental figures of doves, dolphins chasing polypes, and gazelles, all very natural. The colours were as fresh as if recently painted, for the frescoes were covered in the fourth century, and since then have been hermetically protected from the air. The news of the discovery rapidly spread, and when Dr. Wilpert lately went again to the Catacombs, taking with him a photographer, he found the door of the Catacombs forced, and, entering the little chapel, found that the upper part of the figure of the Saviour, as well as the most beautiful of the gazelles, had been loosened from the wall and taken away. The thief has not been discovered; but he must have been well acquainted with the Catacombs, for the chapel is deep in the interior, very far from the entrance. It is the only theft of the kind that has happened in the Catacombs during the whole of the last hundred years. Inscriptions, sculptures, and even columns, have been stolen, but since the end of the eighteenth century no fresco was ever loosened from the wall and taken away.



An interesting loan collection of 130 Russian silver and silver-gilt snuff-boxes has been

placed on exhibition in the Edinburgh Museum of Science and Art. They are the property of Mr. W. Allaway, St. Andrew Square, and have been collected by him as opportunity offered during the last twenty-five years. The main interest of these specimens is in the manner of their decoration in niello, an art process which, while characteristic of Russian art in modern times, is really a survival of a method that was practised with great success by the Italian and German goldsmiths of the fifteenth century, and that dates back even to Roman times. The application of this method of decoration is not confined to snuff-boxes, and under its Russian name of tula, a name taken from the town which is in a way the Birmingham of Russia, niello work is much employed on sword and knife handles, powder-flasks, jewel-boxes, and other smaller objects. In addition to the geometrical and floriated forms finely wrought on many of the Allaway snuff-boxes there are also a number of architectural and figure designs, among which appear, evidently a popular subject, several renderings of the equestrian statue of Peter the Great.



Those who are interested in Indian antiquities, says the *Athenæum*, will learn with satisfaction some of the results of the recent visit of the Viceroy to Bijapur. The mosque which served as a dák-bungalow has been restored to its original use. An exquisite little building used as a post-office has had its incongruous fittings swept away and its mutilations repaired. It is proposed to take in hand the tomb and mosque now occupied by the Executive Engineer, and to repair and preserve the brackets of the cornice of the great domed Gol Gumbaz, or mausoleum of Muhammad 'Adil Shah. Lord Curzon in his official tours is doing everywhere his best to incite the local officials and the natives to preserve not only their monuments, but also any objects of artistic interest. As an instance, a collection of antique blue china and Persian carpets that was lying neglected in a cellar of the tomb of the daughter of Aurangzib at Aurangabad has, at his suggestion, been ordered by the Nizam to be properly stored and shown in a building devoted to the purpose, and a printed catalogue has been

prepared, so that the safety of the collection is assured.



Excavations in the Roman Forum are being steadily continued, and hardly a day passes without the discovery of some new detail throwing light on discoveries previously made. The most active work is being done in Santa Maria Antiqua, where, under the level of the flooring of the church, a kind of crypt has been brought to light. The crypt is older than the church, and older even than the portion of the Imperial Palace which rises beside the church. The brick-work of the palace shows it to have been constructed in the second century A.D., while the bricks of the crypt clearly date from the first century. The crypt itself was filled with tombs of curious construction, but its original use seems to have been that of a rectangular fountain or fish-pond. When the church was inaugurated the basin was probably built over, and tombs constructed underneath. In the tombs a number of objects were found, the most interesting being a glass vase in perfect preservation, which in course of time has acquired an iridescent colour.



Hundreds of laurels, bays, and pomegranates are being planted in odd nooks and corners of the Forum, Signor Boni's plant fund having recently been increased by a gift of £80 from an American admirer of his efforts to restore to the Forum something of the picturesqueness it lost by being transformed from a "cowfield" into its present interesting but somewhat arid condition.



The members of the Cumberland and Westmorland Antiquarian Society arranged to hold their first meeting of the present year at Durham on June 20 and 21. The following amongst other papers were read or submitted at the meeting: "Some Notes on the Lowthers who held Judicial Office in Ireland in the Seventeenth Century," by Sir Edmund Bewley; "An Exploration of Sunkenkirk, Swinside, Cumberland," by Mr. C. W. Dymond, F.S.A.; "Early Sculptured Stones at Egremont, Haile, Ponsonby, and Gosforth,"

by Dr. Parker; "Church Bells at Wabertwaite, Gosforth, and Irton," by Dr. Parker; "Report on Excavations at the Holy Well, Gosforth," by Mr. W. G. Collingwood; "On a Gold Ring found at Maryport," by Dr. James Little; and "A Pre-Norman Shaft recently found at Great Clifton Church," by Mr. R. M. Lidbetter, Workington.



A very interesting paper on "Remnants of the Yorkshire Dialect" was read by the Rev. A. N. Cooper, Vicar of Filey, at a recent meeting of the Yorkshire Dialect Society. He said no one could claim to know English thoroughly who was ignorant of the leading dialects of the country. Dialect was not a vulgarism, for when a farmer invited one in a storm to enter his barn instead of standing under it, as it would be found "bieldier" there; or when a villager said of his parson, who fondly hoped his habit of smoking was not known, "Ay, but we saw the reek"; or when a very fat woman was being buried her bearers despairingly cried, "We canna hug her; we canna hug her"; or when a mother saw her boy coming home one wet day, and said he was "plothered" with mud from head to foot—a word of ancient meaning, though well-nigh forgot, was mentioned, and in most cases was far more expressive than the corresponding word in the King's English. Our forefathers originated speech by a desire to express sights in sound, and well they succeeded in doing it. Dialect words which were common when he first went to Filey, twenty years ago, were now rare. In preparation for his paper he took a list of dialect words to several persons, and found they did not know the meaning of such words as "hooined," "thole" or "thoil," "sam," "fain," "rig," "brat," "pawse" or "poise," and others; while they only recognised as old friends of the past "lat," "hing," "fligged," "wick," etc. Perhaps no better proof of the decay of dialect could be given than that supplied by the Vicar of Boynton, who said to an old road-mender one wintry morning, "It's slape to-day, John," and was instantly corrected by him, "Yes, sir, it is slippery." Well might the society gather up the fragments of speech that remained before all were lost.



## The Battlefield of Ethandune.

BY THE REV CHARLES W. WHISTLER, M.R.C.S.

(Concluded from p. 175.)

**E**DINGTON, near Hungerford, is almost unknown, but I believe has its local advocates. It may be dismissed as too far for the marches from any gathering-place on the eastern fringe of Selwood. Eaton Down, near Castlecombe and Bath, is not a well-known site either. It has been marked as the place of the victory by a monument and inscription erected by a well-known local antiquary who owned the hill. Beyond the tradition, here well marked, and commemorated by other names also, of a defeat of the Danes by Alfred, I do not know what other claims to notice it has in special. The marches from near Brixton would reach it, but it is too far for the attacks from Athelney. Other objections there may be to it are equal to those against the other Wilts positions.

Edington, near Westbury, is the site usually given in the history text-books. It is that mentioned by Camden, and enlarged on by his later editor, Gibson, and his identification, and perhaps the well-known "White Horse," seem mainly responsible for its adoption. Within two miles of the hill itself is a fine camp of the British type, Bratton Castle, which will answer for the fortress of the siege. This camp lies between Edington Hill and Brixton, so that to seize the rear position a long circuit must have been made by Alfred on his second day's march. As the crow flies, Edington and Bratton are about thirty-six miles from Athelney, and nine from Brixton Deveril.\*

This latter distance seems too short for an unopposed march or even gathering. Nor does it seem evident why Alfred should not have attacked on the day following the meeting with his forces. Here the question of the site of the first halt at Iglea comes in, and the usual place chosen for this halt is at

Leigh, near Westbury, within four miles of the enemy. This is Gibson's identification after the dismissal of Clay Hill, near Longleat, as too evident a post. Leigh is in the valley, and would seem likely to fulfil the requirements of the description of the place we have. But it seems impossible that the great Saxon force could have remained undiscovered at so short a distance for two days, and if this Edington is the site, it would be necessary to seek some fresh place for Iglea. Any other objections to this site are the same as apply to the next.

Heddington, near Calne, has also a large fort close at hand, marked on some maps as Oliver's Castle, both this and Bratton belonging to the great chain of hill-forts stretching north-west from Salisbury. This would answer for the fortress, and has the same relative position with regard to Brixton as Bratton, being between that point and Heddington Hill. Here again a circuit has to be made by the Saxons on the march. The distance of Heddington and Oliver's Castle from Athelney is about forty-six miles, and from Brixton eighteen. For the first halt Iley Meads, or Highley Common, near Melksham, is the point usually given for Iglea, and again the name is near enough. For this site Chippenham itself is sometimes given as the fortress of the siege. This would make the first day's march sixteen miles to Iley Meads, which is reasonable, whence a march on the following morning of some six miles would bring Alfred on the enemy at Heddington. This is far more likely than the short marches on Leigh and Edington. The gathering, were there no reasons to hinder it, might well be unobserved, and the halt late at night would be possible. On these grounds alone one may say that Heddington and Oliver's Castle are far more likely to be the sites of the victory than Edington and Bratton. It would seem that only the identification of the latter by Camden has placed Heddington in the second place in the affections of the text-books. But to both these places there are primary objections which seem insuperable. The distance of the nearer site, six-and-thirty miles from Athelney, is prohibitive of the frequent attacks on the Danes which are insisted on by the chroniclers.

\* See Correspondence. I have given distances from Brixton as intermediate. The slight difference of distance thence to the gathering-places possible does not affect the arguments for or against the several Ethandunes.

It is usually said in answer that these attacks from the fen were on raiders only. But if the whole country were so overspread by these, the unnoticed gathering near Brixton, and the following march and surprise would have been impossible. Every Dane would have been on the watch for the appearance of the enemy, and the well-known mobility of the mounted Danes must not be forgotten. It would have been hard for Alfred's footmen to reach them. Nor do these sites give any reason why Alfred remained in Athelney, while the enemy who had driven him into hiding were at the least reckoning thirty-six miles across fen and forest from him. Besides this, he had Odda's force at his back, and we have no record that the Danes had demolished the great fortress of Taunton close to him. There is no reason for the building of the Athelney fort therefore to be deduced from these sites.

Nor will they explain why the Danes massed there. Alfred's attacks from the fen with his few followers could not have driven them so far away, and with the commonest military foresight, Guthrum must have tried to hinder any gathering at the fort, which is conspicuous from every hill or the border of the fen. And it must be noted that the Anglo-Saxon Chronicle is precise that these attacks were made on "*the army*."

Aller and Wedmore are in the fens, close at hand to Athelney. If the Danes surrendered at Bratton or Oliver's Castle, it is not evident, to say the least, why these places, forty miles or so to the westward, should have been chosen for the final settlement. It has been suggested that Aller Church and Alfred's own house at Wedmore were the only sanctuary and hall left unharmed by the Danes, owing to the attacks from the fens. This is quite probable, but a church is no more necessary for a baptism than a hall for signing a treaty, both of which would be far more impressive if carried out in the close neighbourhood of the host which was affected by them. Nor does it seem likely that Alfred would have left the walls of the fortress, or Guthrum put himself so entirely in his enemy's hands before the treaty had been fully ratified.

In the case of these Wilts sites, the points as to the retreat and the possible details of

the attack must be entirely speculative. There is one point which has been taken in their favour, though it is very doubtful, which remains to be mentioned.

Ethelwerd, but no other, says that Alfred fought against "the army, which was in Chippenham, at a place called Ethandune."

This is taken as a statement that the Danes were yet in the Chippenham district, and has apparently been enough to confine the search for the site of Ethandune to the two places just discussed. But it only amounts to an identification of the host of newcomers who had fallen on Chippenham in the winter, and had moved thence to Ethandune at some time not stated. He has a similar identification under 876 A.D.: "The army which had been at Cambridge made a junction with the western army . . . near the town which is called Wareham." Under 878 he says that the "foul mob" took up their winter quarters at Chippenham. Ethandune was fought at Whitsuntide.

The points in favour of the Wilts sites are therefore:

1. Name and situation in the Chippenham district.
2. Existence of fortresses in each case.
3. Fair possibilities of the marches from Brixton in one case.
4. Camden's identification, and the statements of the text-books.

Against these sites we have:

1. Distance from Athelney prohibitive of frequent attacks on the Danes, unless raiders can be allowed to have operated so far from their camp, and to have been described as "the army."
2. The existence of such raiders or other force between the two places prohibitive of an unnoticed gathering at Brixton and marches thence.
3. Want of explanation of the continued stay in Athelney, and building of the fort there.
4. Unlikelihood as place of Danish concentration consequent on and against that occupation.
5. Distance from Aller and Wedmore.
6. Extreme difficulty of making other details of the campaign tally with these sites.

The notice of Chippenham can hardly be taken as more than decisive that this town was



not the unnamed fortress of the siege, as has been occasionally suggested. To insist on the district introduces the curious element of uncertainty which arises from the existence of these two almost equally likely fields for the battle. This in itself is far more in favour of their being consecutive fields of two of the nine Wessex battles of 871, the Danes being driven from one camp to the other. It will be noticed that both Ethandune hills are in the same relative position on the Mercian side of the actual strongholds near them, as if they mark either the meeting-place of the two armies, or else the place of the pursuit and slaughter of the fugitives after the storming of the earthworks, the latter being the more likely. The field of Eaton Down, to which the objections above apply yet more strongly, would mark another stage in the flight and pursuit of the Danes after their expulsion from Bratton and Oliver's Castles.

Only one site remains, but that is practically where it would be looked for by one who came fresh to the subject—in the Athelney district.

Edington on Poldens, near Bridgwater, is given as the site by Rapin and by Bishop Clifford only, so far as I can gather. The place lies out of the known tracks, and it is doubtful if Camden would ever have heard of it, while his identification has certainly been enough to fix attention on the Wilts sites without further search. What guide Rapin had to the place beyond the map, I cannot say,\* but Bishop Clifford knew the country as well as he did the chroniclers.

Edington Hill is about the highest point of the range of the Polden Hills, which runs from south-west to north-east from Glastonbury to the mouth of the Parrett, and between the wide fenlands of this river and the Brue. Modern drainage has considerably altered the features of this flat country, but

in the winter floods it is possible to realize its nature in the days of Alfred more clearly, when the Poldens were practically a peninsula in the midst of marshes impassable but by natives who held the secret of the paths. Edington Hill is about 300 feet high, but its position renders it imposing, and from it the fens are commanded far and wide. The fort by Athelney is most conspicuous from it to the south-westward. An ancient Roman road runs from end to end of the range, crossing Edington Hill at its highest, connecting Glastonbury and Street with the sea between the Parrett and Brue mouths, where the old Roman station of Uxella probably stood.

On Edington Hill itself some traces of ancient earthworks skirt the road and are duplicated lower on the face of the steep slope toward the Athelney fenland. Here the range is very narrow, the road taking practically the whole of the width of the crest.

Edington Hill is about six miles across the fen from Athelney, and thirty or less from Brixton Deveril.

In the neighbourhood, and each at about four miles distant westward at the foot of the hills on the Athelney side, are the remains of an earthwork at Puriton, apparently Roman, once more extensive than now, and the town of Bridgwater itself. The latter had its large Roman camp before the Normans set their keep on its elevation, and it seems to have been a Saxon fortress from early times. At the Norman Conquest its only name was "Burgh," apparently. Walter de Briewer held it under William, whence the present name, spelt in the early Norman charters indifferently as "Burgh-Walters" and "Brugge-Walters." The modern dialect pronunciation is invariably "Burge-water," with the accent on the *a* as in Walter. The name in Saxon times would therefore be no more than "the fortress." Between the ancient town earthworks and the Poldens runs the Parrett, but the town itself was on both sides of the river, the position of old defences being known. The Roman works at Puriton are on the Polden side of the river, and close to it, and were connected with the road along the hill-top by a branch.

Aller is four miles from Athelney across

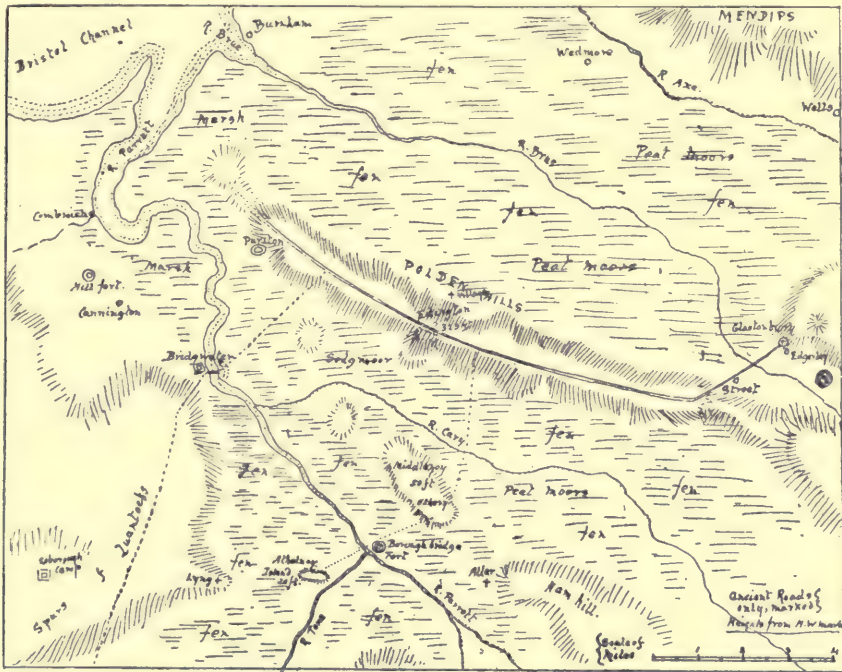
\* Rapin's mention of this site would seem to show that it was in his time a known and recognised position, since forgotten for the Wiltshire sites. Collinson's *Somerset* gives the derivation of Edington as from "Edwinston," after some early owner, but does not give any authority for the statement. If, however, it is not a mere conjecture, it somewhat coincides with the spelling in the rhymed chronicle of Gaimar, "Edenesdone," which represents the Norman corruption of the name.

the fen, and Wedmore is on the other side of the Poldens, about ten miles from Bridgwater, on the Brue. The present pronunciation of Aller exactly preserves the spelling "Aulre" of the Anglo-Saxon chronicle, and the Saxon font of the church yet exists, and is in use. Ancient foundations, claimed to be those of Alfred's palace, remain at Wedmore.

The marches from the eastern fringe of Selwood to this Edington are quite possible, and the site of the first halt at Iglea on the

The modern spelling somewhat masks the likeness of the name to Iglea, but the local pronunciation, Egerley, with the hard *g*, is at least as near to the ancient forms as Iley or Leigh, if not actually nearer. The features of the place tally well with the description, and it is likely enough to have been chosen for the halt, as screened by the hills, while the Roman road leads from Street, close at hand, direct to Edington.

In the case of this Edington therefore, hill



way to Ethandune remains to be sought. Personally, as I have said, I do not attach much importance to the exact identification of this meadow-site, for in any case it is secondary, though if a likely place exists within striking distance of the battlefield, it is an additional confirmation. Bishop Clifford places the halt at Edgarley, a hamlet close to, and to the west of, Glastonbury, some twenty miles from Brixton, and eight from Edington, on the line of direct march from one point to the other. There is no question of a circuit in this case therefore, and the distances are reasonable.

position, presence of fortress, and distances, are all that are required. It remains to be seen if other conditions are better fulfilled by it than by the Wilts sites, which undoubtedly require considerable straining of the plain statements of the chroniclers before the campaign is intelligible, if it can ever be so, in their case.

At the beginning of the spring the Danes must have swarmed in the Glastonbury district to have compelled the continued hiding in Athelney. They had, according to William of Malmesbury, burned Glastonbury itself, in fact. The attacks on them from the fen were



therefore easily carried out continually, and the more so that retreat into the fen was possible to Alfred's men from any point of the fringing hills.

After the defeat of Hubba, the existence of a Saxon force to the westward, and of these foes in the fen, must have compelled Guthrum to concentrate in order to reduce this last remaining district of Wessex in which any apparent power of resistance remained. The rising fort at Athelney told him of the exact position of Alfred, but until he learnt the way across the fens he could not attack it in force. He could not know that the men who were annoying him thence were but a few Thaness and the herdsmen of the King's own lands in the district, all of whom would know the paths well.

From the eastward there are practically even now only two roads into Athelney. One runs from almost the foot of Edington Hill, by the fen islands, Chedzoy, Middlezoy, and Othry, to the Borough Fort, and the other along the western side of the Parrett from Bridgwater, across from the Poldens by the Roman road which crosses Edington Hill. Through Bridgwater also was the only road from the Severn coast by which Odda and his force were likely to come eastward. To block both sortie from Athelney and the possible march of the western force, a position on the Poldens, and possibly the holding also of the "burgh," would be advisable and natural. From the Poldens Guthrum would have easy access to the rest of Wessex by the Roman road, and with all the district east of the fenland subjugated, there would not seem the least likelihood of this exit being blocked. Edington Hill is practically a splendid position, under the circumstances, for the concentration, and the ancient earthworks on its summit prove that some force, if not Guthrum's, have found it so against foes from the west at some time. So far as I can trace them, the entrenchments are all on the Athelney side of the hill. There is therefore good reason for the continued occupation of Athelney, and also for the concentration at this point.

With the Danes on the Poldens, the building of the fort at Borough answered two purposes. In time the Danes would surely attack from the Poldens, or from the

westward side of the river coming from the burgh. In the first case, retreat from Athelney to the Quantock camps and a junction with the western force would be easy for Alfred; and in the second, the fort, placed as it was across the river, was safe. It was, therefore, both refuge and base, but at the same time it kept the attention of the Danes fixed on the fen, from which it was a menace of more serious attacks. If Alfred did not build the fort with this latter intention, at all events, it answered the purpose.

There are two reasons which will either of them fully account for the movements of the Danes on the actual day of Ethandune, when it is plain that they expected action to the westward, in the opposite direction whence Alfred came. Either they were on the way across the fen by the islands to attack the fort at last, or there may have been some feint of attack on them thence sufficient to draw them from both hill and burgh. It will be remembered that Alfred's western force was not at the gathering, and it may have been thus utilized. In either case, Alfred was aware of the movement, and acted on his knowledge that on this day the Danes would be on the move westward, and that Edington Hill would be unguarded. We have the definite statement that his scouts brought him information.

If there was one direction from which the Danes could expect no enemy, it was from mid-Wessex, which they had but just ravaged and subjugated. The rendezvous by Selwood was therefore unsuspected, the march back to Iglea unopposed, and the morning occupation of Edington Hill as simple and yet as natural a surprise as could have been planned.

The defeat and siege followed, the Athelney men, or the western force, or both, closing in on their side of the burgh and completing the investment. Sortie would have been hopeless for the Danes from either fort at the end of the Polden peninsula. They could but win to the hills, point after point of which they would have to fight for, while retreat to the fens was hopeless for them. Even if they won to the Glastonbury end of the range, there are there the definite passes which a few men could easily hold against them. And besides this, the whole

of apparently conquered Wessex had risen between them and Mercia. Their despair is fully accounted for, and the surrender could only be absolute.

At any turn of the fight, if it went against him, Alfred could have sought immediate safety in the fens which his men knew so well. The Danes could not follow him save at the risk of being destroyed in detail, and it would only have remained for him to renew the struggle in some other way. He had his reserve under Odda.

The choice of Aller and Wedmore are natural enough if the surrender took place in the Athelney district. So also is the retirement on Chippenham as the original base of the Danes. Not much more harm could be done to that much-harried place and district.

It is rather curious that a Saxon writer could not in any case call what is now Bridgwater by any name but "the burgh" when the accounts of the Ethandune days are investigated. This may explain why we have no more definite name given to the fortress of the siege.

Edington on Poldens seems to fulfil the conditions required for the plain understanding of the chronicles fully and without any straining. Possibly my own knowledge of the country may render the various points clearer to myself than they will be to a reader, but there are none which a map will not elucidate fairly well. And after all, the main points against the Wilts sites are evident of themselves—the distance from Athelney, and the difficulty of understanding from them the movements of both Saxons and Danes. Beyond the identification of Camden and the statements of the writers, old and quite recent, who have followed him in seeking the site in the Chippenham district, I can find no objection to this as the actual site of Alfred's crowning victory of Ethandune. I am aware that it is rather a bold thing to set forward a site against the received identification, though I follow Rapin and Bishop Clifford, but I think that the reasons for the usual mistake have been fairly set forward and allowed for. The acceptance of the Wilts sites has inevitably led to the slurring over, as incomprehensible, the events of this short but most important campaign.

I would therefore place the battlefield of Ethandune at Edington on Poldens, while it would seem in every way likely that the other Ethandunes are the fields of some of the nine battles of 871, and are worth recognising as such for the reason that they recover for us the track of the flying Danes. I may add that battle traditions abound in the Polden district, but are now all referred to the date of Sedgmoor, whether they are evidently of Saxon victories over the Welsh on the Quantocks, or of skirmishes in the great rebellion. It seems impossible to get beyond that last terror.



### "The Souldier's Catechisme" (1644).

BY LUCY HARDY.



FOR centuries the soldier has been the mark for a special class of literature, ranging from practical works like Sir G. Wolseley's *Soldier's Pocket-Book* to the tracts (reprobated by Rudyard Kipling) which demand "Tommy, how's your soul?" It is to be feared that the generality of our rank and file in former times could scarcely be described as ardent patrons of literature (at least, outside the sphere of their professional interests); the bulk of Marlborough's army could probably read but imperfectly, and we know that it was only with "histories of sieges," "the study of projectiles," and similarly exclusively military treatises that Uncle Toby beguiled the weary hours of his four years' imprisonment in his sick-room after his wound at the siege of Namur.

Yet certain works addressed to soldiers have enjoyed a great popularity among the "Tommies" of their time, and none more so than the curious little seventeenth-century pamphlet, *The Souldier's Catechisme*, which a present-day possessor (the Rev. W. Begley) of one of these scarce little booklets has recently had reprinted.\* The former popularity of this Catechism (which contains both

\* Published by Mr. Elliot Stock.



military instructions and religious exordiums) may be gauged by the fact that out of the thousands of copies issued at the time of its first publication very few are now known to exist, the others having been probably worn out by the "souldiers" for whom they were designed. At the commencement, and indeed throughout the course of the Civil War of the seventeenth century, both parties anticipated Dr. Johnson's advice regarding the best literary method of attacking a foe, and "pelted one another with pamphlets," the Puritan party being the most accomplished in this manner of attack. The Roundhead polemical authors usually wrote in language "to be understood of the people," and knew well by what arguments the readers they designed to win over would be impressed.

*The Souldier's Catechisme* is the work of an anonymous author; but it received the official imprimatur of the Parliamentary censors, and was not improbably written to order, and designed as a companion to the well-known *Soldier's Pocket-Bible* of the same date.

If, a century later, a well-timed but coarse jest made by an English essayist at the expense of the Scotch adherents of the Pretender "was worth a troop of horse to the Government," the influence of the little tractate we are describing appears to have been of far greater moment at the time of its publication; its present-day reprinter, in his preface to the work, quotes a writer of James II.'s day, who, alluding to this then well-remembered pamphlet, remarks that "it was without question none of the meanest instruments for bringing Charles I. to the scaffold."

*The Souldier's Catechisme, composed for the Parliament Army . . . written for the Incouragement and Instruction of all who have taken up arms in the Cause of God, and His People, especially the common soldiers,* is the full title of this pamphlet, with an added reference to "2nd Samuel 10th to 12th verses, and Deut. 23. 9."

The religious fervour of Cromwell's Ironsides breathes in the pages which follow, as the writer labours to convince his readers that those who espouse the Parliamentary cause are, in truth, embarking upon a holy war. "I am a soldier and a Christian," is

the catechumen's answer to the inquiry, "What profession are you of?" which forms the opening sentence of the pamphlet; and then, by means of question and answer, the author sets forth a very ingenious and well-argued plea for the Roundhead cause, backed by arguments most likely to tell upon the soldiery to whom the work was dedicated. When the Royalists attempted to publish a "Conterblast" to this popular tractate, they backed up their arguments against the "sin of rebellion" by appeals to legal authorities like Stanford, Bracton, and Littleton. The Puritan author was wiser in his generation, and rested solely upon the application of certain texts of Scripture, whose words at least would be familiar to his designed audience if their purport was sometimes wrested to suit the author's political and religious bias.

The Catechism commences by robustly disposing of the arguments of those peace-at-any-price folks who consider all warfare as essentially sinful, and triumphantly quotes a series of texts and examples from Holy Writ in refutation of this idea. "We know that David was employed in fighting the Lord's battles. . . . John the Baptist did not require the soldiers to leave their profession . . . the New Testament mentions two famous centurions, and there have been many famous martyrs of this profession . . . We know that the Scriptures do warrant taking up arms on certain occasions."

It is somewhat surprising, however, to read in reply to the next question: "On what side are you, and for whom do you fight?" that the catechumen is to reply that he is "on the side of the King and the Parliament," but this apparent anomaly is further explained. "I fight to deliver the King out of the hands of a Popish Malignant Company that have seduced His Majesty with their wicked counsels, and withdrawn him from his Parliament."

Personal loyalty to the Sovereign was not as dead in 1644 as it was at the time when the tragedy of January 30 was enacted in 1646; the Puritan writer therefore deems it expedient to uphold the axiom, "The King can do no wrong," and to explain that the soldiers of the Parliament, though apparently fighting against Charles himself, are, in

reality, only engaged in a conflict against "the Queen, Jermyn, Digby, Cottingham, Windebanke, Porter, and many others, who have for a long time managed, and still do, the affairs of the kingdom . . . the King may intend to do well, but the sons of Zeruiah are too strong for him . . . many things have been published in the King's name that, in all probability, His Majesty never saw or knew about."

It is remarkable, in times of revolution, how the attackers of monarchy usually commence by using similarly smooth language regarding the personal impeccability of the Sovereign—language which is too often swiftly contradicted by later acts. Indeed, the Catechism, in its very next page, goes on to explain that "if the King intend the ruin of his subjects, both grace and nature allow the people to save themselves."

Space forbids us to quote fully from several pages of ingeniously reasoned arguments for the Parliamentary cause, in which the writer especially pours out the vials of his wrath upon "those Newters" (neuters) "who have, as yet, sided with neither the King nor the Parliament," and are therefore "deserving neither of protection or respect from Church or Commonwealth."

The earlier pages of the tract are written in a comparatively moderate tone (possibly with the desire to allure some wavering "Newter"), but the author warms to his subject as he proceeds; and it is in a fine vein of invective that he replies to the question, "Do not many of those whom you count your enemies stand for religion as well as you?"

"Indeed, they do stand for religion, but as the Ephesians stood for Diana:

- "1. They stand for a Popish Prelacy.
- "2. They stand for an ignominious clergy.
- "3. They stand for a soul-starving Service-book.
- "4. They stand for a company of stinking ceremonies.
- "5. They stand for abominable monuments of idolatry.
- "6. They stand for unchristian liberty."

The suggestion that "Is it not a lamentable thing that Christians of the same nation should embroe their hands in one another's blood?" is promptly set aside by the retort, "We are

not now to look upon our enemies as countrymen, or kinsmen, or fellow-Protestants, but as the enemies of God and religion, and as siders with Antichrist, so that our eyes are not to pity, nor our swords to spare them."

Strange that the Puritan author of the seventeenth century, in his denunciation of the "Papists and Atheists with whom we have to deal," should so accurately repeat the sentiments held by Torquemada or Alva regarding the treatment due to heretics.

The question as to whether "it was well done of some of your soldiery (who seem religious) to break down crosses and images where they found them" is answered in terms of unexpected moderation: "I confess that nothing ought to be done in a tumultuous manner;" but the writer indemnifies himself for this restraint by launching out into a furious attack upon the Book of Common Prayer, justifying its destruction by the "honest soldiers," "whose spirit God had stirred up" upon the ground that the luckless book has been "the nursery of blindness, laziness, and ignorance . . . it has become a most abominable idol in the land, and people generally do doat upon it as did the Ephesians upon Diana, and prefer it to preaching in many places, being strongly enraged for the want of it . . . it is, therefore, high time to remove this brazen serpent, and to grind it to powder, seeing it is the occasion of so much evil."

Could the author of the Catechism have been a self-elected preacher and have encountered some bigoted church-goers who "strangely preferred" their familiar liturgy to his exordium?

The Catechism, however, is not wholly polemical; in its second portion its author forsakes the regions of controversy for practical remarks and advice to the "souldier." He lays down as a preliminary axiom that "a well-ordered camp is a school of virtue, for therein is taught preparation for death, continence, obedience, vigilance, hardness, temperance, humility and devotion . . . we know that many of the bravest soldiers are very religious." Even this partial writer cannot altogether deny that "many godless wretches" were to be found even in the army of the Parliament, but he consoles himself and his catechumen by the reflection



that "God can make use of wicked men to serve His providence, as He doth of wicked angels."

There is much shrewdness in some of the writer's military remarks: "An army of harts led by a lion is better than an army of lions led by a hart . . . cowards do more hurt than good in an army, being like an X before an L . . . soldiers given to mutineering are as dangerous cattle as may be . . . commanders should carry themselves towards their soldiers lovingly, not in a stern and rugged manner, considering that their command is not over bears but men . . . yet avoiding such familiarity as may breed contempt." The latter portion of the Catechism is, indeed, so full of sound common-sense as to deserve a place in any modern soldier's pocket-book.

The author concludes: "Courageous soldiers ought to be well maintained, and with sufficient allowance while they are abroad . . . they that have sustained any hurt in the war should be liberally provided for all their days by those who sent them forth . . . for courageous soldiers have high deserving qualities: no men undergo such hardship and hazard as the soldier doth, and none deserve better than they either of Church, Commonwealth, or posterity."

Readers of the *Legend of Montrose* will remember how Captain Dalgetty hesitated between Kirk and King until he had ascertained "which party would most gratefully requit my services," with the addenda "and I confess that at present my opinion doth on this point incline to the side of the Parliament."

The ably written little treatise we have described certainly holds out strong allurements, as well as arguments, to the hesitating recruit to cast in his lot with the party who so highly appreciated a good soldier, and were prepared to reward him so liberally.

Doubtless many a pious Ironside rejoiced over the "comfortable doctrines" contained in this Catechism, and it may have had much influence in deciding the course of some hesitating "Newter."



## The Arms of the University of Oxford.

BY PERCEVAL LONDON.

*Azure, between three open crowns or, a book  
overt in fess proper, having on the dexter side  
seven clasps gold, and bearing the words,  
"Dominus illuminatio mea."*



THE following notes upon the heraldic bearings of Oxford University make no pretensions to literary finish, and their importance lies merely in the new facts which are here presented. The subject is of considerable interest to antiquaries, but it has hitherto been almost wholly neglected, the majority of writers being content to accept absurd stories of the inward meaning of the charges that have been handed down by the pseudo-heralds of the seventeenth century.

Any additional evidence or criticism that a reader can supply will be welcome. Research must always be at a disadvantage where new ground is broken, and in particular it is probable that the list of fifteenth-century examples of the arms still extant might be considerably increased.

From the earliest times the Ox and the Ford have been used emblematically, not only by the Mayor of the town and city of Oxford, but by almost every society or office within its walls.

We are consequently prepared to find that in early days the University also, so far as they considered it necessary to use heraldic insignia at all, regarded the canting coat as common to themselves with other local foundations.

Thus in the base of one of the two earliest seals of the University of which any record now exists we find the ox passant over a wavy line that sufficiently indicates the ford, and the appearance of the coat, now used exclusively by the city, concurrently with that of the University upon the Chancellor's silver seal, indicates so late as 1429 an assertion of the right of the University to use the local arms.

But by this time the coat, as blazoned on the following page, was fully recognised as that of the University as a distinct

body, and no further use of the *armes parlantes* is found.

Before investigating the origin of this coat, it will be useful to note the earliest examples of the arms recorded or extant. The following instances are of the fifteenth century. Earlier than that none are known, and indeed, as will be explained shortly, it is very unlikely that any example of their use could be

common interest, and as having had a definite influence upon the arms of the University.

Perhaps for this example may be claimed nothing less than that it has served as the prototype of all the later emblazonments.

The glass, which is heavily flawed, and of exquisite colour, is perfect, and the strength and solidity of the leadwork is remarkable.

Two things will be noticed at once. It is unfortunately obvious that no trace of lettering still survives upon the book, and it will be equally clear that, whatever they were, the words have been obliterated by having been turned outwards to the weather of nearly five centuries, the lines between which the writing was executed being still faintly visible upon close examination.

Such negligence is far from uncommon. I have noticed similar carelessness even in modern glass, while in old glasswork the grisaille is so often ruined from this cause, that one cannot suppose that an accidental reversal of the window is always to blame. The crowns are in perfect preservation, the pigment here being inside and secure from the weather, and the responsibility for the damage must rest with the scribe—a special craftsman must have been employed for lettering—who carelessly set to work upon the wrong side of the piece of glass given to him. The workman who brought together the pieces was in all probability as ignorant of reading and writing as the Italian workman of to-day, and in any case could only fit the pieces together strictly according to their shape, whether he noticed the mistake in the lettering or not. To him, and indeed to any casual observer, the words upon the book were probably not a matter worth deciphering. Thus we have to-day lost the last trace of the lettering.

It might have been urged that it is an unlikely thing that among the educated members of the college so glaring a mistake should have passed uncorrected, if it were not that there happens to be a curious parallel only a few yards away.

How many Balliol men have ever noticed that, on the landing outside the library, of the two old windows, in one the lettering of the scroll is in an exactly similar way reversed, exposed, unintelligible and rapidly vanishing,



found in any but quite the latest years of the preceding century.

1. The earliest example extant, and also (as luckily is so often the case) out of all question the finest, is the shield of stained and painted glass in the Fellows' Library at Balliol.

Tenth of the series on the north side of the room, it deserves a detailed examination, and it is worth while to explain, at the cost perhaps of being tedious, one or two points that mark out this shield as being of un-



while in the other, the similar scroll is in excellent preservation, and perfectly legible?

But from this mistake there is yet something to be gleaned. The clasps or fastenings—clearly not seals in this or any other of the earlier examples\*—are attached to the dexter edge of the open book. Now man, being right-handed, has always been more inclined to open the clasp of a book with an outward turn of the right rather than the left thumb. It is, therefore, worth noticing that the reverse process is necessitated by the clasps of the open book as invariably found in the arms of the University. To put the matter in other words, the book in the arms of the University would, if closed, be obliged to lie with the fore-edge to the left hand to enable the mediæval clasps to be handled—an obviously inconvenient and unusual position.

It is not asserted that no examples of a left-clasped volume are to be found, but the vast majority of early books will be found to be as stated, and it strengthens the view that this coat of the University in Balliol Library, containing the left-handed volume—due to the same mistake as that which exposed the lettering to the inclemency of the weather, the quarrel of glass for the book serving also for the clasps—has been taken as a pattern by subsequent designers; and, indeed, it must be admitted that they could hardly have had a finer model.

Luckily, we know to within a year or so† the date of this window, as Wood has preserved the inscription appended to it, now lost:

CONDIDIT HANC EDEM THOMAS CHACE MEQ  
VITRAVIT  
HUIC SUPERIS SEDEM DES SIBI NATE DAVID.

Chace‡ was Master from 1412 to 1423. An *Orate pro statu et anima* scroll, inserted in the lowest part of the window and still extant, records his death in 1431.

2. Next in point of time we may rank the arms cut upon the silver seal of the University,

\* See especially John Scolar's "mark."

† The presence of the arms of Hallam and Quelpdale further fix the date of erection as being between 1412 and 1417.

‡ Burke inaccurately describes him as Robert, and blazons his arms wrongly.

which bears the date engraved on the back, 1429.

When examined through a magnifying glass, it will be seen that the correspondence with the Balliol coat is exact. The number of clasps is seven, and the lines of writing upon the book are sufficiently shown to be three in number, though the scale is far too small to allow of anything except dots to indicate the letters. The crowns correspond also with those of the earlier model, and it is indeed clear that the cross is not found as a heightening of the circlet till it had been adopted in the royal crown at the close of the fifteenth century.

Two examples follow at a distance of about twenty years.

3. One is a hastily written blazon of the arms in a heraldic treatise, owned and probably written by Thomas Derham in the year 1452, and now in the British Museum.

Wanley, the Harleian librarian, mentions that this is the earliest notice of the arms with which he is acquainted. It runs thus, without comment or design:

Ye armys of Oxforth. They ber asur a boke  
overt wt vij cospys gold betwvx iij crownys.  
(Harl. MS. 2,259, fol. 143.)\*

4. The arms of the University, carved in several places upon the plinth of the buttresses supporting the Divinity School, may be of equal age.

It is often forgotten in estimating the age of the school, which was completed by Thomas Kemp, Bishop of London, about 1486, that it formed the last and immeasurably the finest of a series of schools of which the remainder, now swept away, were completed in 1439. Work upon the Divinity School was begun at once, but lack of funds compelled the University at the end of six years to appeal to Humphrey, Duke of Gloucester, who replied generously to the request, not only at once, but by his will, which came into effect two years later at his death in 1447.

Work was carried on certainly till after 1452, and the carvings here referred to would from their position be among the earliest to be completed; we may therefore assume that

\* Wrongly indexed in the Harleian Catalogue as fol. 153.

at latest these examples of the arms of the University are as early as the manuscript to which reference has just been made.\*

The arms themselves are in no way different from the examples just given, but the appearance for the first time of a supporter is worthy of notice. A single angel is carved within a cusped circle, and the shield of arms (which in many cases has almost entirely crumbled away) is hung round the neck by a strap.

5. Another series of coats, including that of the University, is cut in the roof of the Divinity School. This is clearly of much later date (*c.* 1480), though the design is the same as that outside. The exact date of this exquisite vaulting cannot be ascertained from the heraldry, as the arms of benefactors, dying both before and after the completion of the building, are carved upon it.

Thus we find those of Bishop Smith of Lincoln, which cannot have been inserted much less than twenty years after the completion of the school. Also Thomas Kemp, Bishop of London, felt himself privileged to insert the arms of his kinsman, the Archbishop successively of York and Canterbury, who died in 1454, in a building of which—in spite of Duke Humphrey's generosity—the Bishop was particularly requested by the University to regard himself as the founder. Indeed, we know it to have been completed by his almost unaided exertions.

6. The last remaining example of the fifteenth century is that carved on the south spandril of the west door of the University Church.

The nave of the church was rebuilt between 1487 and 1492, and we find the arms of the Chancellor, John Russell, Bishop of Lincoln, carved on the opposite spandril. Untinctured, they are exactly the same as those of William of Wykeham, and we doubt if, of the few who have noticed the two coats, there has been one in ten who was not content to accept the left-hand coat as that of a man who had been laid in his grave ninety years before, and certainly was responsible

\* In March, 1478, a letter (Reg. F., Ep. 236) was sent to the King complaining that the work on the Divinity School had been hanging fire for sixty years. This was an overstatement of the case. The ground was purchased from Balliol College in 1427.

for no part of the nave of St. Mary's, except indeed so far as all Perpendicular work may be fathered upon him.

Here the first variation occurs. There are only four clasps; otherwise the shield is closely copied from the standard design.\*

Such, then, are our materials for determining the earliest and truest form of the arms of the University, and they are not insufficient in anything but the wording of the text on the book, which must receive separate attention.†

In this place we may mention certain mythical arms that have been attributed to the University, and have even been accepted as worthy of notice by distinguished modern antiquaries.

Thus, for example, Mr. W. H. St. John Hope, in a paper read at Cambridge before

\* Of other examples, now lost, we have records. One was carved upon the screen of All Souls' Chapel, for which money was left in 1498 by James Goldwell, Bishop of Norwich. (Here Lee records the use of a crest. It was a *buck sejant to sinister*, and no explanation can be offered of this unique addition.) This screen was removed in 1664, and no fragment of it remains. Another example was formerly in All Saints' (or All Hallows') Church, which fell in 1699. These arms—though it is almost inconceivable—were attributed by Peshall to Alice Walwyn. These coats have been badly transcribed from Lee by both Peshall and Turner. Others existed in the windows of the Old Divinity School, shattered in 1649 by the Puritans, when "heraldry was accounted popish and pulled down." This was also the fate of two examples in the glass of St. Mary's. Those in the Upper Congregation House were put up in 1507 by Dr. Edward Powell, who left £30 "for a roof of lead and boards, and that the boards should be painted, and have gilded knots and arms." Of sixteenth and seventeenth-century examples there are scores in the heraldic MSS. of the British Museum and Bodleian Libraries. These have all been examined by the writer, but they are not of sufficient importance to refer to in detail in the present account.

† It is not, perhaps, unkind to notice that the book in the shield of the University, carved in the centre of the quadrangle of the New Schools, has had a seventh clasp hastily crowded in after the original design, which provided for six only, had been cut.

The chief thing to secure in this coat is dignity of design, which can never be obtained when the charges, as is generally the case, are drawn too small. If the book is regarded as a one-third fess, and the crowns almost touch both it and the edges of the shield, the effect cannot be wrong. The coat is fine enough to demand a more spirited design than is generally given to it.



the Royal Archæological Institute in 1892, and elsewhere, has asserted that the arms of Oxford and Cambridge are found among those of the Universities represented at the Council of Constance in 1415, and as the statement has been accepted by others, and is of considerable interest for the present purpose, it is worthy of a somewhat detailed investigation.

Mr. Hope's authority is a history of the Council written contemporaneously by Ulric Reichenthal, and printed in 1483 at Augsburg under the title of *Das Concilium buch geschehen zu Constencz* . . . , etc. (Pressmarks Bodl.; Auct. VI., Q. 3, 21, and Auct. 2, Q. 3, 1).

Under two headings are English universities therein referred to, in each case with a rough woodcut prefixed of the Royal Arms, charged with a closed book *en surtout* as those borne by the University.

The style and title of the University in the two cases is respectively as follows:

(a) Son der hohen schul czu kunden en engelland (here the fore-edge of the book is turned to the dexter) [f. 147].

(b) Son der schul zu oxensis do meyster johannes wiccleff der kaczer floriert (here the fore-edge of the book is turned to the sinister) [f. 148 v.].

It will be seen at once that there is no mention of Cambridge at all, and upon investigation there seems considerable doubt whether even the mention of Oxford is not due merely to a confusion in the mind of Canon Reichenthal caused by the identification—at that time very general on the Continent—of Oxford with the heresies of Wyclif.

The exact meaning of the phrase "hohen schul czu kunden" is not at first sight clear, and though it will bear the general translation of "high school of learning," this unusual expression suggests that "kunden" (*lit.* artfulness) is a mistake for some earlier expression of Reichenthal's that was not understood or known to be wrong by his editor in 1483, and this proves to be the case.

Two manuscripts of Reichenthal's work are still extant, and have been reproduced in facsimile.

(To be concluded.)

## The Alfred Jewel.\*



HERE is probably no more precious personal relic of English history which has survived and is well authenticated than the Alfred Jewel. For two centuries since its discovery it has excited the admiration and curiosity of all who love antiquities and revere the heroes of the past. It is well that now, a thousand years from the death of the splendid Anglo-Saxon ancestor who had it made, that one of the world's most famous printing-presses should have produced a handsome volume, the making of which has been entrusted to a master in the early history of our island. Dr. Earle reminds us that for nearly fifty years he has known the country in Somerset with which Alfred's name is forever associated, and where the Jewel was found. Moreover, for many years he has, by lecture and writing, imparted to others his affection for this famous "trinket." The Oxford University Press is to be congratulated on both its wisdom and its courtesy in inviting so eminent and appropriate an author to compose this treatise.

Most of our readers will be aware of the bare facts relating to the Alfred Jewel. In 1693 it was "dug up" in Newton or Pether-ton Park, north of the site of Athelney Abbey, and then the property of one Sir Thomas Wrothe. He appears to have given it to his uncle, Nathaniel Palmer, by whose request it was in 1718 presented by his son Thomas Palmer to the Bodleian Library at Oxford. It is now to be seen by the visitor to the new home of the Ashmolean Collections in the Taylorian Buildings, where the University displays many notable and beautiful treasures.

The Jewel† is about 2½ inches long, and barely ½ inch thick; its greatest width is 1½ inches. The oval obverse contains a figure enamelled in colours, with *cloisonné*

\* *The Alfred Jewel*; an Historical Essay, by John Earle, M.A., LL.D. Illustrations and map. Oxford: Clarendon Press, 1901. Demy 8vo. Pp. xxiv, 196. 12s. 6d. net.

† Mr. Elliot Stock has just issued an exact reproduction of the jewel in three metals—copper-gilt, silver-gilt, and gold. Particulars can be obtained from Mr. Stock.

work on a plate of gold, which is protected in front by a slab of rock crystal, and at the back by a gold plate engraved with an allegorical design. The whole is enshrined in a golden frame of delicately executed filigree-work, the enamelled front being smaller in area than the plate at the back. The head of the figure is at the broad top of the oval; the narrow end of the frame is continued into a boar's head, the snout of which makes a socket that is pierced by a riveted pin. Around the sloping edge runs the legend:

helmet into a crown; that it was made before his time of concealment in the marshes of Somerset; that he buried it in the hour of disturbed warfare, and was unable to recover it in the days of peace.

"Some have doubted whether the owner of the Jewel was the famous Alfred of Wessex." There are, perhaps, those who would be content with nothing less than an office-copy affidavit by the King himself, exhibiting two photographs of the Jewel! But when we arrive, by comparative criticism,



THE ISLE OF ATHELNEY.

"Aelfred mec heht gewyrcan" ("Alfred ordered me to be made").

We cannot do better than follow Dr. Earle in his argument by which he seeks "to establish the intimate relation of the Jewel with the history and the mind and the person of Alfred of Wessex, not, indeed, as a scientifically demonstrated fact, but as a well-founded and abundantly supported probability." Our author's ultimate conclusion, we may premise at once, is that it was the central jewel of ornaments by which King Alfred of Wessex could and did convert his

at the probable date of the work as a piece of craft, when we test the circumstantial evidence of Athelney, when we discover in the Jewel such symbolism as can be proved to be appropriate to the mind of the famous King (and in this discovery lies, to our thinking, the chief and peculiar merit of the volume before us), then it is hard and even foolish to disagree with "the impressions and expressed opinions of persons whose instincts have been cultivated in the sphere of probabilities."

In an interesting philological discussion of



the lettering and syntax of the epigraph (which has only two Saxon letters, the rest being Roman), Dr. Earle noted that the two words "mec heht" might be held archaic for the ninth century, but he shrewdly sug-



THE ALFRED JEWEL.

gests that old forms might still be at the service of the poet and maker of inscriptions. His point is illustrated by an apt quotation from Alfred's own "poetical and literary Prologue" to his version of Gregory's *Pastoral Care*, where the very word "heht" occurs.

The real question of the Jewel is as to its use. Various experts with varying plausibility have given their answers. Dr. Earle tests each in turn, and upon the whole his examination is convincing. Was it an amulet, as Musgrave said in 1698 in the first published account of the relic? Pegge, in the next century, solemnly says that "Alfred never ran (that we know of) into such vanities"! But, indeed, the insuperable objection to this use and to that of it as a pendant to a chain or collar of state (suggested by Hickes in his *Thesaurus*) is that, when attached by the riveted socket, as it must have been, the figure would be upside down. Hearne suggested an *umbilicus*, or decorated head for a manuscript-roller; but the two sides and sloping edge tell against this conjecture, as well as against the ingenious theory propounded in 1877

by Bishop Clifford, who identified it with the *æstel* or reading-stave which Alfred sent out with every copy of his version of Gregory's work. Readers will, we do not doubt, find a special interest in the chapter devoted by Dr. Earle to this very plausible and enticing suggestion, in expounding which\* the writer happily enough guessed that Alfred would send copies not only to his Bishops, but also to his collaborators in the work; for the list of these includes "John my Mass-priest," who, as we know, afterwards became Abbot of Athelney, to which place the book and marker might have been sent. Again, both Pegge and F. Wise (whose 1722 edition of Asser's *Life of Alfred*, as Dr. Earle does not seem to have noted in further support of one detail of his own theory, mentions that the Jewel had been *effossum*, as if originally buried for concealment) imagine that it might have been the head of a writing *stilus*; but, indeed, it would have been too clumsy for a penman. Duncan, in his nineteenth-century catalogue of the Ashmolean Museum, guessed it to have been the top of a battle-staff or standard. As Dr. Earle says, "This exquisite bijou . . . looks strangely inappropriate for the fury of battle and the interchange of hard knocks." In the *Reliquary* for October, 1879, Llewellyn Jewitt suggested that it was the tip of a sceptre, and this certainly is more plausible.

But Dr. Earle proceeds to explain and illustrate his own view, which is summarized in the following passage:

"I imagine, then, that a hollow bead ran round the King's helmet, along the rim next the forehead, and that over the very centre of the brow there was a round orifice in the upper slope of the bead, fitted to receive the ivory stem of the jewel, and that when fixed in this position it would have minor jewels similarly fixed on either side, but that this one would be the central piece and the richest jewel in the crown or coronet. For this magnificent jewel would have the effect of converting the helmet into a crown, transforming the most vital piece of defensive armour into the chief of royal insignia for public occasions of state" (p. 45).

\* In his inaugural address as President of the Somersetshire Archæological Society in 1877, reprinted in the present volume.

In support of this conjecture, which strikes us as inherently happy, and is, we believe, in its details new to the antiquarian world, our author adduces extraneous proof from two excellent sources. In the "Minster-Lovel Jewel" (also preserved in the Ashmolean Museum, and figured, like that of Athelney, in a coloured plate in this volume) he finds a very similar, if simpler, design, and infers the same use. Further, out of his rich knowledge of Anglo-Saxon literature, Dr. Earle supplies passages which directly illustrate his theme. He translated (at p. 49) verses in the *Beowulf*, where the hero bequeaths his "gold-prankt helm," and in particular he shows (pp. 53 *seq.*) how "boar-figures," "the gilded swine-crest," "the swine on the helmet," and "the wild-boar crest" testify to the view "that the armourer who wrought at the furniture of the helmet did so with a mind still under the spell of the old persuasion that a mystic sanction clung to the figure of the wild boar, and qualified it for its time-honoured post as guardian of the warrior's head."

We have little space in which to examine the other questions that have occurred to Dr. Earle, viz., the enamel as an artistic product and the inward significance of the figure on the front plate, and the engraving at the back. The result of his reflection on the matter is that, as in a seventh-century Irish illustration from the "Book of Kells," we are shown a symbolical drawing, Irish and not Oriental in origin, of Christ triumphant and reigning over His Church. The King meant this jewel to enshrine the frontispiece of his profession and the ensign of his creed ecclesiastical, political, and personal. The plate at the back represents rather "the inward disposition of the heart, the root, and fount of personal religion," and is, therefore (if we may allow the play of a pretty fancy), turned out of sight, facing the wall of the helmet, for the engraving appears to be a sword with its point buried in a human heart, with allegorical blossoms and branches as in the figure of St. Luke in St. Chad's book at Lichfield. The whole design is, so Dr. Earle declares, to be directly attributed to the King's own mind; like a passage which he quotes from his literature, "it illustrates

his love of figure and symbol, and his aptness for the development of a train of allegorical thought." We are thus asked, and the invitation may be piously accepted, to regard this toy as sacred, as "one of the surest monuments of the mind of King Alfred."

The doubts based in some sceptical minds on the excellence of the jeweller's work are fully removed by the further ornaments, in four cases finger-rings belonging to Alfred's period, of which this work gives an account and illustrations. We can but invite our



INSCRIPTION ON GOLD RING, "ÆTHRED ME OWNS, EARNED ME ENGRAVED."

readers to discover for themselves what is told by the author and by Mr. C. F. Bell in Appendix D concerning the technical details of these early specimens of jewellery and the British origin, as it is likely to be, of this particular enamelled figure.

It was, perhaps, fitting, if not necessary, that some account should be given of "Alfred in Somerset" and of the district and property where the relic was discovered. Some subsidiary points are discussed in seven appendices. It only remains to say that the volume, which is particularly well printed and put together, contains a collection of admirable illustrations, two of which—the gold ring inscription above and the Isle of Athelney on p. 213—the publishers courteously allow us to reproduce. It would have been well, perhaps, to have had a careful drawing, based on the two jewels referred to, and on contemporary evidences if possible, to show pictorially what is the result of Dr. Earle's research.

Captiously to detect slight extravagances and far-fetched inferences in this long treatise on a trinket would be quite easy; here and there, moreover, the story seems too spun out or redundant. But Dr. Earle disarms this kind of criticism by confessing his liability thereto with a candour which it would be ungracious not to recognise. The result, after all, is that in his exposition of "an accumulation of probability" he has given us the well-nigh final story of a very



notable relic. In this year of Alfred commemoration his handsome book should find many purchasers. As a prize, it should hit many a school-boy's student fancy; it should be in the library of all who love the saintly warrior who was the founder of English literature.



## The Silchester Exhibition.

**T**HE chief "finds" made in the course of last year's work on the Silchester site were on exhibition at the rooms of the Society of Antiquaries, Burlington House, from June 1 to 15.

The work carried out in 1900 was begun early in May, and continued, with the usual break during the harvest, until December 4. The excavations were confined to the large area, containing in all eight acres, situated between Insula XII (excavated in 1894) and Insula XXII (excavated in 1899), and extending up to the north gate and town wall. The area in question contains four insulæ, which have been numbered XXIII to XXVI.

Insula XXIII was the most productive. It formed the northernmost of a series of unusually large squares occupying the central portion of the town. A fair-sized house at the south-west corner was uncovered by the late Rev. J. G. Joyce in 1865; the recent excavations have revealed an additional series of chambers on the north-east. Another house of large size, with several mosaic pavements, was also uncovered on the east side of the insula, and in the mouth of its courtyard was a small, square building which may have been devoted to sacred purposes. This had been built up round a small and earlier structure of the same character. The other traces of buildings in this insula, despite its size, were singularly scanty, but the rubbish-pits and wells were unusually productive in objects of interest. They yielded more than a hundred whole vessels of all kinds and sizes. Many of these were shown at Burlington House, but presented no special features of interest. The most striking

"find" was a large hoard of iron tools, mostly a smith's, similar to that found in 1890, but larger in number. These tools formed a most interesting group. They included hammers (small and large), tongs, rough iron bars, a shoe-maker's anvil, nail-making tools, compasses, a particularly fine specimen of a farrier's "butteris"—or tool for paring a horse's hoofs—hand-levers, and a number of mowers' scythe-anvils. Scythe-anvils of practically the same kind, it is interesting to know, are used at the present day in Spain and Southern France, and are actually still made in Birmingham for exportation to South America. The "butteris" (French *boutoir*) was recognised by its likeness to other ancient examples found at Pompeii and elsewhere. In the same locality with the hoard of tools were found a number of plough-coulters, a pocket-knife, a very large padlock, a bronze steelyard-weight, made in the form of a bust, several bronze and copper cooking-pans, a bowl of painted red ware, and the remains of a ladder in a wonderfully good state of preservation. It is worth noting that this ladder has the staves wide apart in a way which is not familiar in this country, but is common enough in France—a fact which shows how our neighbours cling more closely to Roman models than we do.

The fragments of paving unearthed were not remarkable, the most noteworthy being part of a mosaic pavement found in house No. 1 in Insula XXIII, which is formed of mixed tile and tesserae. The object of this combination of *opus sectile* with *opus tessellatum* was obviously to imitate the marble floorings which were held in such high favour in the Italy of old.

Among the miscellaneous exhibits were several bucket-handles, brooches with safety-pins, a small, much-incrusted padlock, keys, styli, a bronze bucket, and some old iron strap-work, taken from wooden doors,  $3\frac{1}{2}$  inches thick.

Not the least suggestive item was a small case containing a carefully arranged and labelled collection of flower and fruit seeds, which have been found in the pits and wells of the ancient town. These include common fruits, such as the strawberry, blackberry, apple, damson, bullace and cherry, and the seeds of many familiar wild-flowers. Among the latter may be named the poppy, night-

shade, ragged robin, white campion, violet, dog-rose, marigold, burdock, meadow-sweet, marsh-marigold, hemlock, St. John's wort and knot-grass. The names are pleasantly suggestive of orchards and meadows and flower-starred woods and brakes as a background to the homes of the Silchester folk of 1800 years ago.

The committee propose, during the current year to excavate a strip of ground east of Insulæ XXI. and XXII., and, if possible, to begin the systematic exploration of the grass field in the centre of the town. They appeal for the necessary funds to enable the work to be carried out as efficiently as in the past eleven seasons. Subscriptions and donations may be sent to the Honorary Treasurer of the Excavation Fund, F. G. Hilton Price, Esq. (17 Collingham Gardens, South Kensington), or the Honorary Secretary, W. H. St. John Hope, Esq. (Burlington House, W.).

L.



## Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

### SALES.

MESSRS. SOTHEY, WILKINSON AND HODGE sold on the 11th instant nineteen choice MSS. from the library of a well-known collector, which realized high prices, as follow: A finely decorated Carta Executoria, 1650, £31; Passion de nostre Seigneur Jesu Christ, translatée de Latin, a la requeste de Dame Ysabel de Bavières, Royné de France, Sæc. XV., £230; Boethius de Consolatione Philosophiæ, en Français, par J. de Meun, Sæc. XV., £210; Vegetii Mulomedicinæ, Sæc. XV., £87; Vincent de Beauvais, Tierce Partie du Mirouer Historial, translatée par J. de Vignay, finely illuminated, Sæc. XIV., £100; German MS. on fortifications, with 7 large and remarkable drawings of equestrian emblems of the planets, Sæc. XV., £126; Durandus, Super Quatuor Libros Sententiarum, by a Lincoln scribe, 1336, £99; Philippe de Maizieres, Le Songe du Vieil Pelerin, illuminated, Sæc. XV., £205; Josephus les Anciennetez des Juifs, 13 miniatures, £955; a finely illuminated Horæ of the fifteenth century, £730. The nineteen MSS. produced the high total of £3,055 10s.—*Athenæum*, May 25.

Messrs. Sothey, Wilkinson and Hodge commenced the sale of the Barrois collection of MSS., the property of the Earl of Ashburnham, on Monday, the 10th inst. Very high prices were

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realized, of which we report the chief. Antiphonale of St. Germain des Prés, written by C. Mercier, a monk of the monastery, 1729, and finely illuminated, £106; Le Livre du Comte d'Artois, fifteenth century, 84 miniatures, £455; Sermones S. Augustini et quædam alia, sixth or seventh century, £315; Historia S. Augustini, with drawings from which the early block-books were made, £655; Boëthius cum Expositione Roberti (Grosseteste) Episcopi, fifteenth century, with illuminations, £540; Boëthius en François, par Jehan de Meun, etc., illuminated, fifteenth century, £108; Anglo-Norman and other Charters (1,179), A.D. 1269-1771, £305; Chastellain, Misterieuse Fiction faicte en Trois Personnages pour Pierre de Bresze, Prisonnier à Loches, fifteenth century, £138; Comestor, La Bible Historiée, 70 miniatures, fourteenth century, £390; Dante, Commedia, fourteenth century, from Lord Guildford's collection, £630; Dialogus Creaturarum, with original paintings of subjects afterwards reproduced in wood in the early printed editions, fifteenth century, £350; Vie du Vaillant Bertrand du Guesclin, miniatures in camaïeu gris, fourteenth century, £1,500; Evangelistarium, eighth or ninth century, illuminated, with an ancient ivory plaque in the binding, £700; another, ninth century, with an ivory plaque in the binding, £320; Evangelia Quatuor cum Prologis S. Hieronymi, ninth to tenth century, with an ancient ivory plaque in the binding, £490; Évangiles en Français, fifteenth century, with miniatures, £175; Gaces de la Buignes, Roman des Deduis de la Chasse, fourteenth century, £102; Gilles li Muisis, Abbé de S. Martin de Tournay, Œuvres Poétiques, fourteenth century, £660; B. de Glanville, Propriétés des Choses, par Jehan Corbichon, fourteenth century, with miniatures, £295; Le Livre du Gouvernement des Princes, 120 miniatures, fourteenth century, £685.—*Athenæum*, June 15.

### PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

SOCIETY OF ANTIQUARIES.—May 2.—Mr. J. T. Micklethwaite, V.P., in the chair.—The Rev. W. Bazeley communicated a brief account of further excavations at Hayles Abbey, Gloucestershire, in 1900, with special reference to the tiles found.—Mr. H. Brakspear submitted an architectural description of the abbey church, as revealed by the ground-plan and fragments found. As built between 1246 and 1251, the church was of the Abbey Dore type, with an eastern procession-path and chapels beyond the presbytery, which was aisled. But after the gift of the famous relic of the Holy Blood in 1270 an apsidal chapel was built for the shrine that contained this behind the high altar, and the procession-path and chapels were replaced by a ring of polygonal chapels, after the fashion of Westminster and Tewkesbury.—Mr. W. H. St. John Hope read some notes on the Holy Blood, with reference to its removal from the abbey and final disappearance.—Mr. I. J. Coleman, through the secretary, exhibited a bronze spearhead found



at Croydon, of the unusual length of 31½ inches, less the point, which is missing.—Mr. Max Rosenheim exhibited a bronze figure of Silenus found in Fenchurch Street, London.—*Athenæum*, May 18.

May 9.—Mr. J. T. Micklethwaite, V.P., in the chair.—Mr. W. Gowland read the first part of a paper on "The Early Metallurgy of Silver and Lead," in which the metallurgy of lead from the earliest times down to those of the Romans was dealt with at length. His account was based on the debris and other remains of the ancient mining and smelting operations which have been discovered from time to time; on their interpretation by means of a comparative study of primitive appliances and processes which still survive in use in some countries, notably in Japan; and on the results of chemical analyses. The metallurgy of lead was considered before that of silver, because the ores from which silver was then obtained were either lead ores or silver ores containing lead. In the absence of lead, silver could not be extracted. The localities of the mines which yielded lead in pre-Roman times were pointed out, and it was shown that up to, and even during, the period of Greek supremacy these mines were worked chiefly for the silver which the ores contained, and that lead was in but limited use. In Roman times the metal was first applied to useful purposes on an extensive scale, chiefly in connection with the supply and distribution of water and the construction of baths. For these it was that the mines of Sardinia, Spain, and especially of Britain, were so assiduously worked. Gaul and Germany yielded but comparatively little lead. The smelting of the ore was conducted in low hearths, closely resembling those in Japan, and the metal obtained was cast in inscribed moulds in the forms familiar to us in Roman pigs of lead. Many of these pigs had been found in England. Eleven are in the British Museum, and by the kind permission of Mr. Read, Keeper of British and Mediæval Antiquities, Mr. Gowland had made analyses of them. From the results obtained he had been able to refer those of doubtful origin to the mining districts where they were produced. As regards purity, with one exception from Somersetshire, they all contained only small quantities of silver, and in other respects compared favourably with modern lead. The same was true of all the specimens of Roman worked lead which he had examined. The Roman methods of producing sheets and pipes were explained. He had made a special chemical and microscopical examination of the curious joints of these pipes. They were found to have been made by three methods, viz., autogenous soldering, "burning together" with lead containing only a little tin, and ordinary soldering with a solder of the same composition as one of the soft solders of the present day. The specimens illustrating two of these methods were dug up at Silchester. Examples were also adduced of the use of lead as a material in construction, for coffins, and for many minor purposes.—Mr. A. Prevost, Governor of the Bank of England, exhibited a fine series of mediæval jugs and other vessels lately found in a well within a courtyard of the Bank; also a large quantity of

fragments of Roman and other pottery, and various miscellaneous antiquities unearthed during the underpinning of the walls.—*Athenæum*, May 25.

ROYAL ARCHÆOLOGICAL INSTITUTE. — General meeting, Wednesday, June 5, Sir Henry H. Howorth, K.C.I.E., president, in the chair.—Professor W. Boyd Dawkins, F.R.S., F.S.A., gave an account of the exploration of a cairn at Gop, near Prestatyn, on the east side of the Vale of Clwyd, and of a cave discovered close by. The cairn, called in local talk the Tomb of Queen Boadicea, consisted of a pile of blocks of limestone 330 feet long, 223 feet wide, and 46 feet high. A shaft was sunk in the centre to the level of the solid rock, and from this three driftways were carried along the line of the rock to a distance of 30 feet with but negative results, the only remains met with being a few bones of sheep or goat, hog and ox or horse of the usual prehistoric refuse-heap type. The stones were too loose to allow the exploration to be carried on further without timbering, and it was found impossible to satisfactorily explore the heap without removing the whole of the stones. The cairn probably marks the position of the sepulchral cave which was discovered below at a distance of 141 feet. The site of this cave was marked by a fox-earth which completely covered the entrance. On cutting into it the broad opening of the cave was revealed, filled with three distinct deposits. On the rocky floor of the interior of the cave was a stiff yellow clay, from 1 to 2 feet thick, belonging to the glacial period, and without any fossil remains. Above this was a layer of gray clay, 2 feet, containing the remains of the cave hyæna, bison, stag, reindeer, roe deer, horse, and woolly rhinoceros. Above this, and extending to the roof of the cavern, was a prehistoric accumulation, containing bones of the domestic animals used for food by man, about 6 feet thick, proved by the associated pottery to belong to the Bronze Age. It was largely a refuse-heap, accumulated during the time it was occupied by man. As this was worked away towards the inside a large number of bones were met with underneath slabs of stone, and when these were removed a wall became visible, built of rubble-stone, about 4 feet high and 4 feet long. This proved to be one of three walls of a sepulchral chamber, the fourth being formed by the inner wall of the cave. Inside were the remains of upwards of thirteen skeletons of various ages which had been buried in successive times in a contracted posture. Associated with them were fragments of pottery of the Bronze Age, two links of jet or Kimberidge coal, and a carefully-ground flint flake, looking almost like the blade of an ivory paper-knife. The examination of the skulls proved that the predominant type was that of the long oval-headed inhabitants of the district in the Neolithic Age, while two were round heads belonging to the later Goidelic conquerors of Britain in the Bronze Age. One of these was a female skull. This association of the two races in one family vault affords clear proof that at this time the fusion of peoples had begun, which has been going on ever since, a fusion in the course of which the Iberic tongue

gradually became obliterated. In later times the arrival of the Brythonic peoples caused in its turn Gaelic to yield place to the Welsh tongue, and to be represented mainly by isolated names of places and rivers. Professor Dawkins thought it very probable that the cairn was made to mark the site of the family sepulchre.—Mr. E. W. Brabrook, C.B., F.S.A., read a paper on "Mediæval Lavatories," illustrating his subject with a drawing of the twelfth-century example at Christ Church, Canterbury. He gave a list of remaining examples, chiefly monastic, divided into two classes, those with circular or octagonal plan, and those with rectangular plan. Of these the first class contained all the earlier examples. Referring to the lavatories at Canterbury and at Mellifont, visited in 1900 by the Institute, he noted the persistency of the opinion held by a former generation of antiquaries that these buildings were baptistries; at Canterbury the authorities went so far as to place a font in the upper chamber there, by way of restoring the building to its original use. The description of the great lavatory at Durham, from the "Rites of Durham," gave an excellent idea of the magnificence of these structures in the larger monastic houses. Of the second class, with rectangular plan, a very fine specimen existed at Gloucester in the north wall of the cloister, complete except for the lead linings of the water-trough. This form was the usual one for domestic lavatories, which were sometimes very large, as in the case of one of which it is recorded that a hundred knights and ladies could wash there at the same time.



BRITISH ARCHÆOLOGICAL ASSOCIATION.—May 1.—Annual general meeting, Mr. C. H. Compton, vice-president, in the chair.—A very interesting account of the exploration of a tumulus in Buckenham Fields, Norfolk, was contributed by Lord Amherst, of Hackney, and read by the Rev. H. J. D. Astley. The tumulus is one of the two large tumuli on Lord Amherst's property, situated about seven miles north of Brandon, and was opened by him in August last in the presence of a large party interested and experienced in such operations, including Professor McKenny Hughes, Professor Mahaffy, and others. The mound was divided by the explorers into quadrants, separate parties undertaking each, so as to insure that nothing could be overlooked, and the whole face was dug clean down to the undisturbed sand and gravel. Notwithstanding the care exercised, no secondary or contemporary marginal interment was found. In the north-west quadrant an old horseshoe without calkins was met with, raising the hope that Saxon remains might be near, and in the south-west quadrant some bones of domestic animals, suggesting relics of the funeral feast, but nothing came of them. In the north-east quadrant, however, in the afternoon of the last day's work, a skeleton was uncovered lying with the head pointing, not to the centre of measurement, but to the highest part of the mound, from which it was distant about 3 feet in a north-easterly direction. The bones not being so well preserved as to render

it easy to remove them without further appliances, it was decided to cover them up again, undisturbed, until such time as the rest of the mound could be systematically explored. The skeleton was lying on its right side, with the knees drawn up and the hands raised to the head, which rested on the right hand. This posture indicated a British interment. The body lay at a depth of 5 feet 3 inches from the surface of the ground, and about 1 foot 6 inches from the bottom of the made ground. After Professor Hughes and others of the party had left, a further interesting discovery was made, consisting of a circle of charred earth and ashes some 6 inches in width, forming an almost complete ring round the skeleton, and at a distance of about 2 feet from it. As the body did not occur in the centre nor at the bottom of the mound, but at a great depth near the centre, it seems quite possible that it may be a contemporary burial of secondary importance, and that the principal interment may still be concealed under the deepest part of the mound not yet explored.—Mr. T. Cato Worsfold gave an interesting description based upon his own research, and observations of the Porta Nigra, or Great Gate of Treves.—Mr. Blashill, the Rev. Evelyn White, Mr. Gould, Mr. S. W. Kershaw, and others, took part in the discussion which followed the papers.

May 15.—Mr. C. H. Compton, vice-president, presiding.—"Early Colonization of Britain by Highly-civilized and Refined Immigrants" formed the subject of a carefully-thought-out and original paper by Dr. Phéné, F.S.A. The author, who has travelled extensively in the Levant and in the Spanish and Italian shores and islands, has recently been studying and examining some very ancient records which have reference to the early States in and around Etruria in the pre-Roman age. These States contracted with Carthage not to colonize a particular island, the name of which was carefully concealed under an anonom. By tracing the routes of certain tribes mentioned by Julius Cæsar and Diodorus Siculus, he had been able to find corresponding remains of such tribes with identically the same place-name in each case, leading towards and into Britain, which all tended to show that the anonymous island was Britain. By a breach of the contract with Carthage the island had been so colonized, and enormous wealth had been accumulated of the gold from Ireland and of many valuable products from Britain, leading to the inference that this secretly-conducted commerce had been heard of by Cæsar, who in consequence summoned the congress of merchants to ascertain the particulars, but, failing to obtain the information through the reticence of the merchants, invaded Britain, and returned with "much booty," as related by Strabo. It is an interesting question whether this booty was gold; several classical writers record gold as a British export. The paper was illustrated by several well-drawn charts and plans.—Mr. Allan Ovenden Collard followed with some interesting particulars of the history of the very ancient body of "Free Fishers and Dredgers" of Whitstable, famous for its oysters from Roman times, for it was about the year A.D. 80 that they



were first exported to Rome by Julius Agricola. The history of Whitstable is most closely interwoven with its fishermen, who have a history and ancestry reaching far back in the dim past. Some of the family names can be traced back for centuries in the enrolment-books preserved by the present Whitstable Fishery Company.

June 5.—Mr. Blashill in the chair.—Mr. E. W. Fry, of Dover, sent photographs of the Romano-British pottery recently discovered at Walmer, and a plan of the site, with some interesting notes. Among the exhibits were two antique candlesticks of iron, of peculiar construction, probably of Dutch origin, shown by Dr. Winstone, who also exhibited some leaf-shaped and some barbed arrow-heads with modern mounts.—Dr. W. de Gray Birch, F.S.A., read a paper on "Some Aspects of the Life and Times of King Alfred the Great."

FOLKLORE SOCIETY.—May 15.—The president, Mr. E. W. Brabrook, C.B., in the chair. The Chairman referred in sympathetic terms to the loss the science of anthropology and folklore had sustained by the death of the Rev. Dr. Chalmers and Miss Christian MacLagan.—Mr. E. Lovett exhibited some crescents and discs used as amulets and charms in various parts of the world.—Miss Burne also exhibited some charms against the evil eye from Italy.—Mr. F. T. Elworthy read a paper entitled "Dischi Sacri," which was profusely illustrated by lantern slides; and in the discussion which followed Dr. Gaster, Mr. Kirby, Dr. Ranking, Miss Burne, the Rev. Mr. Cornish, and the president, took part.

SOCIETY OF BIBLICAL ARCHÆOLOGY.—June 5.—Professor A. H. Sayce, president, gave a short address on recent discoveries in the East; and Professor Dr. Wiedemann read a paper on "Bronze Circles and Purification Vessels in Egyptian Temples."

Professor Duns, D.D., took the chair at the April meeting of the SOCIETY OF ANTIQUARIES OF SCOTLAND. In the first paper Sir Arthur Mitchell described a curious old brass lamp which had been sent to him a year ago of a pattern which he had never before seen. It resembled a cruse, with eight lights in a row, and a single under-vessel to catch the droppings of oil, the whole being attached to a sconce to be hung against a wall. The second paper, also by Sir Arthur Mitchell, was entitled "Remarks on Books of Travel in Scotland, with a List of such Books."—In the next paper the Hon. John Abercromby gave an account of the discovery of a group of cinerary urns on the farm of Standing Stones, in the parish of New Deer, Aberdeenshire.—In the last paper Dr. Joseph Anderson described a remarkable hoard of bronze implements and ornaments, and buttons of jet or lignite found last summer at Migdale, on the estate of Skibo, Sutherland, and now exhibited to the society by Mr. Andrew Carnegie, of Skibo, F.S.A. Scot. The hoard was found after blasting the top of a knoll of granite, situated on the moor at the west end of Loch Migdale, and about a mile from Bonar Bridge.

Near the knoll are two hut-circles, and all around, but at greater distances, are the remains of many tumuli and cairns. The hoard consists of two flat axes of bronze, three pairs of plain solid arm-rings of bronze, a pair of flat arm-rings with moulded and chased ornamentation, part of an arm-ring of thin bronze with ornament in repoussé work on a chased ground, a necklace of forty or thereby cylindrical beads of thin bronze, each formed of a rectangular plate of very thin bronze, rolled round, and covering a cylindrical core of wood, perforated lengthwise for the string. They are of several sizes, graduated, apparently, to suit their various positions in the necklace. There are also two ear pendants, made by beating the one end of a piece of bronze flat, and forming the other end into a pin-shaped termination, which was bent into a loop. There are four conical hollow bosses of thin bronze of different sizes, the largest scarcely more than 1 inch in diameter, and  $\frac{1}{2}$  inch in height, and provided with a couple of marginal pin-holes opposite to each other, apparently with the purpose of fastening or sewing the mon to something, probably as ornaments upon a belt or band. Six conical buttons of jet or lignite of the usual type, with the holes in the flat side meeting each other obliquely for the fastening, are also of different sizes, from about 1 inch to  $1\frac{1}{2}$  inches in diameter. Among about a score of hoards of Bronze Age implements recorded in Scotland, the majority belong rather to the late than to the early part of the Bronze period. Only a few have occurred in which flat axes of the early type have been present, and of these few the Migdale hoard is by far the most important and interesting. It does not seem to be the hoard of a bronze founder or travelling trader, but the personal hoard of an individual or family of some consequence and wealth.

In May the members of the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY made an excursion to Wharfedale. The party first visited Farnley Hall. Here, by the kindness of Mr. F. H. Fawkes, the members were privileged to inspect the many valuable and interesting art treasures, as well as many mementoes of the great strife between King Charles and his Parliament. The former included the priceless collection of Turner drawings, and numerous other masterpieces from the various schools represented by Vandyke, Rubens, Velasquez, Van Leyden, Hogarth, Romney, etc. Turner's Yorkshire drawings called for particular admiration, notably those of Bolton Abbey and the familiar Strid, with its misty sunlight and wonderful realization of the powerful torrent in motion. The famous "Haven of Dort," one of the most perfected works (signed and dated) of the great master, was also greatly admired. From Farnley the party proceeded to visit the churches of Leathley and Stainburn. Mr. Speight read an interesting paper on the former. From Stainburn the return journey was made by Ormescliff, Pool, and Otley. The excursion was admirably arranged by Mr. J. A. Clapham, who had prepared for the occasion a programme illustrated by views of Farnley Hall and Leathley, kindly lent by Mr. Harry Speight.

## Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

ITINERARY OF KING EDWARD I. THROUGHOUT HIS REIGN, 1272-1307. By Henry Gough, Barrister-at-Law. Seven maps. Paisley: *Alexander Gardner*. 1900. 2 vols., 4to. Pp. viii, 177 and 317. Price 30s. net.

These two handsome quarto volumes will prove of great service to the historical student, as well as to the writers of county or local history, whilst they are indispensable to the reference shelves of any good library. Edward I. was proclaimed King on November 20, 1272, four days after his father's death, when his reign began, but being on the Continent, he was not crowned until his return in August, 1274. During that period there is very little direct documentary evidence respecting the King's movements, but from his coronation till his death there are very few days not accounted for in the various public records. These records have all been thoroughly searched by Mr. Gough, and include the *Almain*, Chancery, Charter, Close, Fine, Liberate, Patent, Pardon, Redisseisin, Roman, Scotch, Vascon, Wardrobe, and Welsh Rolls, as well as various other documents. The labour must have been immense, and wherever we have tested the results, the information and references are accurate.

It is a considerable help to the due understanding of this daily register of the King's progresses and sojournings that a contemporary calendar, exhibiting the Roman reckoning of the months and days, and also showing the fixed festivals, including the saints' days which were most commonly observed in England, Wales, and Scotland in the thirteenth century, is affixed to the first volume. The one given is a copy of a calendar of a Yorkshire religious house of the beginning of the fourteenth century, which is in the Bodleian Library. The calendar affixed to the second volume, which deals so largely with Edward's campaigns on the other side of the Border, is that of Herdmanston, attached to an antiphony of the period, and which has already been printed in Bishop Forbes' *Kalendars of Scottish Saints*.

The daily movements of that energetic Sovereign Edward I. are more interesting and varied than those of any other of our monarchs, and show the intricacies and extent of his journeyings throughout England, Wales, and Scotland, as well as in foreign parts. The restless John during his short and wretched reign was ever on the move; but Edward has probably never had a Sovereign who knew her so well and thoroughly, notwithstanding his long absences in Wales, Scotland, and on the Continent, as was the case with Edward I. The first two months of his crowned life were chiefly spent at Windsor, Westminster, the Tower, and Kennington, so as to get the central reins of government well in his grasp; but in November

and December he was in Northamptonshire, tarrying not only at the castle of the county town, but also at Fotheringay, King's Cliffe, Geddington, and Silverston. During 1275 he sojourned at various places in the counties of Beds, Berks, Bucks, Cambridge, Chester, Derby, Dorset, Essex, Gloucester, Hants, Herts, Leicester, Middlesex, Oxford, Rutland, Stafford, Suffolk, Surrey, Warwick, and Wilts. By the year 1280 the King had repeatedly visited every English county save Cornwall, Devon, and Monmouth. Devon was visited in 1285 and Monmouth in 1291, but the remote county of the West was never reached.

One of the most noteworthy features of the reign of Edward were his eight expeditions into Scotland, two of which were merely diplomatic. Maps are given of the King's progresses in the whole of these expeditions save the last, when Edward did not cross the Border, but died at Burgh-on-Sands, Cumberland, within view of Scotland, on July 7, 1307. Good historical summaries are given of all these expeditions, which have never before been so clearly manifested.

The general plan of these pages is to give in the first column the numbers of the days of the month; in the second, the days of the week, every Sunday being marked by the Dominical letter; in the third, the principal movable feasts and other anniversaries; in the fourth, the names of the places where the King is recorded to have been; in the fifth, the name of the county or province in which the place is situated; and in the sixth, the references to the authorities for the facts stated in the other columns.

The sumptuous style of printing leaves all these points most manifest, but we a little grudge the somewhat large space of barren paper that might have been profitably used. It would have been yet more interesting and helpful if Mr. Gough had given notes as to the sojourn of the King at places that are now obscure or of no importance. For instance, so far as Northamptonshire is concerned, the King tarried at Brackley, Brampton, Brigstock, Byfield, Deane, Easton, Eaton, Finedon, Fotheringay, Geddington, Guilsborough, Harrington, Helmdon, King's Cliffe, Overston, Pipewell, Pytchley, Rockingham, Rothwell, Silverston, Sulby, Towcester, Wakerley, Wansford, and Wellingborough, in addition to more prolonged sojourns at Northampton Castle. In each of these cases a little careful research would have yielded suggestive notes. As to his visits to Pipewell and Sulby, the one a Cistercian and the other a Premonstratensian abbey, the royal sojourn must have been for devotional purposes, as they were in neither case convenient halting-places on the route selected.

The indexes to these volumes are admirable.—  
J. CHARLES COX, LL.D., F.S.A.

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THE SOCIAL LIFE OF THE HEBREWS. By the Rev. Edward Day. "The Semitic Series." London: *John C. Nimmo*. 1901. Crown 8vo., pp. viii., 255. Price 5s. net.

This second volume of what promises to be a valuable series of manuals is, naturally, not quite



equal in interest to its predecessor. In treating of the lives and customs of the Babylonians and Assyrians, Professor Sayce had a wealth of contemporary materials of undoubted authenticity ready to his hand in the many wonderful "volumes" of clay which have been brought to light and translated within the last few decades. The result was a book of unusual interest and value. Mr. Day, the author of the volume before us, has not the same advantages. He accepts to the full the latest results of Biblical criticism, and has to construct his pictures of Hebrew social life under the Judges or under the Monarchy by a careful comparison of the somewhat fragmentary indications, often far from contemporaneous, contained in the books of the Old Testament, with the aid of such light and suggestion as may be obtained from the writings of the chief critics and exponents of Israel's history and religion. The result is a carefully-written volume, which, though somewhat pedestrian in style, deserves attentive study. All Mr. Day's conclusions and opinions will not be acceptable to controversialists; but he has brought together and presented in a fairly readable form the fruits of much laborious and patient study.

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**THE OAK HAMLET: BEING AN ACCOUNT OF THE HISTORY AND ASSOCIATIONS OF THE VILLAGE OF OCKHAM, SURREY.** Compiled by Henry St. John Hick Bashall. Illustrations. London: *Elliot Stock*. 1900. 8vo., pp. xii, 54. Price 5s. net.

This pretty little book will interest the residents in Ockham and their immediate friends, but will hardly appeal to a much larger public. The etymology exemplified in Mr. Bashall's title is not above suspicion, and throughout the book the author is evidently talking to his friends and neighbours. The world at large is hardly likely to be interested in the fact that "last Advent" Mr. Bashall and his fellow-choirmen "were practising the old tune Helmsley to the hymn 'Lo, He comes,'" or that the residents are "fortunate in having such a high-class hotel as the 'So-and-so in Ockham.' There are interesting gleanings in Mr. Bashall's pages, but they are overlaid with chit-chat. The oddest thing in the booklet is the devotion of one of the fifty-four pages to a tabular list of the Kings and Queens of England since the Conquest, printed "to facilitate comparison of dates."

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**THE ALDERMEN OF CRIPPLEGATE WARD FROM A.D. 1276 TO A.D. 1900.** Compiled by John James Baddeley. London: *J. J. Baddeley*. 1900. 8vo., pp. viii, 256. Price 5s.

Mr. Baddeley, who is both author and publisher of this handsome volume, is Deputy for Cripplegate Ward Without, and we can only wish that all his municipal brethren would do for the other wards of the City what he has done with so much public spirit for Cripplegate. The book contains, besides a chronological list and a series of biographical notices of the aldermen of Cripplegate Ward, notes on the office of alderman—qualification, nomination, duties, and so forth—and other miscellanea. Cripplegate can boast of no alderman of specially

outstanding fame; but the biographical notices, which fill about half the volume, are carefully done and form a valuable addition to municipal biography. The price of the book is nominal, and Mr. Baddeley, who issues it from his own place of business at Chapel Works, Moor Lane, E.C., generously promises that the whole of the proceeds of the sale shall be given in aid of the funds of the Metropolitan Dispensary.

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**THE HISTORY OF THE MATHESONS.** By Alexander Mackenzie. Second edition. Edited, largely rewritten, and added to by Alexander MacBain, M.A. Illustrations. Stirling: *Eneas Mackay*; London: *Gibbings and Co., Ltd.* 1900. 8vo., pp. 162. Price 10s. 6d. net.

The first edition of Mr. Mackenzie's *History of the Mathesons* appeared in 1882, and has been long out of print. Mr. MacBain has now rewritten most of that work, and has about doubled its size, so that this is practically a new volume. To all of the name of Matheson this book specially appeals, and by them it is sure to be welcomed. By those also who are interested in the history of the northern clans of Scotland these pages cannot fail to be appreciated. It has no particular value for the general reader or historian, as the Mathesons were but a minor clan, with no charters and with no references thereto in public documents.

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**THE CATHEDRAL CHURCH OF ST. DAVID'S.** By Philip A. Robson, A.R.I.B.A. Plan and fifty illustrations. London: *George Bell and Sons*. 1901. Crown 8vo., pp. xvi, 104. Price 1s. 6d. net.

With the return of summer, travellers are beginning to arrange the path of their pilgrimage, and this, the latest addition to the admirably edited "Cathedral Series" of handbooks, comes very opportunely with the promise of a pleasant holiday to the sightseer, the art student, and ecclesiologist alike, in a remarkably inaccessible part of the country. It would be superfluous to add anything to the praise which has already been so liberally accorded to these excellent aids to an interesting and useful study of the famous buildings they so clearly and exhaustively describe.—H. P. F.

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**BYE-GONES, RELATING TO WALES AND THE BORDER COUNTIES, 1899-1900** (vol. vi., second series). Oswestry: *Woodall, Minshall and Co.* 4to, pp. 524. Price 10s.

This most useful publication continues to collect and preserve traditions, items of folklore and popular beliefs, notes on ancient records, customs, dialects, place-names, and the like. It is difficult to say anything new about the work. The volume before us appears to be quite up to the average of its predecessors, and deserves a very hearty welcome. The editor specially acknowledges his obligations to Mr. Egerton Phillimore for much valuable help in the revision of the proofs and in other ways. Why does not the editor, or the publisher, or whoever may be responsible, drop the extraneous letter in the title? *By-gones* would be correct, but *Bye-gones* simply perpetuates a vulgar error.

THE ORNAMENTS OF THE RUBRIC. Alcuin Club Tracts. No. 1. By J. T. Micklethwaite, F.S.A. Second edition. London: Longmans, Green and Co. Pp. 70. Price 5s.

This tract was first published in 1898, and is now re-issued in a second edition, with apparently no alterations of any kind, for the title-page is still dated 1898. We have nothing to add to the notice which appeared in the *Antiquary* for April, 1898. Mr. Micklethwaite's tract is a most valuable account of the "ornaments" of a pre-Reformation church, and contains clear and authoritative explanations of many names and things concerning which many good folk are sadly confused. There is an excellent index. But while thus acknowledging the singular value of its contents, we must adhere to our protest, made simply on grammatical and archaeological grounds, against Mr. Micklethwaite's extraordinary interpretation of the "Ornaments Rubric," as it is usually called, in the Prayer-Book. He argues that it authorizes the retention of all such "ornaments" as were in use in the second year of Edward VI., whereas it seems to us that nothing could be plainer than the direction that such things were to be retained as were authorized by an Act of Parliament 2 Edward VI.—a very different matter.

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POPULAR STUDIES IN MYTHOLOGY, ROMANCE, AND FOLKLORE. No. 10, "The Romance Cycle of Charlemagne and his Peers." By Jessie L. Weston. London: D. Nutt. 1901. Sewed, pp. 46. Price 6d. net.

This is one of the best of these useful booklets. Miss Weston gives a careful and condensed study of that cycle of romances relating to Charlemagne and his peers, which played so large and so important a part in the development of European romantic literature. In this connection there is still much unedited material, but the capital bibliography affixed to this little book shows how extensively already the rich field has been worked.

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The most interesting contribution in the *Ulster Journal of Archaeology* for April is "Some Notes on the old Irish 'Sweat-Houses' at Assaroe, Ballyshannon," by F. W. Lockwood, which is liberally illustrated. These curious little hovels, which were used of old for the cure of rheumatism, must surely have presented great difficulties of entrance to many patients. Mr. Dix continues his useful "Ulster Bibliography." In the *Genealogical Magazine* for June are articles on "The British Colonies in the British Flag," "An Ancient Irish Document and its History," "The Privileges of the College of Arms," and the continuations of various serial articles.

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Among the pamphlets on our table are two of special interest. Mr. I. Chalkley Gould has reprinted his paper on "Early Defensive Earthworks," from the *Journal* of the British Archaeological Association, and in it makes an attempt at the classification of these remains. Mr. Gould's judgments are of course to some extent tentative, and are open to correction, but he deserves thanks for taking the initiative in the matter. The other

pamphlet before us is a reprint of Dr. Perceval Wright's paper, "Notes on the Cross of Cong," reproduced from the *Journal* of the Royal Society of Antiquaries of Ireland. Attention was first called to this valuable relic in 1838. Dr. Wright briefly chronicles previous notices of it, and then gives a very full and minute description of the Cross and its inscriptions. The paper is illustrated by a view of the central portion of the Cross, and a coloured plate showing the enamels.

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We have also to acknowledge the receipt of No. 1 of the *Caxton Magazine* (Messrs. Blades, East and Blades), April, price 1s., a beautifully produced magazine intended to be the official organ of the Institute of Printers and Kindred Trades. It contains much matter of interest to typographers, and has as a supplement a fine facsimile reproduction of Joseph Moxon's *Mechanic Exercises*, 1683. The page portrait-plates of Gutenberg and Koster are capital. Other magazines and papers before us are the *East Anglian*, May; the *American Antiquarian*, May and June; the *Architects' Magazine*, May; *L'Argus des Revues*, No. 1 (new series), May; the *Berks, Bucks, and Oxon. Archaeological Journal*, April; *East London Antiquities*, May, and a little hand-book to the "Old Manor-House of Bichill, Knaresburgh," with two views of the house before and after restoration, which make one wish that the restorers could have held their hand.



## Correspondence.

### PRE-REFORMATION PATENS.

TO THE EDITOR.

In the review of *Llandaff Church Plate* (*ante*, p. 192), it is said that the paten found by Mr. Halliday at Llanmaes brings up the total of pre-Reformation patens to twenty. This is a mistake, as there are about one hundred known to exist in different parts of the country, and in Norfolk alone there are thirty-four.

There should also be no difficulty in deciding as to the date of the Llanmaes hall-marks, for although it may be doubtful to which cycle the date-letter belongs if considered by itself, the punch with the leopard's head which accompanies the date-letter is entirely different in form in cycles 1 and 3.

T. M. FALLOW.

Coatham, Redcar.

[The word "hall-marked" was accidentally omitted in the statement as to pre-Reformation patens taken from Mr. Halliday's book. *Old English Plate*, by Mr. Cripps, mentions only nineteen "hall-marked pre-Reformation patens," and therefore Mr. Halliday is right in speaking of the Llanmaes paten as the twentieth on record. No doubt Mr. Halliday will be glad if Mr. Fallow can solve the question of the exact date of this paten. A photographic plate as well as a line drawing of the paten are given. We believe it was submitted to Mr. Cripps.—THE REVIEWER.]



## MASTER JOHN SCHORNE OF NORTH MARSTON.

TO THE EDITOR.

Can any of your readers kindly give me any information, or the sources from which such can be obtained, on this Buckinghamshire worthy, who is credited with having conjured the devil into a boot, and to have been much sought after for ague cure in the Middle Ages?

H. PHILIBERT FEASEY.

11, Percy Road, Kilburn,  
London, N.W.

## THE BATTLEFIELD OF ETHANDUN.

TO THE EDITOR.

There is one point in Mr. Whistler's statement of the problem of the battlefield of Ethandun (*Antiquary*, June, 1901) which requires notice. He identifies "Ecgbryhtes stane" as Brixton Deverill, in South Wilts, an identification which has been acquiesced in for some time, and the authority for which is Sir R. Hoare's *Modern Wilts* (Hundred of Heytesbury, parishes of Longbridge Deverill and Brixton Deverill). Now, Hoare apparently regards Brixton as philologically a corruption of "Ecgbryhtes stane," and later authorities have merely copied this. But it is practically certain that Brixton is contracted from "Brictrics-tun," Brictric being the name of the lord of the manor in the time of Edward the Confessor (see Domesday as quoted in Hoare). The parishes in the Valley of the Deverill, with one exception, plainly derive their second name from early lords, and this name is preserved in Brixton.

There is also one piece of evidence which makes it unlikely that Alfred was in that valley at all: a valley in the downs between Bradley and Kingston Deverill (the direction in which he would have marched in his journey from Somerset to Brixton) preserves the name of "Danes' Bottom," and it would be lying just across his path, apparently being in his enemies' hands. The expression "east of Selwood" would be quite correct even if the "stone" is located as far north as Corsley, and that view would make the early part of his march point N.N.W., a direction which the following marches seem to require, whereas a march to Brixton makes it devious, as can be seen by the Ordnance map.

Certainly the identity of "Ecgbryhtes stane" and Brixton has no philological ground. Hoare is a painstaking collector of information, but on questions where language comes in, it is sometimes necessary to examine his statements carefully.

What other reason there is for identifying the two places I do not know, but Hoare's derivation seems to be only an etymological guess. And in this case, as I am informed by Mr. T. C. Snow, English lecturer at this college, if "Ecgbryht" was corrupted at all, it is not the accented syllable "ecg" that would disappear, but the unaccented "-bryht," and the name would be corrupted to something like Exston or Egston.

For another identification of the "stone" I would refer Mr. Whistler to Daniell's *History of Warminster*, where it is placed between Frome and Westbury.

J. W. POWELL.

St. John's College, Oxford.

We submitted this letter to Mr. Whistler, who replied as follows:

I must thank Mr. Powell for his apposite remarks on the derivation of the name of Brixton Deverill, which I should perhaps have anticipated, it being well known to me. This was covered, as I thought, by my statement of the gathering-place as "at or close to" Brixton, without entering into the question of the somewhat debated sites, those which are usually given being in the neighbourhood and at distances thence which do not in any way affect the arguments on any site but that at Bratton, which a point between Frome and Westbury tends to set still more out of the question, owing to its nearness. Perhaps I may best quote a MS. note of Bishop Clifford's on this question, for which I am indebted to his nephew, W. J. R. Poole, Esq. After giving the Domesday derivation of Brixton, he says:

"Thus it appears that there is no connection between the 'rock of Aegbert' and Brixton Devril. I have little doubt but what Whitesheet Castle (four miles south of Brixton, near Mere) is the true Aegbricht Stan. It is situated near the junction of the three shires of Wilts, Dorset, and Somerset, and, like other 'stans' throughout the country, marked the place where the men of the shires assembled for public business."

Elsewhere he states in confirmation of this view that two points of the hill on which this "castle" stands are called yet Kingston Down and King's Hill. I may mention that the one spot known now as "the fire beacon" on the Quantocks is so placed as to communicate with the neighbourhood of this camp without being visible from the Poldens.

As to the point concerning "Danes' Bottom," I may refer Mr. Powell to the Chronicles. There was no march, properly speaking, from Somerset to the gathering. The valley may have been tenanted by the Danes, but not necessarily during this campaign, and if the name refers to them at all it would almost certainly record a battle there. The position and name of the place would, however, rather point to the derivation from "den" (*denu*), a hollow, not unusual in such situations.

CHAS. W. WHISTLER.

Stockland, June 14, 1901.

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

TO INTENDING CONTRIBUTORS.—Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.

Letters containing queries can only be inserted in the "ANTIQUARY" if of general interest, or on some new subject. The Editor cannot undertake to reply privately, or through the "ANTIQUARY," to questions of the ordinary nature that sometimes reach him. No attention is paid to anonymous communications or would-be contributions.



# The Antiquary.



AUGUST, 1901.

## Notes of the Month.

THE annual Congress of the British Archæological Association was held at Newcastle-upon-Tyne from the 18th to 24th July; and the annual gathering of the Royal Archæological Institute at Nottingham from the 23rd to the 30th July. We hope to give next month some account of the proceedings at both places.

Some highly-interesting relics have been brought to light in the course of the excavations which are being made for the big reservoirs which the East London Water Company are constructing at Tottenham and Walthamstow, foremost among which may be named, perhaps, the remains of an old ship which have been dug up from the old bed of the river Lea. The vessel is about fifty feet long, and is of oak, with the exception of the keel, which is of elm. The ribs are held to the sides by wooden pegs, and the timbers are fastened with roughly-finished but well-made iron nails. The floor-boards are riveted together with nails. As to its antiquity, opinions vary. Some ascribe it to the Viking age; others think it formed part of the fleet built by Alfred the Great to harry the Danes; while others incline to the more likely opinion that it is a seventeenth-century eel-boat or barge. A dug-out boat was also discovered, which is going to the British Museum. Other interesting relics discovered during the excavations include bronze and bone spearheads, iron swords, handcuffs, ancient Saxon clubs, and curious mediæval horseshoes. Bones of extinct animals and many interesting shells have also been found.

VOL. XXXVII.

Miss C. A. Trollope, of 35, Lansdowne Crescent, Cheltenham, will be glad if any reader of the *Antiquary* can refer her to any work on the *Miraculous Statues of Europe*. There is a good deal of scattered information on the subject, but we do not know of any monograph. Miss Trollope also asks specially for references to notices of, or articles on, the Madonna at Hal, Belgium.

Messrs. Meehan, the well-known booksellers of Bath, propose to issue shortly an important work on *The Famous Houses of Bath and District*. The work will be the result of many years' labour and investigation on the part of Mr. J. F. Meehan, who has taken great pains in collecting material for what should be a valuable local publication. Bath and the immediate neighbourhood abound with associations of historic and literary importance, and we shall look forward with no small degree of interest to the publication of Mr. Meehan's book. The work will have an appreciative introduction by the Marquis of Dufferin and Ava, and will be strictly limited to 500 copies.

The National Alfred Commemoration, of which the King has graciously consented to become patron, will be held in the third week of September at Winchester. The statue executed by Mr. Hamo Thornycroft, R.A., will be then unveiled. The statue, it was hoped, would have been ready for unveiling early in the summer, but owing to its unusual size it has been found impossible to have the work completed earlier than September. The two rough-hewn granite blocks which will form the pedestal, one of which weighs forty tons, and the other thirty tons, are, however, now awaiting transit in Cornwall. From the photographs which have been taken of the plaster-cast for the statue, the statue will, together with its base, form a very imposing monument. The committee have decided to hold at Winchester, at the time of the commemoration, a meeting of learned societies; and the Royal Societies of England and the leading Universities of Great Britain, America, and the colonies, have been invited to be represented by delegates on that occasion. The majority of these have already most cordially accepted

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the invitation. The sum of £1,500 is still required in order to complete the permanent memorial and the work already undertaken. Among recent subscribers are the University of Pennsylvania, £100; and the Colonial Danes of America (first instalment), £20. Further donations are invited, and may be sent to the Lord Mayor, Lord Avebury, Messrs. Robarts, Lubbock, and Co., bankers, London; or to the hon. secretary, the Mayor of Winchester, Guildhall, Winchester.

The British Museum has acquired by purchase the important collection of Gaulish and Merovingian antiquities formed by M. Léon Morel, of Rheims. The collection is said to be one of the most extensive and valuable of the kind in existence, the Gallo-Roman series and the series of stone and bronze prehistoric objects being probably unequalled. The glass vessels are also very fine. Everything in the collection, from the Stone Age to the Merovingian period, was found in France.

The collytype facsimile of the first folio of Shakespeare which is being prepared for publication by the Clarendon Press is expected to be ready before the end of next year. The Chatsworth copy has been deposited on loan in the Bodleian Library, by permission of the Duke of Devonshire, and from it a reproduction is in progress at the Oxford University Press, which, when completed, will be as exact a facsimile as is likely to be produced. The acts, scenes, and lines will be indicated throughout, but in such a way as not to mar the beauty of the page. This reproduction will be of the exact size of the original, with the necessary margin, and the whole of the 910 pages will be included in the one volume. A brief introduction by Mr. Sidney Lee will be prefixed, with as full a catalogue as practicable of all known copies of the first folio. It is already certain that it will contain details of a much larger number of copies than that enumerated in any previous list. The subscription price for copies in paper boards is five guineas net, and in full calf six guineas net. The calf binding will match that of the original edition of 1623 as nearly as possible. The prices of any copies that may remain

after subscribers have been supplied will be raised considerably. The edition will be strictly limited, each copy will be numbered, and those subscribed for will also be signed. A list of subscribers will be printed at the end of Mr. Lee's introduction.

Professor Flinders Petrie exhibited at University College, from the end of June to July 27, the antiquities recently collected by him and by other workers for the Egyptian Exploration and Egyptian Research Account Funds at Abydos and elsewhere. The collection included flint implements, hard stone vases of beautiful design, bearing the names of Kings of the First and Second Dynasties, carved ivories, dolls and children's toys, an artificial fringe of hair, curled and plaited, which was found in a First Dynasty tomb, and many other things curious and beautiful. The most important of the various finds were those connected with the early Kings of the First Dynasty. Among them is the gold bar of King Mena, with his name engraved on it. In the undisturbed base of a chamber in the tomb of Zer there were found eight vases formed of red polished ware, with handles at the sides, and of forms quite unknown in Egypt till Greek times. There can be no doubt that this pottery is of foreign origin, probably Ægean, and its discovery suggests a possible connection between Greek and Egyptian art as early as the beginning of the First Dynasty, which extended from 4777 to 4514 B.C. The Queens of this early period appear to have had tastes in jewellery, and a care for their personal appearance very similar to that of their modern sisters. The most important piece of gold work discovered consists of the bracelets of the Queen of Zer. The Queen's arm had been broken off long ago, when the tomb was originally plundered at some unknown far-away date, and hidden in a hole in the wall. There it had lain through the centuries, until it was discovered by Professor Petrie's workmen, with the four bracelets in their original order. Each is made in a different and somewhat elaborate design, partly in gold and partly in beads of amethysts, turquoises, or lazuli. These valuables were kept at Gizeh; but Professor Petrie was able to show photographs and

casts of them: On the tomb of a young girl, supposed to be a daughter of Mena, was found a touching inscription to the effect that she was "Sweet of heart." No woman could desire a more beautiful epitaph than this inscription, now brought to light after more than 6,000 years' burial.



Dr. R. Knopf, of the University of Marburg, says the *Athenæum*, describes in the new part of the *Mittheilungen* of the German Archæological Institute at Athens an interesting recent find at Megara. It consists of an insignificant-looking reddish-brown potsherd inscribed with a fragment of the Lord's Prayer in eight lines. The text used is that of St. Matthew's Gospel, given with slight divergences from the traditional manuscript, and without the doxology at the close of the prayer. Dr. Knopf asserts that the orthography, the form of the letters, and the characteristic monogram of Christ at the end prove the inscription to have belonged to the fourth century, or at the very latest to the fifth century. He conjectures that it was used as a Christian amulet. It is now placed in the National Museum at Athens.



Some little entertainment has been derived from an exhibit in the Scottish History and Archæology Section of the Glasgow Exhibition. It was a document (No. 770 in the first edition of the Catalogue) described as an "Original Charter of Robert the Bruce." Some time after the Exhibition opened an article appeared in the *Glasgow Herald* calling attention to the surprising terms of the deed, which bore to be a grant of lands in Aberdeenshire called "The Hich Prestes Stans," in favour of a Jew, Eleazir, Burgess of Aberdeen, granted in the end of 1314 in reward for distinguished valour in the storming of Aberdeen Castle, an exploit not otherwise on record as achieved by any such person. The singularity of the document, however, lay in its stipulation for a yearly feudal render of an astounding character. Over and above the service due and accustomed from the lands, Eleazir and his heirs were to render in Exchequer yearly *tria prepucia aurata* in full of all exaction. This incredible *reddendo* of course provoked antiquarian laughter as well

as scepticism, and almost immediately after attention had been called to the significance of the "three gilt thingumajigs," as these mysteries of Judaism were styled with a reticence not intended for respect, the challenged charter was withdrawn. The terms of the clause referred to are worth quoting:—*Et insuper reddendo quolibet anno ad festum Pentecostes tria prepucia aurata in Scaccarium nostrum solvenda*. It would surely have been a truly wonderful method of celebrating the Feast of the Passover in Aberdeen. Still, one cannot help wishing that the document had been allowed to remain longer for the scrutiny of experts. Undoubtedly it was a well-executed parchment writing, and the excellence of the joke it attributes to King Robert was calculated to deepen the foundations of a reputation for humour on the part of the hero of Bannockburn. If one only could believe!



The Somersetshire Archæological and Natural History Society issued an attractive programme for its annual meeting, which was announced to be held at Bristol, July 30, 31, and August 1, under the presidency of the Lord Bishop of Bristol. Besides visits to the churches and other places of interest in the city, the programme included excursions to the churches of Chew Magna, Dundry, Bitton, which has a fine nave and a chapel dating from *circa* 1300, Chew Stoke, Keynsham, which has Perpendicular and Jacobean screens and double piscina, and other villages. Other objects of interest to be seen were the megalithic remains at Stanton Drew, the remains of the ancient cross at Pensford, and at Brislington the chapel of St. Anne-in-the-Wood, once a famous place of pilgrimage.



We are glad to hear that the Library Committee of the Corporation of the City of London have under consideration the desirability of publishing a volume containing the dates of election and other particulars concerning the Aldermen of all the City Wards from the earliest times. Mr. Baddeley, in the Cripplegate record which we noticed last month, gave the City Fathers an excellent lead, which we trust they may speedily follow to good effect.



Mr. Arthur Hall, of Highbury, writes : " In your report of Mr. Evans' latest explorations (*ante*, p. 193) it is said, in a description of the frescoes at Knossos, 'the men wear long tunics, while the *wing*-like ends of long shawls or plaids hang down behind their shoulders.' This is very similar to the language used by Plautus, about 200 B.C., in his very important drama of 'Pœnulus,' a diminutive rendered by translators variously as Phœnician or Carthaginian. From its linguistic peculiarities, it is a triumph of the ancient drama. I may shortly premise that two of the characters, named respectively Agorastocles and Milphio, being engaged in earnest conversation, Hanno, the real hero, enters, and in an aside implores the local genii to grant protection and assistance in his enterprise, *viz.*, to recover some relatives carried off by Greek pirates ; he speaks in a kind of Hebrew dialect, accepted for Phœnician, but degenerating into a mere gibberish, being *macaronic* Latino-Semitic, very attractive to the 'groundlings.' Hanno pauses to listen to the speakers, who then appear first to notice him, exclaiming : 'sed quænam illæc est Avis, quæ huc cum *tunicis* advenit.' Here are the *tunic* and 'wing-like' appendages which identify the 'avis' in Plautus."



A new roof is being put on the famous church of St. Monance, in Fifeshire, which dates from 1369. According to tradition, David II. and his Consort were nearly wrecked in the vicinity, and that monarch was so grateful for their escape, that he erected the church, and dedicated the edifice to Monan, the tutelary saint of the district. By James III. the church was given to the Black Friars.



The third number of the journal of the Folk-Lore Society is devoted to a very interesting collection of folk-songs, contributed by Mr. W. P. Merrick, who took them down from the singing of an old farmer who had spent the first thirty years of his life in a Sussex village, and acquired an extensive repertoire of upwards of sixty ditties. "We used to have a carter-chap living in the house," he told Mr. Merrick. "He could sing scores of songs ; sometimes of an evening he would sit up and sing for ever so long—first one would get hold of a ballad, and then another would

get hold of a ballad, and so on. Sometimes a friend would come to stay with us from London or somewhere else, and if he could sing a song that I liked, I would get him to sing it over till I learned it. I used to hear a lot of songs, too, at harvest homes, tithe-feasts, rent-dinners, rabbit-hunts, and one place and another. Some of the farmers and men about there could sing out-and-out well—capital, they could." Mr. Merrick's notes to these songs are interesting. He has traced all of them which are known to have been published, and gives full information on each. Here is one of the toasts with which the songs sung on the occasions mentioned by the Sussex farmer were wont to end :

Here's to the three B's and the H :  
Bread when we're hungry,  
Beer when we're dry,  
Bed when we're weary, (and)  
Heaven when we die.



The question of the demolition of the walls of Avignon, to which we referred a few months ago, will shortly engage the attention of the French Chamber. A question which M. Aynard, a deputy, proposed to ask on the subject has been withdrawn, the Minister of Finance having intimated that a Bill, based upon the conventions passed with regard to the matter between the State and the Municipality of Avignon, has been prepared, and will be submitted almost immediately. There is thus a prospect that further demolitions will be effectually prevented.



*Literature* of July 6 contained a forcible letter from Mr. Albert Hartshorne, protesting against modern vagaries in archæological nomenclature. He revealed an extraordinary system of "correcting" indulged in by the "Heraldic Editor" of the *Victoria History of the Counties of England*, in the proof-sheets of a section, by himself, on the Monumental Effigies of Northamptonshire. After an eloquent plea for the study of heraldry as the most picturesque and fascinating, as well as the most useful, of all the branches of mediæval antiquities, and after illustrating the attractive and pictorial effect of heraldic language, Mr. Hartshorne continued : "Would it be believed that we appear to be now about to lose this genuine old-world attribute

of history? that time-honoured 'Or' and 'Arg.' are to be turned into prosaic 'gold' and 'silver,' and—shades of ancient Garters, Lyons, and Ulsters!—the griffin sejant, sacred to 'Nevill ancient,' resolved into 'a sitting griffin'? Sitting, it may be supposed, on the 'gripes' egg' of the inventories. One shudders to think into what grotesque diction the greater part of the chivalric vocabulary will eventually be changed if a beginning is now suffered of such an arbitrary, new-fangled burlesque of antiquity." Such "corrections" are simply outrages, and we sincerely trust that Mr. Hartshorne's timely protest may be effectual.



The Roman villa which was unearthed during the construction of a new road abutting on the Bath road, near Brislington, about twelve months ago, has been the subject of research ever since, with the result that on July 3 some more interesting relics were discovered. About a month previously an old Roman well belonging to the villa was discovered, and since then the clearing of the well had gone on until the date named, when some interesting discoveries were made. A large number of the bones of oxen were brought to light and assorted, and proved to be the remains of fourteen or fifteen animals. The bones are in a capital state of preservation, including teeth and horns attached to the skulls. Towards the end of the day two human skulls and other bones were found. The femurs as well as the skulls pointed to the conclusion that the remains are those of persons of large stature, probably about 6 feet 6 inches in height. The well, which is well preserved with walls of pennant stone about 2 feet 6 inches thick, has been excavated to the depth of 32 feet, and a continuance of the work is being eagerly anticipated. Some fragments of pottery and mortaria with quartz lining, as well as fragments of flue tile and roofing tile (the latter with the natural holes showing) were also brought to light.



The first summer excursion of the Berks Archæological Society took place in June, when visits were paid to the churches of Shinfield, Arborfield, Finchampstead and Swallowfield, and (by the kind invitation of Lady Russell) to Swallowfield Park. At

Shinfield, Mr. C. E. Keyser, F.S.A., commented on the chief points of interest, while at Arborfield the Rev. P. H. Ditchfield read notes upon the history of the old village church. Mr. Ditchfield remarked that the old font was of wood, and is preserved at the Hall by Mrs. Hargreaves, together with a curious old leaden chalice and paten and an old Bible. There was (amongst the ivy) a square recess below the window on the south, which was probably an aumbry to contain the sacred vessels used in the Eucharistic service. The most interesting feature of the old church was the mural paintings, which had been covered with plaster and whitewash, and the existence of which was only discovered when the roof was taken off. All traces of colour had now almost entirely disappeared; but Mr. Ditchfield quoted the late Sir John Conroy's description of them in detail. At Swallowfield Park, where the party were hospitably entertained, Lady Russell read a very able and most interesting paper on the "History of Swallowfield and its Owners."



Three hundred years will have elapsed this autumn since the death of Tycho Brahe, the great Danish astronomer, who passed the last years of his life at Prague, where the Emperor Rudolph II. gave him a home. By a curious coincidence, what is believed to be the corpse of Tycho Brahe has lately been discovered. The Council of Prague recently gave instructions for the restoration of his monument in the Tein Kirche; and while engaged in this task the workmen discovered in the vault adjoining the monument two coffins containing two bodies in very good preservation, which are believed to be the remains of Tycho Brahe and his wife. The corpse of the man, whose beard, clothes, cap, and top-boots are in good condition, lacks the nose, and it is known that Brahe lost that feature in a duel. A commission is to meet to establish, if possible, the identity of the discovered remains.



The annual summer meeting of the Bristol and Gloucestershire Archæological Society will be held at Chipping Campden on August 20, 21, and 22, the president-elect being the Earl of Gainsborough.



## The Arms of the University of Oxford.

BY PERCEVAL LONDON.

(Concluded from p. 212.)

*Azure, between three open crowns or, a book  
overt in fess proper, having on the dexter side  
seven clasps gold, and bearing the words,  
"Dominus illuminatio mea."*



None no mention of the universities is made at all. In the other the two references just quoted are found, but with the significant difference in the case of (a) that the deputation is said to have been sent by the University of London (Lunders) with the sanction of the "Archbishop" of London.

That there was a mistake somewhere in this title was obvious, so the 1483 editor seems to have slurred "Lunders" into "Kunden," and omitted all reference to the Archbishop.

That "Kunden" should be a misprint for "Cambridge" is also rendered impossible by the names that immediately follow the shield of arms as representatives of the "School" at the Council.

Of these, the first is Henry of Abingdon, who was shortly afterwards elected Warden of Merton, and was so undoubtedly a "syndicus" of Oxford that he successfully championed before this same Council the claim of his University to precedence over the University of Salamanca. The second is John Wells, who took his D.D. at Oxford in 1410.

There seems little doubt that in his division of the English representatives Reichen-thal wished to indicate the two parties in England, the Orthodox and Unorthodox, and, mindful of his election as Master of Balliol, used the name of Oxford to cover all sympathizers with Wyclif.

That this is so is evident from a further examination of the representatives of the two universities. Among those of Oxford appears the name of Peter Rodley, who recurs elsewhere as a representative of Maintz, and must be classed here simply as an Englishman sympathizing with Wyclif. Nor do the other two names, the Prior of Ursestri

and Priam Farbach, seem connected with Oxford, or, indeed, in the latter case, with England at all.

If further proof be needed, it may be remarked that of the emissaries of the University and "Archbishop" of London, six in number, three appear elsewhere as a deputation from the King of England, including among them John Stokes, the well-known opponent of Wyclif, who had been specially appointed by the Pope to preach against the heretic, and was apparently (see *Wood, Ann., sub. ann. 1415*) an Oxford man.

Throughout the book the heraldry is quite unreliable, and can prove nothing as to the earlier arms of Oxford. It is sufficient to say that the variation upon the royal coat above mentioned is itself a pure figment of Reichen-thal's editor in 1483, long after the coat of arms of Oxford had become settled. Reichen-thal himself had sketched for Oxford a coat that (making allowance for the monochrome reproduction) may be blazoned, *Per fess gules and or, in chief a lion pass. guardant crowned of the last, in base a book ppr.* There can be little doubt that the 1483 editor, unwilling to waste time in ascertaining the true arms of the University, had constructed a coat after the pattern of those of the University of Paris, viz., he merely added to the royal arms of the country a book, the recognised emblem of a University.

Apart from the fact that Cambridge is not mentioned as sending any representative to the Council,\* whatever evidence for the arms of either University seems on the face of it to be supplied by the 1483 Council-book is negated by the indiscrimination and lack of heraldic knowledge of both Reichen-thal and his editor.

That the present coat was not in 1415 universally known as that belonging to the University may, perhaps, be inferred from the fact that Cardinal Robert Hallam, Bishop of Salisbury and ex-Chancellor of the University, was present in person at the Council, and could easily have informed the industrious Reichen-thal of its existence.

One further point of interest must be

\* There seems, however, considerable reason to believe that Cambridge used the Royal Arms up to the time of the bestowal of the present coat in 1573.

noted in connection with the Council of Constance and the heraldry of the University, for to it is due the existing silver seal, which, as we have said, bears one of the earliest examples of the arms.

Oxford was severely reprov'd at the Council for having attached the seal of the University to sundry heretical pamphlets and theses issued by the followers of Wyclif. The answer of the University was the extraordinary plea that the great seal of the Chancellor was not kept in strict custody, and that it must have been stealthily attached to the publications complained of by some unauthorized person, without the knowledge or privity of any official of the University, which therefore declined to accept responsibility. The fact that the seal in question is of solid gold and weighs—at a guess—three-quarters of a pound, militates against this ingenious plea; but whether the defence were entirely honest or not, the University in 1426 took steps to render any repetition of the stratagem impossible by having a new matrix cut, which was kept more strictly in custody than before, and this is the seal which is in ordinary use to-day, the golden seal being reserved for occasions of exceptional importance. It should, by precedent, have been used for sealing the address to King Edward VII. on the occasion of his accession.

As to the origin of the coat there can be little doubt, if we remember that a book is so universally the badge of a University that it is difficult, if not impossible, to name a single University in Europe that does not use the charge. The usual composition of the coat is that of the arms of the country, perhaps modified or augmented, with a book either in base or held by a "dextrochère" from the side of the shield.\*

We have, therefore, merely to discover why the arms of St. Edmund—for that is what is left, if we omit the book—should have been chosen by Oxford.

It must be remembered that Cranley, Warden of New College 1393-96, who was Chancellor of the University in 1391, bore *Azure, three crowns, on the fess point a leopard's face or* (see his arms in New

College and in the roof of the Divinity Schools). It is curious that (as will be seen later) the Earl, the Chancellor, and the University of Oxford were all at the same time adopting the differenced arms of St. Edmund. The Chancellor probably intentionally adopted, when Archbishop, the arms that had become identified with his Cancellariate, and the coat of St. Edmund found by Lee in New College may well be the form of the arms originally recognised by the University rather than Cranley's private coat. If so, this the earliest form of the arms was almost immediately differenced by a book to bring Oxford into line with continental seats of learning. This is the more likely to have happened upon the return of Henry of Abingdon from the Council of Constance in 1419, where he had championed Oxford among the host of other universities, all heraldically equipped for the occasion.\*

Of this choice of a patron saint's coat two explanations may be given, and it may be that each reason had its influence upon those who adopted the crowns. First, the Earl of Oxford had had his paternal coat augmented by a quartering of "St. Edmund differenced by a bordure argent"† when created Duke of Ireland in 1385, and the connection between St. Edmund and Oxford was probably not a mere fancy of the King's. In choosing this coat he deliberately and for the only time broke through his custom of granting as an augmentation some form of the arms ascribed to St. Edward the Confessor. He granted those arms to the Duke of Norfolk, and, again, *within a bordure ermine*‡ to the ill-fated Duke of Surrey. As is well known, he also added them to the arms of the kingdom, impaling them with France and England quarterly.

\* In the Heraldic Exhibition held by the Society of Antiquaries in 1894 there was shown a seal bearing the arms of St. Edmund, wherein the presence of a roundel exactly where the book now lies in the Oxford coat points to the conclusion that differences were not infrequent with this coat.

† This bordure, as an intentional difference, either dropped out from non-user, as in the case of the Byrons of Newstead, or, more probably, was at once discarded by the University as a body ecclesiastical, and therefore unaffected by marks of cadency or difference.

‡ Or *argent*. See G. E. C.'s *Complete Peerage*, s.v. Oxford.

\* Party per fess was, if Reichenthal is to be trusted in the least, a characteristic of the armoury of continental Universities in the fifteenth century.



It is also worth remembering that the legendary first Chancellor of Oxford University under the collegiate system was St. Edmund of Canterbury and Pontigny, whom tradition probably handed down as having a greater share in the foundation of the new scheme than he could strictly claim. If the University wished in any way to place upon record his personality and connection with the now assured success of the project, it is not improbable that the arms ascribed to his namesake should have been accepted as his.\*

Among the varied texts upon the book other than that now used, it is sufficient to mention: *Sapientia et felicitas* (Speed, 1605); *Sapientia felicitatis* (Harl. MS., 1066); *In principio erat verbum et verbum erat apud Deum* (this is the text used in the arms on the old Bedel's mace, which seems to date from the middle of the sixteenth century, not earlier; cf. also Harl. MS., 1993, circa 1590), and MS. Coll. of Arms, H. 5 (1575). *Veritas | Libera | bit | Boni | tas Re | gnabit* is John Scolar's version in his printer's mark of 1517, and it is the earliest I know that is still legible.

Barnes, the University printer, 1585-93, uses *Sapien | tie | et | Feli | cita | tis*, and contracted forms of this are found up to 1638 upon the titles of books printed by the University. *Veritas Liberabit veritas Regnabit* occurred on the seal (seventeenth century), recently lost, that was once attached to a charter (Coll. Ch., iv., 49) in the British Museum.

Of all legends, the most extraordinary is that noted in Rawl. MSS., B. 60, f. 81: *XX Exod Decem Dei Omnipotentis Mandata Verbum Dei manet in eternum. Amen.*

*Sapientia et Felicitate* was used in the windows of the Divinity School, and is accepted by Guillim in 1610, whose treatment of the arms of the University is curious. He does Oxford the significant honour of blazoning her arms in the royal or planetary language of tinctures. As a curiosity it is worth recording, though it is hardly one of his happiest efforts: "The *Field* is Jupiter, a *Booke expanded in Fesse*, Luna, garnished,

\* Note also the probably accidental similarity between the arms of the See of Ely—in which was situate the sister University—and those of St. Edmund, differing only in the tincture of the field.

having 7 *labels* with *Seales*, Sol, and this inscription, *Sapientia et Felicitate*, Saturne, betweene three *Crownes of the third*." He goes on to quote the ordinary theory of the meaning of the book (*i.e.*, that it is the book in the Revelation), but prefers himself the explanation that the seven seals represent the seven liberal sciences, as distinct from the three cardinal sciences, Divinity, Physic, and Law, which find their symbolism in the crowns. He asserts as the oldest example known to him that cut on the top of S. Sampson's Church at Cricklade, but the tower itself dates from 1551 at earliest, hardly fifty years older than the first edition of Guillim's own work; in this case there is no text upon the book.

*Dominus Illuminatio Mea* is generally said to have been finally assumed by the University at the instance of Archbishop Laud in the first half of the seventeenth century, but very little evidence upon the point is forthcoming.\* An explanation is suggested by a writer in *Notes and Queries*† that the Hebrew sign אֱלֹהִים over a Spaniard's lecture-hall on the present site of Oriel gave rise to it; but that sign must have vanished 250 years before the first use of the motto by the University, and the truth seems to be that it recommended itself rather as a pious sentiment than from any historical associations.

In 1575 Lawrence Humphrey, the President of Magdalen, in addressing the Queen, referred with some complacency to the number of mottoes in use.

The Bodleian contains in the east window‡ of Duke Humphrey's library a curious exemplification of the arms, supported on the dexter by a lion rampant or, and upon the

\* Guillim asserts that it is an old rendering; and if any reliance can be placed upon the present blazon of All Souls' Lecture—the arms have obviously been recoloured, but the text would probably have been faithfully copied—it was used in 1590 by Warden Hoveden.

† 8th Series, iv. 405.

‡ This seems to date from 1710, but I cannot ascertain very clearly that this glass is not older than the erection of the window beneath. The "sun-burst" may have been included or copied from an older design of Edward III.'s date, unless it commemorates the supposed foundation of the University Library in his reign.

sinister by a beast that more nearly resembles that very rare heraldic anomaly, a musimon, than anything else—"a beast of bighenous nature, engendered of a goat and a ram"\* (Guillim). Dr. Woodward sees in this beast the Lamb of the Revelation, but it is difficult to accept this as the explanation of this grotesque beast which unites the body, paws, and colour of a fox with the head and horns of a goat and the tail of a sheep. From its sinister paw depends a key, and in its dexter is held a holy flag.

Among other uses of supporters we may notice the angel on the Divinity School previously referred to, and the single angel *tenant* of the University shield ensigning the Verger's wand. Angels recur in the marks of the printers of (if not to) the University from 1517 (in one case with devils occupying the lower corners of the achievement), and in the carved representations of the arms of the sister Universities in the stalls of King's College, Cambridge, 1633. In the vaulting of the tower in the Bodleian quadrangle, conventional amorini support the shield, and a lion and unicorn below indicate the earliest possible date of the design, even if the tower were not otherwise known to have been built 1613-19. Over the northern archway of the Bodleian quadrangle angels are again used as supporters of the arms.

In conclusion, the Doctor's cap borne over the arms, the Verger's mace borne upright, and the six maces of the Bedels crossed in saltire, behind the shield, remain to be noticed.

Of the first the shape is usually that of a narrow-brimmed Cardinal's hat or of a high-crowned Puritan hat, in both cases with a single string and tassel on either side that can be gracefully "nowed" to balance the

achievement. The rude cut of John Scolar's press gives it another shape, not unlike a biretta.

There were at the time of Lee's visitation many examples existing of this Pilion or Cap.

There still remain examples of Dr. Sugar's hat at New College, and Dr. Langton's in Queen's College (in one case it is borne in the shield itself, as was also the case with Dr. Williams's at All Souls); but Langton, Gascoigne, Fitzjames, and Fleming (the Bishop's brother), all of whom used it once, have left no examples now extant. A mistake in transcribing trick has often deceived heralds into regarding these hats as those of Cardinals. The Prothonotary's hat over the arms of William Knight on the stairs of New College Hall is to be carefully distinguished, and it is probable that this was the hat used by Fleming.

The Verger's Mace is a gracefully designed wand ensigning by the figure of an angel supporting the arms of the University. This should just appear behind the centre of the shield.

The maces of the Bedels are six in number. Of them, three bear the inscription "Ego sum Via Vita et Veritas" round the bole of the pointed end, which is held erect before the Chancellor or Vice-Chancellor; the blunted bole at the other end, held uppermost before the Sovereign only, bears the name of one of the three learned schools—Divinity, Medicine, and Arts and Law.

The two latter bear respectively the following inscriptions: Medicine and Arts: "Columna Philosophiæ, Scientiæ et Mores." Law: "Æquum et bonum Columnæ Justitiæ."

In conclusion, it may be added, that it is pleasant to think that the arms of the University provided the man to whom, except to her greater founders, she probably owes more than to any other man, Sir Thomas Bodley, with an augmentation of a *chief azure charged with three open crowns or*, which almost certainly was of his own assumption. It seems clear that the family of Bodley had hitherto borne *Argent five martlets in saltire sable* only, and that the chief assumed by Sir Thomas, and confirmed to his kinsman in 1609, is directly derived from the arms of the University may not be doubted.

\* The origin of this superstition has never yet been explained. The following quotation from a very rare volume (*Abraham Ortelius, his Epitome of the Theater of the Worlde*, 1603) may supply the key. Speaking of Corsica, the author says, "Pliny affirms that they have a beaste called Musmo, beeing a Kinde of Sheepe, who insteade of woole bears a goates haire."

Pliny (speaking, as a matter of fact, of Sardinia) mentions this beast in his *Natural History* (8, 49, 75, § 199). It is supposed to be the archetype of all modern breeds of sheep. Cf. Strabo, 225, from whom, or Varro (*De Re Rustica*), Pliny drew his information.



## The Tarasque.

BY ARTHUR WATSON.

**I**N all ages the idea of man's struggle for existence has found expression in story, fable and myth. In some cases it is the struggle for physical existence on this earth that is the subject, in others his battle with the various forms of evil. In times when abstract ideas were expressed by some concrete imagery it is not strange that the evil rampant in the world should have been likened to the various species of the animal world most noxious to



TARASQUE AT MONT MAJOUR, NEAR ARLES.

man. Many are the birds and animals which are taken as types of the various qualities—the lion of fortitude, the peacock of immortality, the cock of vigilance, and the fox of cunning. A favourite subject is that of a fox led captive by two cocks as an expression of how the cunning of the former has been overcome by the vigilance of the latter. The pelican is emblematical of the sacrifice of Christ, and the siren of the snares of the world. In some cases the meaning is not fixed. It varies in different interpretations and at different times.

But there are some animals about which nothing good can be said—animals which

prey on man, attack innocence with an absolute absence of mercy, and devastate the land until some knight is found to tame them or some saint who by virtue of sanctity is able to lead them captive without a struggle. There is a goodly array of Christian saints who have met with some such monster in conflict. St. George is represented as overcoming by his fortitude the dragon, which in this case stands for the devil. He is on horseback, and pierces with his lance the monster at his feet. St. Michael and St. Sylvester both have conflicts with a dragon, and St. Theodore slays the crocodile. St. John of Rheims, St. Cyriacus, St. Longinus, St. Servatius, St. Germanus and St. Margaret are also associated with the dragon, and the story of St. Romain's victors over the poisonous dragon "la Gargouille" at Rouen bears some similarity to that of St. Martha's overthrow of the Tarasque. In both cases the girdle or cingulum of the saint plays a part in taming the monster. In the "Faerie Queene" Spenser draws a hideous picture of the dragon :

Eftsoones that dreadful Dragon they espyde,  
Where strecht he lay upon the sunny side  
Of a great hill, himself like a great hill.

Approaching nigh, he reared high afore  
His body monstrous, horrible and vaste ;  
Which to increase his wondrous greatness more,  
Was swoln with wrath and poyson, and with bloody gore.

His huge long tayle, wovnd up in hundred foldes,  
Does overspred his long bras-scaly back,  
Whose wreathed boughtes when ever he unfolds  
And thick entangled knots adown does slack,

Bespotted as with shieldes of red and blacke,  
It sweepeth all the land behind him farre,  
And of three furlongs does but little lacke :  
And at the point two stinges in fixed arre,  
Both deadly sharp, that sharpest steele exceeden farre.

But stinges and sharpest steele did far exceed  
The sharpnesse of his cruel rending clawes :  
Dead was it sure, as sure as death in deed,  
What ever thing does touch his ravenous pawes,  
Or what within his reach he ever drawes.  
But his most hideous head my tongue to tell  
Does tremble ; for his deepe devouring jawes  
Wyde gaped, like the griesly mouth of hell,  
Through which into his darke abysses all ravin fell.

In either jaw

Three ranckes of yron teeth enranged were,  
and from its mouth came

A cloud of smothering smoke, and sulphure seare.

The particular monster specialized by the name Tarasque was overcome by St. Martha, and, as will be seen by the description given by Raban Maur, has much in common with Spenser's dragon.

The idea of combat with monsters is not peculiar to Christian legend and Christian symbolism. It is common in classical story. Apollo fights the dragon who guarded the oracle of Delphi, Bellerophon descends on his flying Pegasus to slay the chimæra with its goat's body, lion's head and serpent's tail. So, again, Theseus fights the Minotaur, that dread *biformis proles*; and Scandinavian heroes—Beowulf, Odin, Freyr and Thor—have their contests with monsters.

In all these cases, Noorden\* has found the root idea to be the triumph of Summer over Winter, and doubtless he would have included the Tarasque in his sweeping generalization, though the human head attributed to the monster in the oldest representation of him has been taken by one authority, from the type of face, to indicate that the Tarasque is symbolical of the barbarous tribes overcome by the Roman Marius. The earliest description of the Tarasque is that given by Raban Maur, who was born about the year 776. In his *Life of St. Martha* he devotes one chapter to the monster. It was written at a time when questions of historical accuracy were not raised. The incredible and monstrous were accepted without suspicion.

Raban gives the following account:

"Between Arles and Avignon, cities of the province of Vienne near the banks of the Rhone, between the barren groves and the gravel of the river was a desert filled with wild beasts and venomous reptiles. Among others roamed a terrible dragon of incredible length and of extraordinary mass. His breath spread pestilential smoke. From his eyes issued flames of sulphur, and from his mouth with hooked teeth the noise of hissing and horrible roaring. He tore to pieces with his teeth and claws whatever he met with, and his very breath alone was enough to destroy whatever approached near to him. It is impossible to realize how many cattle and herdsmen he has devoured, and what a

multitude of men he has done to death by his pestiferous breath.

"One day when the Saint (*i.e.*, St. Martha) was preaching the Word of God to a crowd which had gathered together, the talk turned upon the dragon, the common subject of conversation, and some devoutly besought her, and others made trial of her, saying, 'If the Messiah whom this holy woman preaches has any power, let her show it to us here; for if this dragon were brought to destruction, we should not be able to say that it had been done by any human means.' Martha replied to them: 'If you are ready to believe, all things are possible to him that believeth.'

"Then all having promised to believe, she stepped forward in the sight of the people, who all applauded her courage, and proceeded with assurance to the lair of the dragon, and by making the sign of the cross she tamed its ferocity; then, having bound its neck with the girdle which she had been wearing, she turned towards the people, who were watching her from a distance, and said: 'What do you fear? Behold, I have this reptile in my power, and yet you hesitate. Approach boldly in the name of the Saviour, and dash to pieces this venomous monster.' Having said these words, she prevented by the power of her virtue the dragon from injuring anyone whatever either by his breath or by his teeth. Then she reproached the people for their little faith, and with firmness roused them to strike. But although the dragon immediately obeyed and stood still, the crowd scarcely dared to be reassured. Still, they attacked it with all their might and dashed it to pieces. Everyone admired more and more the faith and courage of St. Martha, who, while the others pierced the enormous dragon, held it motionless by a cord so fragile without any difficulty and without showing the slightest sign of fear. This desert place was formerly called Nerluc (*Niger lucus*), but from this moment it was called Tarascon, from the dragon whose name was the Tarasque. And so the people of the province of Vienne, whether they had seen or whether they had heard of this miracle, believed henceforth in the Saviour, and received the baptism, glorifying God in the miracles of His servant, who was cherished and honoured, as was her desert, by all the inhabitants of the province."

\* *Symbolæ ad Comparandam Mythologiam Vedicam cum Mythologia Germanica.* Bonn, 1855, 8vo.



After Raban Maur the next writer who treats of the Tarasque is Dame d'Alix, Comtesse de Dye, a native of Dauphiné, who lived in the twelfth century. Her account of the Tarasque is said to have been the origin of the popular story, though Raban Maur's story, four centuries earlier, is sufficient to show that instead of being the origin of popular tradition it is rather the expression of already existing tradition.

Our own Gervase of Tilbury, who lived in the thirteenth century, and was the author of *Otia Imperialia*, a book containing descriptions of various animals, a kind of enlarged Bestiary, makes mention of the Tarasque:

"On the bank of the Rhone near the north gate of the city of Arles there is an abyss, as there is under the rock of Tarascon, where in the time of St. Martha, the hostess of Christ and sister of Lazarus and Magdalen, the Tarasque, a serpent like that most pernicious Leviathan of the ocean, lay hid that it might devour men. From the depths it is said that on clear nights dragons may be seen having the human face. A few years ago a voice coming from the depths of the Rhone was heard by the people for three days in the place outside the gate of the city, as I have said before.

"It was like a man who kept running along the bank and saying: 'The hour is past and no man has come.' And so on the third day about the ninth hour, when the creature was crying still more vehemently, a young man came with hasty steps to the bank, and was completely swallowed up. Henceforth that voice was not heard."

Several attempts have been made to explain the origin and signification of the legend of the Tarasque. Raban Maur seriously attributes the miracle to the saint, and regards it as a means of convincing people of the power of Christianity. The monster is a real monster, the dread of all, and its destruction is at once a relief from terrible fear and a proof of the power of the Christian religion. And this view is held by subsequent writers, one of whom conjectures that the monster is not really a dragon, but a crocodile, which might well have been driven from the mouth of the Nile across the Mediterranean Sea. So M. Faillon in *Monuments Inédits*, after stating that when in the various lives of the

saints pernicious animals are said to have been drowned in the rivers or commanded to throw themselves into the sea, never to reappear—there is a reference to paganism destroyed in the waters of baptism—goes on to express the opinion that in the case of the Tarasque there is nothing to indicate such an allegory. The Tarasque for him is a real animal. It may have been some abnormal creature, and he quotes from Jerome, Sasomène and Fortunatus of Poitiers to give indisputable authority for the existence of animals like the Tarasque. And, again, without admitting the necessity of regarding it as an abnormal animal, he asserts the possibility of its having really been a crocodile introduced into the country, report stating that crocodiles have been found on the banks of the Rhone still living.

M. Gilles, however, in his *Marius dans la Gaule*, regards the destroyer of the Tarasque as merely a Christianized representation of the Syrian prophetess who accompanied Marius the Roman. Plutarch says in his life of Caius Marius: "For he had with him a Syrian woman named Martha, who was said to have the gift of prophecy." Again, the tiara of the prophetess as represented in existing steles is like that of the saint as shown in her portrait painted on a panel in the crypt of the Church of St. Martha at Tarascon. Assuming this projection of pagan story on to Christian legend, the Tarasque of the latter becomes, according to M. Gilles, the two tribes of the Teutones and Cimbri, against whom Marius fought.

It is difficult to decide which is the less unacceptable of the two conjectures. That of M. Faillon can hardly be taken as having historic authority to recommend it, and that of M. Gilles is fantastic. Probably the truth is outside both of these conjectures, and the story is an enlargement and intensification of some comparatively trifling incident in which the Martha of Christianity, or the Syrian Martha who accompanied Marius, was concerned, or neither, since legend and miraculous incident were attracted into any convenient vortex.

After the deliverance from terror come the expressions of joy more or less wild. So the deliverance from the Tarasque was celebrated by festival and procession, and on April 14,

1474, the good King René, to please his wife, Jeanne de Laval, made this function more brilliant and imposing.\*

The date on which the Feast of St. Martha was celebrated was not always the same. Saints' feasts were not in every case celebrated on the anniversary of their martyrdom, but the day chosen was often that on which a church was dedicated in their honour, and thus the dedication of the chapel to St. Martha at Tarascon gave the precedent for future observance. On this occasion the saint performed a miracle before the three Bishops, Trophime of Arles, Maximin of Aix, and Eutrope of Orange—the miracle of the wedding feast of Cana.

The date was December 17. A change was made at the end of the twelfth century by the Church of Tarascon to July 29, the date on which the saint died. This change was due to the discovery of the relics of the saint in 1187.

The nature of the festival is described by M. Veran† and by M. Desanat‡. St. Martha, says Veran, was represented by a young girl who held the monster by one hand in a leash. In the other hand she grasped a holy-water sprinkler, and from time to time she scattered the holy water on the Tarasque, who thereupon became tamed. After walking round the streets the procession entered the church, and there the monster bowed three times to Martha. In the celebration of this fête certain formulæ were used, and of these a number of examples are forthcoming, from which it may be seen that the saint was revered in many parts of France, and had not merely a local reputation. These formulæ follow the story as given by Raban Maur. They contain no reference to the discovery of the relics of the saint in 1187, and so may be regarded as having been composed previous to that year. Short allusions to the Tarasque occur. In sixteenth-century missals of Arles, Marseilles,

\* Of King René's wife it is said in one of the poems of M. Desanat's collection :

Amavo leis festos tanben,  
Et ren yé fasié mai dé ben  
Qu'un tournois, une passo d'armos.

† *Vie de St. Marthe*

‡ In the *Coursos de la Tarasquo*, to which he has appended explanatory notes.

Cologne, Orleans, Lyons, and Auch is the following eulogy of St. Martha :

Per te serpens est subversus  
Per te juvenis submersus  
Vitæ restituitur. . .



FROM VERAN'S "VIE DE ST. MARTHE."

the last two lines referring to another miracle of the saint. The Introitus, again, alludes to the victory over the Tarasque :

Marthæ piæ memoriam agamus dando gloriam  
Deo cujus potentia vicit draconis furiam. Ps Dum  
signo crucis vinculo nodata est et cingulo.

In the ancient Gothic liturgy of Grasse the monster is mentioned by his special name :

Dumque Tharascam perimit  
A peste terram eximit  
Et Tharasconis prædia  
Gaudent ejus præsentia.

These and some other examples are given by M. Faillon in the *Monuments Inédits*.

The monster of more modern times as employed in processions is represented by Desanat, and from his illustration it appears



to have been of huge dimensions. It is borne by four men entirely hidden, except their feet, within the framework of the body. From the inside movements were made by means of a



FROM DESANAT'S "COURSES DE LA TARASQUE."

spring, which opened its gaping mouth, and the same man who controlled these movements placed in its nostrils fuses which went off one after another. The mock monster made wild contortions, as if it were mad with rage. The crowd pursued it, crossed and recrossed it, in all directions. It was necessary to be on one's guard against receiving some injury from the ill-regulated movements of the monster.

The chevaliers de la Tarasque were originally selected from those of high rank, but after the revolution of 1789 they were chosen from all classes. A band of youths asked permission to *faire courir la Tarasque*, and if he agreed chevaliers were nominated. They then go out with their drums, a red cockade in their buttonhole, and traverse the principal districts of the neighbourhood to make themselves known to the people. Next they repair to a restaurant, where they eat sausages and *tourtiado*, a special kind of round biscuit. This was renewed every Sunday from the second Feast of Pentecost till Ascension Day.

There was a rivalry between Tarascon and the neighbouring town of Beaucaire. On one occasion, it is said, the men of Beaucaire, wishing to eclipse their neighbours, built a Tarasque of unusually large dimensions, so large, indeed, that it was found impossible to get it out of the granary in which it was con-

structed. This gave rise to the proverbial saying: "Moun bon vénes de faire uno vrai beoucairenquo."

The Tarasque has in several cases been represented in sculpture. The earliest of these representations is that quoted by M. Mouren in his *Notes Melangées* as forming part of the old Church of St. Martha at Tarascon. On the right-hand side is the victory of St. Martha over the dragon, in the angle inhabitants of the town, each carrying some ancient armour, and directing themselves towards the monster to dash it to pieces. On the front is St. Martha carrying in her right hand the holy-water sprinkler with which she tames the Tarasque, and in her left a double cross. The animal is led by her girdle, which she has thrown around its neck. He has scales on his back, a long tail, clawed feet, and a human head. Here, as elsewhere, he is represented in the act of eating a human being, half of which is already in his mouth.



SCULPTURE ONCE EXISTING OUTSIDE THE CHURCH OF ST. MARTHA AT TARASCON.

Before the Revolution there was preserved among the treasures of the church a cross, which it is thought the sculptor of this portal

may have seen, though the earliest reference to it occurs in the inventory made in 1487: *Un croix de loton que l'on assuré que sainte Marthe avait quand elle prit la Tarasque.* And this may have existed in the time of Raban Maur, who states that Martha placed herself before the image of the Saviour attached to the Cross. Other representations are to be found in the cloisters of St. Trophime, Arles, at Mont Majour, in the altar-piece at Aix. At St. Trophime the Tarasque is associated with the elephant, this association being due to mediæval ideas of the conflict between the two animals. The dragon desires the death of the elephant because the blood of the elephant, which is cold, quenches the great heat of the dragon's venom. And so the dragon lies in wait in ways by which the elephant must pass, grips with its tail the legs of the elephant, and tightens it with such force that it makes it fall on to the ground and then kills it. When the dragon makes its attack on the elephant, the latter strikes it with its foot, and crushes it with its great weight.\*



## Reverse Inscriptions of English Silver Coins.

By J. RUSSELL LARKBY.



URING the early and middle ages of English history we find repeated attempts to minimize and stamp out the prevalent illegal practice of depreciating legal coin and the issue of counterfeit currency. Among the first methods adopted to stop the abuses referred to was the marking of each coin with the name of its mint, and although this to some extent acted as a check on the issue of light money by the authorized moneyers, it was by no means a safeguard against the issue of counterfeit currency by evilly-disposed persons. From the earliest times the mutilation of the currency of the realm, or the issue of counterfeit coin, had been deemed a capital offence, and in consequence of the misdemeanour many suffered death, or, at the

least, bodily mutilation inflicted in public, and have thus gone through life visibly branded with the mark of infamy. Notwithstanding this, men were found still to be willing to risk their lives in the illicit traffic, and coin clipping and counterfeiting seems to have reached its height during the reigns of the first three Edwards, when the whole machinery of the law was brought into operation. In 1278 280 Jews were hanged for coin-clipping in London alone. This was followed in 1286 by the incarceration of all the Jews in the country, who were not released till they had paid the enormous fine of £12,000, a fact witnessing to the richness of that community. Even after this severity the practices still continued, and, as it was found that the moneyer's name was but little protection to the purity of the currency, it was gradually abandoned, and probably followed by a strict supervision over those who had already come under the hands of the law. A seeming result of this was the banishment of all the Jews in the kingdom, and although many innocent persons must have suffered for the actions of the guilty, and others from race hatred, yet it freed the country from numbers of those who were addicted to the abuses which had hitherto baffled the efforts of the authorities.

At a late time the trial by pix was instituted, a ceremony still performed before a Goldsmiths' jury. At the present time its observance is, perhaps, more of an interesting survival of ancient custom, but formerly the trial was a matter of the utmost importance. The trial by pix was originally introduced from France in 1247, but there is no certain record of its use before 1281, when the moneyer's name ceases to appear on the coins of the realm.

These remarks, although not directly connected with the title of this paper, show some of the steps leading up to the final abolition of the moneyer's name, and the use of legends not bearing reference to the actual striking of the coin.

The double use of these inscriptions and mint names continued from 1272 to about 1558, but during the latter part of the time the mint name appears to be merely a survival of ancient custom rather than showing any desire to attempt the detection of false money.

\* Berger de Xivrey, *Traditions Teratologiques.*



The legend *POSUI DEUM ADJUTOREM MEUM* is used on nearly all coins from Edward III. to Elizabeth, but beyond its continued and rather wearisome repetition, it has little of note. During the reign of Henry VIII. the first variation is used in *REDDE CUIQUE QUOD SUM EST* (Render to every man that which is his own). This may refer to the dissolution of the religious houses, and the consequent direction of their revenues into the hands of the King. It was evidently considered necessary to make some kind of declaration in defence of the 1536 robbery, when some £32,000 found a way into the royal purse by the dissolution of the 376 lesser monasteries. If it was necessary to render to every man that which was his own, surely the money belonged to the descendants of those who had endowed the unfortunate monasteries, whose wealth seemed much nearer the heart of the royal theologian than the purity of the faith.

Of the reverse inscriptions of Edward VI. only one requires notice: *TIMOR DOMINI FONS VITÆ*. It is interesting, as reflecting the simple mode of expressing religious matters, and may also have some reference to the suppression of tribute paid to the Virgin Mother. It is more intelligible when considered with the royal ordinances for the destruction of statues and other external evidences of religion.

With the accession of Queen Mary in 1553 an entirely different spirit is evident, with the use of *VERITAS TEMPORIS FILIA*. This bears reference, or is usually supposed to do so, to the Queen's efforts to again revive the uses in the Church as they existed before the reign of Henry VIII. The meaning of the inscription is obvious in Mary's expressed desire to again associate herself and her kingdom with the Roman See.

During the upheavals and controversies of the reign of Elizabeth we find no references to religious matters. It is evident, so far as the currency was concerned, that the Queen was quite decided to have nothing to do with that most inflammatory of all man's differences—the legalities and illegalities of religion.

With the advent of the Stuarts to the throne of England, and the consequent union of the two countries, references to current

events are by no means uncommon. The inscriptions used could not in any way be deemed offensive by the most zealous supporters of the Tudors, notwithstanding the fact that the crown had been already settled on the House of Suffolk. It is probable that Elizabeth's recognition of James VI. of Scotland had much to do with the transmission of power to the house destined to bring in its train the sorrow and misery of intestine war.

The facts attending the "Maine" or "Surprising Treason" are so well known that it is needless to recall them; but in connection with it, it is interesting and suggestive to mention the inscription used on the first silver issue of James I. made in this country: *EXURGAT DEUS DISSIPENTUR INIMICI* (Let God arise; let His enemies be scattered). This seems to be a plain and direct allusion to those who were implicated in the "Surprising Treason."

Other signs of the King's evident fear of rupture or plot are exhibited in two other reverse inscriptions used during this period: *QVÆ DEUS CONJUNXIT NEMO SEPARET* (What God hath joined together let no man put asunder), *TUEATUR UNITA DEUS* (May God guard these united).

With the accession of Charles I. comes the significant use of the legend *CHRISTO AUSPICE REGNO* (I reign under the auspices of Christ). This evidently indicates the first symptom of that estrangement of feeling between the King and his Parliament soon to break out into open rupture and eventually civil war.

Financial difficulties, always the dismal companions of the King, further aggravated by ill-advised and expensive military expeditions, forced him to repeatedly appeal to his Parliament for funds for the prosecution of a war undertaken with the apparent approbation of the nation. After granting some small assistance, however, Parliament resolved to no longer submit to the King's demands, thus still widening the breach between the two parties. To supply the funds denied by the Commons, Charles resorted to the method of borrowing on Privy Seals, a proceeding happily unknown to the English people, and one viewed with the greatest disfavour by all parties. It seems quite possible that by the inscription above quoted

the King made a pointed allusion to his belief that, if Parliament would not grant him funds, he was within the exercise of his rights in obtaining them by other means; indeed, it may be looked upon as another evidence of the struggle for supremacy between King and Parliament.

With the alterations in the ritual of the Church, by which only greater decorum was desired during Divine service, another cause of discontent was added to the many already raging in the country. These differences, linked with the growing distrust of certain sections of the population, doubtless called forth the declaration from the King that he would "preserve the Protestant religion, the laws and liberties of the subjects, and the privileges of Parliament."

This inscription also has a companion in *CULTORES SUI DEUS PROTEGIT* (God protects His worshippers), but what worshippers are intended is perhaps a matter of some doubt.

By an inscription used on some of the coins Charles seems to unwittingly condemn the earlier abuses of his reign. The use of the inscription *JUSTITIA THRONAM FIRMAT* in conjunction with the granting of monopolies, borrowing on Privy Seals, billeting soldiers on private persons, and, indeed, all those abuses complained of in the Petition of Rights, show an amount of inconsistency never before exhibited in the actions of any King.

Throughout the long and destructive Civil War no new legends were used. The siege pieces issued during the conflict, although not legal currency in the strict sense of the term, are nevertheless interesting, especially a piece issued from Pontefract during the siege of that town, and bearing the inscription *DUM SPIRO SPERO*. It shows the determination with which a bitter intestine war was prosecuted, and also the admirable and devoted loyalty of those who in reality had little enough to be thankful for, since not only their services, but also their valuables, were requisitioned in the pursuit of a cause wighnigh lost at its birth.

With the final scene of the King's reign, and the accompanying ascendancy of a party with whom art counted as nothing, it is only natural that the coinage of the country should follow the then prevailing sentiment. The

only inscriptions of the Commonwealth currency are *THE COMMONWEALTH OF ENGLAND* and *GOD WITH US*. Mention of this calls to mind an old but amusing story, which will bear repetition. A Royalist, on seeing one of the Commonwealth coins for the first time, saw on the obverse the un-English inscription *THE COMMONWEALTH OF ENGLAND*, and on the reverse *GOD WITH US*. "So," said he, "I see that God and the Commonwealth are on opposite sides."

One can imagine the hatred and derision with which these miserable pieces were viewed by those who were devoted to the cause of the Royal Martyr, but yet were bound to use them for the purchase of the very necessities of life.

It is interesting to note that during the years 1649-1660 the inscriptions were in English; possibly the military saints so abhorred anything savouring of Rome that they could not even tolerate the Latin language.

With Cromwell's assumption of the protectorship the Latin legend was again revived in *PAX QUÆRITUR BELLO*. True it was that peace, of a kind, was sought and found by war—a peace of the order never before known in this country, and from which the nation emerged with a full knowledge of republics, commonwealths and other forms of despotism.

It would seem that during the late troubles of the country certain evilly-disposed persons had seized the opportunity of clipping, sweating, or otherwise depreciating the coin of the realm; for on Cromwell's crowns are the words *HAS NISI PERITURUS MIHI ADIMAT NEMO*. It is evident that he intended to severely reward those who had been guilty of the offence, although I am not certain of any actual record of any execution for the misdemeanour. This is the first and only coin of England to bear any reference to the punishment awaiting those who followed the pernicious calling referred to.

On the restoration of the monarchy in 1660, the interest of reverse inscriptions gradually declined, and with the permanent introduction of milled money in 1662 their use was entirely abandoned, giving place to a mere continuation of the titles of the reigning monarch.



## Shakespeare's Family.\*

**F** making of books about Shakespeare there is assuredly no end; and yet there is always room for newcomers, provided they are written soberly, with knowledge, and with definite purpose. There can be no doubt that the well-printed and handsomely produced volume before us fulfils these conditions. Mrs. Stopes's book is an expansion of sundry articles on "Shakespeare's Family" and the "Warwickshire Ardens," contributed originally to the *Genealogical Magazine*. One chapter is biographical, and perhaps never before, says Mrs. Stopes, "has anyone



SHAKESPEARE'S ARMS.

attempted to write a life of the poet with so little allusion to his plays and poems. My reason is clear: it is only the genealogical details of certain Warwickshire families of which I now treat, and it is only as an interesting Warwickshire gentleman that the poet is here included." Throughout the book Mrs. Stopes keeps her main purpose steadily in view, and hence its value as a sober and trustworthy study of what some may regard as dry details—though the treat-

\* *Shakespeare's Family: Being a Record of the Ancestors and Descendants of William Shakespeare, with some Account of the Ardens.* By Mrs. C. C. Stopes. Illustrations. London: Elliot Stock, 1901, 8vo., pp. xii, 257. Price 10s. 6d. net.

ment here is far from dry—but details a right understanding and appreciation of which are essential to an intelligent view of the poet, and still more essential to any attempt to appraise at their right value the wild theories about the man and his work which so strangely fascinate untrained and half-instructed minds.

It may come as a surprise to some folk to find how common a name that of Shakespeare not only is, but was long before the birth of the poet. Mrs. Stopes has done excellent service in tracing out and bringing together in the earlier chapters of her book the numerous references and allusions which show how widespread was the name. At least three thirteenth-century Shakespeares are known, and there is a possible fourth. In the next century there are notices of bearers of the name at Penrith and Nottingham, where a John Shakespere was a plaintiff in 1357 against Richard de Cotgrave, spicer, for deceit in the sale of dye-wood, and recovered damages; in Warwickshire—"Thomas Shakespere, felon, who had left his goods and fled"—at Youghal, Colchester, Pontefract, and elsewhere. Fifteenth-century occurrences of the name are also fairly numerous; and when we come to the succeeding age, immediately preceding and partly including the poet's own era, Mrs. Stopes shows plainly that there were Shakespeares all over the country. The frequent occurrence of the name is, of course, a warning of the valuelessness of the attempts which have been not infrequently made to connect the poet with this or that family on the grounds of similarity of name or age.

We cannot follow Mrs. Stopes in detail through her very careful and thorough study of the poet's ancestry. She shows most successfully that many statements which have been put forward, even by careful writers of repute, with regard to Shakespeare's descent on the paternal side are simply guesses and assumptions, of which some are plausible, but none really capable of proof. William Shakespeare was the son of John Shakespeare and his wife Mary Arden; but the moment an attempt is made to trace the descent and connections of John Shakespeare uncertainty begins and genealogical fog prevails.

On the other hand, Mrs. Stopes works out in a most interesting way the descent of the poet's mother, Mary Arden, whom she claims, not unsuccessfully, we think, to have been

well done, but Mrs. Stopes, sternly as she can reprove the guesses and surmises of others, is herself not proof against the fascinating temptations of romantic sugges-



THE CHANCEL, TRINITY CHURCH; STRATFORD-ON-AVON.

descended, through the Ardens of Park Hall, from Guy of Warwick and King Alfred the Great.

The brief biography of the dramatist is

tion. Her view of Shakespeare's marital and social relations is somewhat idealistic. She explains away the difference of age between Anne Hathaway and her husband.



"It is much more than likely," says Mrs. Stopes, "that the well-grown, responsible eldest son of anxious John Shakespeare looked quite as old as Anne Hathaway, seven years his senior, especially if she was slight and fair and *delicate*, as there is every reason to believe she was. And the masterful spirit marks its own age when it goes forth to woo, and determines to win the first real fancy of his life." This is very pretty, but the cynic

suggestions. In explanation of the circumstances of the marriage, she remarks that a break having come into Anne's life (through the death of Richard Hathaway), "doubtless she went off to visit some friends, and the young lover felt he could not live without his betrothed, and determined to clinch the matter."

We return to firmer ground with the chapter on Shakespeare's descendants. The



ANNE HATHAWAY'S COTTAGE.

may remark that "first real fancy" is an assumption, and that "every reason to believe" and "ifs" are slender foundations on which to build. However, no one will grudge Mrs. Stopes her few and slight concessions to romance. Other explanations and theories of the relations between Shakespeare and Anne could be advanced, but it is pleasanter for once to put aside cravings for the exact truth—which we are never likely to get—and to accept Mrs. Stopes's plausible

last lineal descendant of the poet, Lady Elizabeth Barnard, died in February 1669-70; and not long after this extinction of his family, the property which Shakespeare had accumulated was dispersed, and, curiously enough, New Place reverted to the heirs of the Cloptons, from whom it had been bought. The facts regarding the extinction of his family are indubitable, and it is quite certain that no lineal descendant of the poet survived after 1669, yet there have been folk not a

few who have claimed lineal descent from William Shakespeare. Mrs. Stopes has heard of one worthy who boasts of having inherited not only Shakespeare's dinner-service, but his *tea-pot*! She adds that she has been told that "in Verona, by the tomb of Romeo and Juliet," a modern visitor has described himself as "Shakespeare, descendant of the poet who wrote the play." A very slight study of the facts regarding the poet's descendants would have shown any such claimant that "the presence of the name [Shakespeare] is a certain bar to the descent." There were, of course, collateral descents. Mrs. Stopes gives a brief chapter to these, and another to "Cousins and Connections."

In the three following chapters, which are most interesting, and evince an immense amount of careful research and conscientious labour, Mrs. Stopes treats of "Contemporary Warwickshire Shakespeares," showing that outside the poet's own immediate circle there were a great many bearers of the name in his own county who may possibly, in some cases, at least, have been connected with him in some remote degree; "Shakespeares in other Counties"—they abounded in the surrounding districts—and "London Shakespeares." There was a Peter Shakespeare in the Metropolis so early as 1483, and at the time when the poet himself was in London, the name was so common that it is quite clear that the greatest caution is needed in any attempt to trace connections between recorded William and John and other Shakespeares and the dramatist or his family.

The second part of Mrs. Stopes's book is occupied by a careful study of the genealogy of the various families of Arden. The whole volume, which is well written and most readable, is a thorough and painstaking piece of work which no Shakespearean student can afford to neglect, and which to genealogists is absolutely indispensable. The illustrations, of which we give one or two examples, are numerous and good, and there is an excellent index.—G.




## Curiosities of and in our Ancient Churches.

BY HENRY PHILIBERT FEASEY.

(Continued from p. 117.)

### VI.

N the vestry of York Minster is preserved a curious mazer bowl, called the *Indulgence Cup of Archbishop Scrope*. It is a bowl of dark brown wood, rimmed with silver, three cherubs' heads of the same precious metal serving as feet. Running round it is an inscription as follows: "Recharde arche beschope Scrope grantis on to alle tho that drinkis of this cope xlti dayis to pardune, Robart Gubsune Beschope musin grantis in same forme afore saide xl dayis to pardune, Robart Strensalle." No similar instance is known of an episcopal consecration of such a cup, which seems originally to have been given by Agnes Wyman, wife of Henry Wyman, Mayor of York, to the Corpus Christi Guild of York, dissolved in 1547; afterwards it appears to have passed to the Cordwainers, whose arms appear at the bottom, whose association was dissolved in 1808. Mr. Hornby, who eventually became its proprietor, presented the bowl to the minster. The word "musin" is thought to refer to Richard Messing (Latinized Mesinus), Bishop of Dromore in 1408, and for some time Suffragan of York. Other authorities say Archbishop Scrope himself presented the cup to the Cordwainers' Company.

Whilst on the matter of indulgences, mention might be made of the curious *Declaration of Indulgence* set upon the side of the south door of the Chapel of St. Catherine, Chilton Abbey, Dorset; and the curious epitaph in Hungerford parish church, where upon a brass plate to Robert de Hungerford—the first of the family of that name—the following invitation is set out: "Whoever shall pray for Robert de Hungerford shall have whilst he live, and for his soul after death, 550 dayes of pardon, granted by fourteen bishops whilst he was living." A still more munificent offer is



advertised upon the excellently preserved brass (d. 1489) to Elizabeth Legh, of Lyme, and her six children seeking indulgence of the Pope, in St. Michael's Church, Macclesfield, Cheshire: "The p'don for saying of v paternosters, v aves and a creed, is xxvi thousand yerres and xxvi days of pardon." Another, exceeding it in generosity, is in the church of Quat, near Bridgnorth, Shropshire, where upon a piece of vellum nailed to an oak board can be read the following lines beneath a figure of our Saviour rising from the sepulchre:

Saynt Gregory and other popes,  
and byschops grantes sex and  
twenty thousand yere of pardonz,  
thritt dayes to alle that that saies devout-  
elye knelyng afor y<sup>is</sup> ymage fife  
paternosters, fyfe aves, and a cred.

Over His head:

ihs is my lorde and lyff.

At Mayfield (Sussex), in the ante-chapel of the Archiepiscopal Palace, are still exhibited some unique relics, *if* only one could be assured of their genuineness—the *hammer*, *anvil*, *shovel*, and the very identical pair of *tongs* with which the good St. Dunstan so rudely and roughly assaulted the nasal organ of the devil.

St. Dunstan, as the story goes,  
Caught old Sathanus by the nose.  
He tugged so hard and made him roar,  
That he was heard three miles and more.

An ancient sword, also called St. Dunstan's, is preserved here. But, alas for the legend, the anvil and tongs are of no great antiquity; the hammer with its solid iron handle may at least lay claim to the mediæval. All are evidently of local manufacture, and Mayfield is said to have been the scene of this somewhat outrageous assault upon the Black Gentleman. The mention of tongs leads us very naturally to another species of the implement—*i.e.*, *dog-tongs*—an instrument much in request in past days for pulling dogs out of the hiding-places where they had ensconced themselves in order to be near their masters when at church. A pair of oak extending tongs, with nails inserted in the claws, is in the little church of Gyllyliog, Denbighshire, and others at Kerry, Newtown, Montgomeryshire, and Hereford Cathedral.

Finger-stocks, or pillories, may also be met with. They were used for brawlers, as at Ashby-de-la-Zouch, Leicestershire. The office of dog-whipper and sluggard-waker was retained at Sefton Church until 1820, the Jubilee Year of King George III. The duties of this singular office were the driving out of dogs from the churches and the rousing of the sleepers in the congregation, the gentlemen being recalled from the land of dreams by a smart rap on the head from a wand, the ladies by the more gentle persuasion of tickling the cheek with a fox's brush.

The relics given by the martyr King Charles I. to his attendant, John Ashburnham, and by one of his successors, "bequeathed to the parish for ever," have been removed from the church where they were long preserved to Ashburnham House, where they are entirely inaccessible to the public. They comprise the shirt worn by the saintly King on the scaffold, his watch, white silk drawers, and the sheet thrown over his body after his execution. Persons afflicted with what is called the "king's evil" have been known to resort to these relics for a cure. Another relic of Charles I., formerly in Broomfield Church, Essex, but now preserved in the vicarage, is a Bible bound in purple velvet richly embroidered with the arms of England. The fly-leaf records it the gift of Sarah Atwood, August 4, 1723, to the church. P. Young, Esq., her grandfather, whose property it was, was library keeper to His Majesty. The parish library, Spetchley Church, Worcestershire, also preserves a Bible and Prayer-Book said to have belonged to the King.

In the treasury of York Minster is a curious horn, known by the name of the *Horn of Ulphus*. It is formed of an elephant's tusk with belts of carving. It dates from the period shortly before the Conquest, and was laid upon the altar by Ulph, son of Thorald, lord of a great part of Eastern Yorkshire, in token that he had bestowed certain lands—the forest of Deira—on the Church of St. Peter. The horn is encircled about the mouth by a belt of carving, representing griffins, a unicorn, a lion devouring a doe, and dogs wearing collars. Griffins stand on either side of a tree, which at once recalls the conventional

sacred tree seen in Assyrian sculpture. This famous horn disappeared during the Civil War, and falling into the hands of the Lords Fairfax, was restored by one of them to the church. Its golden ornaments had been removed, but a silver gilt chain and bands were attached to it by the Chapter in 1675 A.D. The library of Chichester Cathedral, among other curiosities, preserves a leaden Papal *absolution cross*, taken from the coffin of Gosfrid, Bishop of Chichester 1087, 1088. In Ockham Church, Surrey, nailed up against the front of a gallery, is the *Chancellor's purse* of Lord Chancellor King, whose mausoleum is here entered from the north aisle. In the vestry of Frensham Church, Surrey, is the famous *cauldron* of the "*good neighbours*," of copper, 2 feet in diameter, and standing on a rude iron trivet. It is probably only a large vessel formerly supplied to most parish church houses, and used on public occasions. At Tunstall Church, Yorkshire, is an ancient *quern*, or mill, of some size, probably for a similar purpose. In Leominster Church was long preserved—in fact till 1866—the *ducking-stool* in perfect condition. It was last used in 1809, and is said to be now thrown aside in the lumber-room of a small inn. In the church of Walton-on-Thames, Surrey, is the celebrated *gossip's bridle*, one of a few remaining specimens. It is made up of thin bars of iron, which pass over and round the head, and fasten behind by a padlock. A flat piece of iron projects in front, so as to enter the mouth and keep down the tongue. On it is inscribed the date 1633, and the lines :

Chester presents Walton with a bridle,  
To curb women's tongues that talk too idly,

which could once be readily deciphered. It is said to have been given to the parish by a Mr. Chester (others say the offending woman's name was Chester), who had lost an estate through the instrumentality of a gossiping, lying woman. The church of Hampstall, Ridware, Staffordshire, has another of these singular instruments for enforcing silence, and has apertures for the eyes and nose, "giving the face a grotesque appearance, and towering above it like the cap of a grenadier." The offender, after the bridle

was fastened on her, was led round the town by one of the parish officers. Another instrument of punishment, an iron "joug," or collar, is affixed against the south wall (near the south-west door) of Bridlington Priory Church, York. In the belfry of Leek Church is preserved a cucking-stool.

At Durham are shown the original bills for making the graves of Cuthbert and Bede, together with a copy of the Gospels in the handwriting of the latter, according to tradition, but certainly of his time. At Westminster (Chapter House) are some vows of the monks, signed by them with a cross on their profession. In a glass case on the wall of Lutterworth Church is Wycliffe's gown (? portion of chasuble); at Cartmell Priory Church a large and very heavy umbrella, supposed to have been used at funerals more than two hundred years ago; in the crypt of Wells Cathedral a wooden lanthorn, said to have been brought from Glastonbury; and in Cadoxton Church, Neath, South Wales, a pedigree of the "Williams family" engraved on sheets of copper, and occupying four long pages.

In the vestry of St. Gregory's, Sudbury, Suffolk, is still shown the skull of Simon Tybald, generally called Simon of Sudbury, Archbishop of Canterbury 1375-1381, beheaded in the latter year by the mob led by Wat Tyler. It is enclosed in a small grated opening in the wall, and there is good reason for supposing it his. The body was buried in his own cathedral, where the tomb was accidentally opened not many years since, when the body was seen within wrapped in its cerecloth, a leaden ball occupying the vacant space for the head. Thomas Martin, in his MS. notes of Suffolk churches, adds: "The under jaw is lost, and all y<sup>e</sup> teeth pluck'd out of y<sup>e</sup> upper. Great part of the skin is remaining upon it, w<sup>th</sup> part of y<sup>e</sup> eares, nose and musals in y<sup>e</sup> nape of y<sup>e</sup> neck w<sup>ch</sup> are like a sponge or spongy leather. The sexton often puts in fictitious teeth, &c., w<sup>ch</sup> are soon pilfer'd." The head of Sir Thomas More reposes in the Church of St. Dunstan, Canterbury (vault of the Ropers in south chapel). It was long in the possession of Margaret Roper, his daughter, at the earlier house of Baynards, Surrey, who is also interred here. The head of Sir Walter



Raleigh was carried to West Horsley, Surrey, while his body rests in the chancel of St. Margaret's Church, Westminster. The Church of Holy Trinity, Minories, still preserves the head of Charles Brandon, Duke of Suffolk. At York is preserved a wooden head of Archbishop Rotherham (who died of the plague, 1500 A.D.), found in his coffin where his own should have been.

The church of Woodford, Northants, has a recess cut in one of the pillars, and faced with glass, wherein which are the remains of a human heart wrapped in coarse cloth. Tradition has it that the heart of Anne Boleyn is buried in East Horndon Church, Essex. Eleanor, Duchess of Bucks, by her will (June 24, 1523) desires that "my heart be buried in the church of the Grey Friars, London, before the image of St. Francis" (Test. Vet.). A curious stone chest, such as was in use in early times for the interment of hearts, is in Bridstow Church, Herefordshire. In Hammersmith parish church, in an urn under a bronze bust of King Charles I. in the chancel, is the heart of Sir Nicholas Crisp, a devoted Royalist. Under his will wine was put into this urn till 1834, when it was sealed up. On a pedestal of the ancient font of Bryanston Church, Dorsetshire, an inscription marks the burial-place of the heart of Ralph de Stopham, one of the early lords of the manor. Hearts were so buried when the possessor died and was buried in foreign countries. The heart of Edmund Cornwall, knight, who died at Cologne in the fourteenth year of King Henry VI., was so buried in the south chancel wall of Burford Church, Shropshire. Others are at Cuberley, Gloucester (of a Lord Berkeley), and Woodford, Northamptonshire. On the removal of a sculptured stone representing two hands upholding a heart, in Yaxley Church, Hunts, a small cylindrical box,  $4\frac{1}{2}$  inches high, and 4 inches in diameter, with a turned cover, was found. It had probably contained a heart, which had decayed. So at Leybourne, Kent, and Waverley Abbey (that of William Gifford, Bishop of Winchester, the founder), but here the heart, having been preserved with spices, was not decayed. At Brent Pelham Church, Hertford, is an example of wall-burial, with an inscription.

Even fossil-bones have been thought worthy of preservation in churches. One such rib-bone, probably that of an elephant or mammoth, in length more than 4 feet, called "the giant's bone," was long preserved in Mountnessing Church, Essex.

So completely did the sacrilegious reformers of the Reformation period do their work, that it has been the good fortune of but few of our ancient churches to retain their original stone altars. In the Lady Chapel at the back of the choir of Christchurch Priory, Hampshire, is a superb old altar of pure Purbeck marble,  $11 \times 3 \cdot 10$  feet. Others are at Arundel; Abbey Dore, Herefordshire (on shafts); Westminster Abbey (Chapel of the Pyx); Chipping Norton, Oxfordshire; Warrington, Warwickshire; Claypole, Lincolnshire; and Dunster, Somersetshire, just to name a few. In the private chapel of Broughton Castle, near Banbury, stands an old altar, quite uninjured, consisting of a thick slab of black marble  $2\frac{1}{4}$  feet broad by 6 feet long, and resting on three large brackets coming out of the wall. The original stone altar at the east end of Bishop Alcock's Chapel, Ely, has modern supports carved with ammonites projecting from their shells, and biting each other. Llansilin Church has a unique altar, in the shape of a Communion Table, carved on one end, and plain upon the other, thus showing that the original position was with the long axis pointing east and west in the centre of the chancel. In the south-east chapel of St. Lawrence Church, Thanet, is the old Communion Table—a Chippendale with ball and claw legs.

(To be continued.)



## The Antiquary's Note-Book.

### AN ALFRED PORTRAIT.



THE annexed cuts represent a curious relic which is of interest in this year of the King Alfred commemoration. They are reproduced from the two sides of a printer's wood-block which is in the possession of Mr. W. H.

Belcher, of Wantage, who kindly allows us to publish them. He informs us that the block is believed to have been in the possession of his family for upwards of 200 years. It appears that the obverse side (Fig. A) is the trade-mark or design of a Venetian grocer, very possibly of the seventeenth century! The saints, several of whom can be identified by their symbols (*e.g.*, St. Lawrence by his gridiron, St. Peter by his keys, St. Paul by his sword), are grouped among the clouds of heaven, while the legend running round them recites that "the best treacle" can be obtained "at the provision stores" somewhere "on the bank" at Venice. The reverse side (Fig. B), as we would conjecture, was engraved much later in date, perhaps after the revival of Anglo-Saxon learning in the eighteenth and early nineteenth centuries had re-created an interest in King Alfred. It may then have been that an ancestor of the present owner of this interesting relic, loyal to the pride of the Berkshire town

a disused block. The rude image of the King is evidently derived from the various engravings done by Vertue early in the



Belcher, Printer, Wauldage.

FIG. B.

eighteenth century (*e.g.*, in Wise's 1722 edition of the *Life* by Asser). Banner and weapons, book and harp, all symbolize the manifold energies of the hero. Above his head is quaintly put, in Hebrew characters, the phrase from the Book of Genesis, "In the beginning." So much is Alfred the *alpha* of English history! Impressions from the block were taken fifty years ago at the millenary of Alfred's birth. We may add that anyone desiring to have an impression as a memento of the millenary of his death may obtain one on sending an order, with 6d., to Mr. Belcher at Mill Street, Wantage, Berks.

W. H. D.



FIG. A

where Alfred was born, desired to engrave a figure, and (as a kind of palimpsest, if the term may be borrowed) used the reverse of





## Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

### SALES.

#### THE ASHBURNHAM MSS.

MESSRS. SOTHEY, WILKINSON AND HODGE concluded the sale of the Barrois collection of the Ashburnham MSS. on the 14th inst. In continuation of our report of the first two days we quote the following: Carta executoria de Hidalguia de Gaspar Guerra del Cañamal de Sevilla, finely illuminated, 1610, £86; Guillaume de Guilleville, Le Pelerinage de la Vie Humaine, fourteenth century, with 111 water-colour drawings, £80; Haymonis Episc. Halberstad. Expositio in Epistolas Pauli, fifteenth century, illuminated, £51; Herman, La Genesi de Nostre Dame Sainte Marie (Chanson en Rouman), fourteenth century, 223 miniatures (*camaïeus gris*) £745; Hieronymus in Esaïam, eighth or ninth century, £83; Primum Volumen Epistolarum ejusdem cum tractatu de Musica, drawings of ancient musical instruments, twelfth century, from the Cathedral Library of St. Mary's, York, fourteenth century, £89; Epistolæ Supposititiæ Eusebii, Augustini et Cyrilli de Rebus Gestis et Miraculis Hieronymi, fifteenth century, with 2 miniatures, £59; Histoire Universelle, compilée d'Orose, de Salluste, de Lucain, etc., 2 vols., 76 miniatures in *camaïeus gris*, fifteenth century, £910; Les Anciennes Ystoires du Premier Roy, etc., Part I., fourteenth century, Norman-French, £60; Horæ B. V. M., a very fine illuminated MS., finished by the scribe, but unfinished by the illuminator, showing the development of the MS., French, fifteenth century, £1,160; Horæ, by a French scribe and illuminator, 13 miniatures, late fifteenth century, £64; Horatius, Heinsii, Lugd. Bat., 1612, with MS. notes by the poet Boileau, £55; Hugo de Folieto, De Quibusdam tam Volucris quam Animalibus quæ ad Exemplum Morum Divina Scriptura Commemorat, thirteenth century, 68 drawings, £325; Chronique Generale dite de la Bourcchardiere, par Jehan de Courcy, fifteenth century, large illuminations, £1,420; Jehan de Flagy, Le Roman de Gerin le Loherens, thirteenth century, £82; Olivier de la Marche, Œuvres Poétiques, fifteenth century, with 77 drawings, £87; Lectiones Quædam et Collectæ, fifteenth century, presumed to have belonged to Elizabeth of York, wife of Henry of Lancaster, £51; Martin le Franc, Le Strif de Fortune et Vertu party en Trois Livres, fifteenth century, large miniature, £200; Leges et Capitula, tenth century, £105; Aretin, La Première Guerre Punique, translation en François, 34 miniatures, fifteenth century, £335; Original Letters and Papers relating to Mary Queen of Scots, £196; Merveilles du Monde, selon Solin, Gervaise et Plinius, translate en François, 57 gouaches, £415; Six Miniatures, English or Northern French, thirteenth century, £390; Le Miroir Historial de France, large and small miniatures, fifteenth century, £410; Missale Romanum, richly illuminated, fourteenth century, £100; Missale Fratrum

Minorum, Anglo-Norman, illuminated, fourteenth century, £148; Le Livre du Roy Modus, fifteenth century, 67 gouaches, £160; Chroniques de France, par Guillaume de Nangis, fifteenth century, 75 gouaches, £110; Nicasius de Planca, De Precepto Prudentiæ, fourteenth century, £95; Le Livre des Oisivetes des Emperieres, translate de Latin de Gervais de Cantorbery, fourteenth century, 51 miniatures, £255; Les Ordonnances de Charles le Hardi (a notarial copy duly attested), finely illuminated, fifteenth century, £335; Der Junge Hertzog zu Brunentzwich, gedicht von Aug. Overmytz, fifteenth century, 12 original drawings, £270; Les Fables d'Ovide reduites a Moralite, fourteenth century, illuminated, £110; La Passion de Jesus Christ en Vers, par Jacques Le Lievre, sixteenth century, finely illuminated, executed for Francis I., £770; Le Roman de Perceval le Galois, par Chrestien de Troyes, thirteenth century, with an ancient ivory plaque in the binding representing the death of the Emperor Severus, £340; Gaston Phebus, Comte de Foix, Le Livre de la Chasse des Bestes, fifteenth century, painted with hunting scenes, £250; Psalterium Latinum, beautifully illuminated, perhaps by Giotto, fourteenth century, £1,530; Raoul Le Fevre, Recueil des Histoires de Troyes, 86 gouaches, fifteenth century, £131; Roman de la Rose, 76 miniatures, fourteenth century, £345; Roman du Saint Graal et de Merlin (by Robert de Borron), fifteenth century, 32 miniatures, £560; Roman du Saint Graal et Lancelot du Lac (by Walter Map), illuminated, fourteenth century, £1,800; Letiquette des Temps, par Alexandre Sauvage, finely illuminated, sixteenth century, £500; Speculum Humanæ Salvationis, with drawings from which the ancient block-books were produced, fourteenth century, £395; Storia della Crociata del Otto Visconti, with Visconti and Sforza arms, fifteenth century, £155; Voltaire, Memoranda written in England, 1727, autograph MS., £61; Voragine, Legenda Sanctorum, written by an English scribe at Doncaster, co. York, fourteenth century, £195; Legende Doree, translatee par Jehan de Vignay, fifteenth century, illuminated, £1,500. The total sum realized for the 628 lots in the sale was £33,217 6s. 6d.—*Athenæum*, June 29.

Messrs. Christie, Manson, and Woods sold on Friday porcelain, objects of art, and decorative furniture, including the properties of the late Mrs. Freshfield, of Sussex Square, Hyde Park, the late William McKay, LL.D., of Dublin, and the Countess von Bothmer. The following were the more important articles: A pair of old Nanking sugar casters, painted with river scenes and figures, the tops pierced, mounted with silver rims, 94 guineas (Duveen); a pair of Chelsea semicircular jardinières and pierced covers, painted with Nessus and Deianira, etc., and landscapes in oval panels on dark-blue ground, 5 inches high, 52 guineas (Lewis); a Chelsea scroll-shaped vase and cover, and pair of beakers, painted with birds and branches, 10½ inches by 8 inches, 52 guineas (Lewis); a snuff box of Dresden porcelain, painted with views and flowers, portraits of two ladies

inside, mounted with silver-gilt, 90 guineas (Philpot); a pair of vase-shaped ornaments of Battersea enamel, painted with views in panels, on turquoise ground, 10 inches high, 68 guineas (Stoner); an Arab glass candlestick, of inverted bell form, with bands of inscription in opaque blue enamel, 10½ inches high, 200 guineas (Durlacher); a Saracenic bronze candlestick, of inverted bell form, engraved and overlaid with silver, with bands of inscription, 15 inches high, 12 inches largest diameter, fifteenth century, 55 guineas (Hall); a Chippendale mahogany cabinet, 114 inches by 81 inches, 56 guineas (Daniell); and a Directoire clock, in drum-shaped case of ormolu, mounted with draped female figures, etc., in chased ormolu, 22 inches high, 50 guineas (Philpot).—*Times*, July 8.

#### PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

WE have received vol. xxxiv. (third series, vol. x.) of the *Proceedings of the Society of Antiquaries of Scotland*, covering the session 1899-1900. Most of the contents are purely archæological, but the longest paper in the volume, by Mr. W. Rae Macdonald, is heraldic, and treats of the "Heraldry of Elgin and its Neighbourhood." This district is very rich in ancient ecclesiastical buildings, and sculptured coats of arms are conspicuous in their decoration. Mr. Macdonald's very full notes, freely illustrated, will be very attractive to all lovers of heraldry. Of the archæological papers, the most important is an exhaustive, well-illustrated account, by Dr. Christison, of the "Forts, Camps, and other Field-Works of Perth, Forfar, and Kincardine." The "Stone Circles" in the last-named county and in part of Aberdeenshire are the subject of a report, with measured plans and drawings, by Mr. Fred. R. Coles. Several short papers treat of "Cup-marked Stones"—a fascinating subject to many antiquaries—in Perthshire, Italy, and India. Among the other contents of the *Proceedings* may be named a "Description of an Earth-House at Pitcur, Forfarshire," by Mr. David MacRitchie; "Anglo-Saxon Burhs and Early Norman Castles," by Mrs. Armitage; "Description of a Collection of Objects found in Excavations at St. Blane's Church, Bute," by Dr. Anderson; notes and notices by various writers on stone crosses in Sutherlandshire and in Ayrshire, and on various finds of interest. The volume is fully up to the level of its predecessors, and is, as usual, admirably produced and lavishly illustrated.

From the Hampstead Antiquarian and Historical Society come the *Transactions* for the year 1899, containing a full report of the Society's proceedings and of the papers read at its meetings. The latter are of unusual interest. The literary associations in which the northern suburb is so rich are illustrated by papers on "Dr. Johnson in Hampstead," by Mr. C. E. Maurice; "Historic Constellations of Hampstead," by Sir R. Temple; "Hampstead in Literature," by Rev. J. Kirkman; and other local topics. More purely antiquarian in interest is an

admirable and thorough paper on "The Manor of Hampstead: a Sketch of Copyholds," by Mr. George Maryon Wilson. Other contributions of note are "The Morocco Pirates and their English Slaves," a strikingly interesting paper by Mr. Budgett Meakin; and "Monumental Brasses," by Mr. A. Ridley Bax, F.S.A. Only 350 copies have been printed of the *Transactions*, which are produced in most attractive format, and copies can be obtained by non-members at the price of 5s. per copy, from the hon. secretary, Mr. C. J. Munich, 8, Achilles Road, West Hampstead.

We have also before us the last two parts, dated March 31 and June 30 respectively, of the *Journal of the Royal Society of Antiquaries of Ireland*. They contain the usual variety of notes and papers, including, among others, Dr. Wright's "Note on the Cross of Cong," the reprint of which we noticed last month; "Extracts from the Old Corporation Books of New Ross," by Colonel Vigors; "Prehistoric Remains in North-Western Clare," by T. J. Westropp; "The Christian Sepulchral Leacs and Free-Standing Crosses of the Dublin Half-Barony of Rathdown," by P. J. O'Reilly; and "The Goldsmiths' Company of Dublin," by H. F. Berry.

#### PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

SOCIETY OF ANTIQUARIES.—*June 13*.—Viscount Dillon, President, in the chair.—Mr. Roland W. Paul read some "Notes on the Heraldic Glass at Great Malvern Priory Church," illustrated by a series of full-size and other drawings of the figures and shields remaining. Richard III. and Henry VII. are said to have been contributors towards the windows of the church, and representations of these Kings were formerly in the west and north transept windows. Of the numerous figures once existing in the church, and mentioned by Habington, the Worcestershire antiquary (1560-1647), in his MSS., six only remain, namely, those of Arthur, Prince of Wales, son of Henry VII., Sir Reginald Bray, Lord Robert de Braci, a member of the Besford family, another of the Braci family, and the remnant of a figure of Nicholas Devenysh. All are in tabards; the first two and the last named are in the north window of the transept, Robert de Braci's effigy is in the upper tracery of the great west window, and the remaining two are in the great east window. A storm about 1720 partially destroyed the north window of the transept, and only small fragments of some of the other four figures are left, including a head of King Henry VII., a portion of the Queen's crown, a head similar to that of Sir Reginald Bray, and other small fragments. The figure of Lord Robert de Braci wears a collar of SS. In addition to the figures in tabards is an interesting series of shields of arms; their original positions can be ascertained with the help of Habington's survey, but they are now scattered, some being in the clerestory, others in the west window, and others, again, in the north



aisle of the presbytery. There are still twenty shields with the arms of Richard III., Ulster, Berkeley, Edward the Confessor, Westminster Abbey, Cowley, Ringhall and Bridges, Esteney, and others. In the nave clerestory there was formerly a kneeling figure of John Alcock, Bishop of Worcester 1476-86, with his arms. These arms are still to be seen at Little Malvern Priory Church, three miles away.—Mr. O. M. Dalton read a note on a Byzantine cameo with a remarkable type of the Annunciation, wherein the Archangel Gabriel is depicted as a naked cherub. He also exhibited photographs of some bronze vessels from Spain with Christian symbols of the Visigothic period.—Dr. Monro submitted a report, as local secretary for Scotland, with special reference to the excavation of the Roman camp at Ardoch, and to the relics found in the hill-fort of Dunbuie and the so-called "crannog" at Dumbuck. These relics are of such exceptional character that Dr. Monro has convinced himself, after a careful consideration of all the facts of the case, "that the strange and novel objects of Dumbuck and Dunbuie are not genuine relics of the people who constructed and inhabited these habitations."—Mr. E. Henty exhibited some relics of the Bronze period found in the camp at High Down.—Mr. Peacock exhibited a pierced polished stone object found at Messingham, Lincolnshire, which Mr. Read thought was of Peruvian origin.—*Athenæum*, June 22.

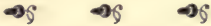
June 20.—Sir J. Evans, vice-president, in the chair.—A paper was read by Professor E. C. Clark, of Cambridge, on the inscribed *cippus* discovered at Rome in 1899 under the so-called *lapis niger*.—Mr. C. Dawson exhibited two remarkable objects of the Bronze Age, of uncertain use, found near Brighton.—Sir Francis Barry exhibited a quantity of miscellaneous antiquities found in the Thames and elsewhere.—Mr. Hartshorne communicated a note on the monumental effigy of Sir Oliver de Servington, about 1340, in Whatley Church, Somerset.—Sir J. C. Robinson exhibited a large shield of Limoges enamel, of late thirteenth-century date, with the arms of England and De Valence quarterly.—The Rev. C. V. Collier exhibited certain standard measures of length and capacity belonging to the town of Bridlington.—Mr. W. Paley Baildon exhibited a brass figure of Cupid fished up at Pevensy.—The Society's meetings were then adjourned to November 28.—*Athenæum*, June 29.



ROYAL ARCHÆOLOGICAL INSTITUTE. — General meeting, Wednesday, July 3.—Emanuel Green, F.S.A., hon. director, in the chair.—Mr. F. G. Hilton Price, D.S.A., communicated a paper on clay tobacco-pipes of the seventeenth century found at Bristol during recent excavations, and exhibited specimens presented to him by Mr. John E. Pritchard, F.S.A. The pipes bear upon the heel either the names of the makers or their initials, and these have been identified with the names of several burgesses, such as members of the Hunt family, who were admitted freemen of the city of Bristol in the middle of the seventeenth century. Together with the pipes were found Bristol farthing

tokens of 1652, a piece of Delft pottery dated 1647, and a brass seal-top spoon, all corroborating the dates of the pipes.—Mr. J. McAndrew read a paper on the early churches of Asturias, which was illustrated by lantern slides prepared from drawings and photographs by Mr. J. C. Stenning. After the defeat of the Visigothic King Roderick by the Moors on the banks of the Guadalete, A.D. 711, and the subsequent withdrawal of the Christian leaders to the mountains of Asturias, a period of about fifty years elapsed before the dynasty was re-established at Oviedo. The first building of which any trace remains is the Camera Santa, or Holy Chamber, in the cathedral of that city, built for the reception of the relics which were carried northwards after that battle, and probably only the sanctuary is of that early date. Almost simultaneously the church of Santullano on the outskirts of the city was founded by King Troila (757-768), and remains very much as he left it, with the exception of some modern additions. The church of San Salvador de Val de Dios, some eighteen miles north-east, was consecrated A.D. 893. San Salvador de Priesca, consecrated A.D. 915, is very similar in plan and ornamentation to the preceding two. These three churches may be taken as forming a group distinct from others coeval with them. Santa Maria de Naranco, close to Oviedo, is *sui generis*—a parallelogram on plan, having the entrance from a porch on the north side, with arches carried all round the building, and the east and west ends screened off by an open arcade. It is questionable whether it was originally designed as a church. The date, according to an inscription, is A.D. 848. Close by is the church of San Miguel de Lino, erected almost simultaneously. A few miles south of Oviedo is Santa Cristina de Lena, dating from the ninth century. It is cruciform, with many buttresses externally. The walls of this church are said to be only 1 foot 9 inches thick. The Latin influence throughout all these buildings is very interesting and curious. The first three are basilicas in plan without any divergence, and Dr. José Caveda, in his *Ensayo Historico* (Madrid, 1848), points out the close analogy between these little buildings and the churches of Rome and Ravenna. Traces of work of the eighth and ninth centuries may be found in many other churches throughout this mountainous and most picturesque region.—Mr. Bunnell Lewis, F.S.A., read a paper on the antiquities of Toulouse. After a brief notice of the history of the city, he proceeded to describe some of the most important monuments still existing there. Of the inscriptions, one is far more remarkable than the rest. It belongs to the Republican period and Consulate of Fufius, and commemorates the erection of a temple, and mentions the attendant priests who superintended the work. The words *basis* and *solarium* occur in it. Some explain them to mean a pedestal and sundial; others, with more probability, a foundation-wall and terrace. The museum at Toulouse contains a collection of local antiquities richer than any other to be seen in France. Most of these come from Martres, near St. Gaudens, and during the years 1897-99 many discoveries rewarded

the efforts of the explorers. The paper was illustrated by many engravings from the *Album des Monuments du Midi de la France*, and by a series of photographs which Monsieur Léon Joulin most kindly contributed.

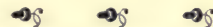


A general meeting of the ROYAL SOCIETY OF ANTIQUARIES OF IRELAND was held in Galway on July 1. The papers submitted included the following: "The Shrines of Inis-no-Ghoill, Lough Corrib," by the Very Rev. Jerome Fahey, P.P., V.G., Hon. Local Secretary, South Galway; "The Antiquities of Ballinskelligs and St. Finan's Bay, County Kerry," by P. J. Lynch, M.R.I.A.I., Fellow, Hon. Provincial Secretary; "Askeaton and its Franciscan Friary," by T. J. Westropp, M.A., M.R.I.A., Fellow, Hon. Provincial Secretary; "Occupation of County Galway by the Anglo-Normans after A.D. 1237," by H. T. Knox, M.R.I.A., Fellow; "The Round Tower of Kilbennan, County Galway," by Richard J. Kelly, B.L., Hon. Local Secretary, North Galway; "The Ogam Inscribed Stones from the Royal Irish Academy's Museum," by Principal Rhys, M.A., D.Litt., Hon. Fellow, Professor of Celtic, Oxford University. The four following days, July 2 to 5, were devoted to excursions to the many places of interest in the vicinity of the Connaught city.



The summer meeting of the SUSSEX ARCHÆOLOGICAL SOCIETY was held at Midhurst on July 4. Visits were paid to Singleton, where short papers on the church, one of the oldest and most interesting in the county, were read by Mr. P. M. Johnston and Mr. Garraway Rice, F.S.A.; to Cowdray, Easebourne, and Cocking. At Easebourne some time was spent in the church and about the views of the old Priory, which were described by Mr. Johnston. The most notable features of the church are the monuments to Sir Anthony Browne, first Viscount Montague, and his two wives (this having been removed from Midhurst Church in 1851), and Flaxman's lovely marble memorials to two members of the Poyntz family. There is also, now much worn, a canopied monument of Sir David Owen, Knight-Baronet, a natural son of Owen ap Tudor, who married Catherine, widow of King Henry V. The Priory was founded in the thirteenth century by John de Bohun, and its inmates were well-born or selected from gentle families. It continued to prosper and increase in lands and goods throughout the fourteenth century, and in 1332 a descendant of the founder endowed it with more land. In 1441 Bishop Richard Praty ordered a visitation of the Priory, and the record of this in the Episcopal Registers states that the nunnery was in debt, and that this was principally from "the costly expenses of the prioress, because she frequently rides abroad, and pretends that she does so on the common business of the house, but it is not so, with a train of attendants much too large, and carries long abroad, and she feasts sumptuously, and is very choice in her dress, so much so that the fur trimmings of her mantle are worth 100 shillings."

THE NORFOLK AND NORWICH ARCHÆOLOGICAL SOCIETY held its summer meeting at Yarmouth on June 25. Many places of interest in the old town were visited, including some fine old houses on the South Quay that in past centuries formed the abodes of prosperous merchants. The first inspected was the residence now occupied by Mr. Samuel Aldred, which was built in 1596, and possesses an Elizabethan room, rich in old oak panelling, and with a fine moulded ceiling. In one of its apartments, according to tradition, the death of Charles I. was determined upon. Then the party passed to No. 54, South Quay, the residence of Mr. Horatio Fenner. This house was built in 1595, according to a date appearing on the magnificent carved overmantel of the dining-room, which is lined throughout with oak wainscot very richly carved and in excellent preservation, never having been painted. This room has also a fine pendant moulded ceiling, divided into compartments. A large open kitchen at the back of the house is also lined with wainscot in panels, with a huge carved stone mantel and an antique oaken linen press. Both rooms are exceedingly interesting, and were greatly admired. The front of the house, like many more along the Quay, is of cut flints, but encased with modern white bricks. The house undoubtedly has a history, but Mr. Fenner has not been able to trace it further back than about 1670. The next halt made was at a most unpretentious dwelling in Row 117. In the lower room is a rich and elegant pendant ceiling, exhibiting in the centre compartment the arms of James I. The pendants at the intersections of the ribs are singular, each having on one side an angel with extended wings. In the upper chamber there is also a rich ceiling profusely adorned with fruit and flowers. In the course of the day a paper on an "Ancient Royal Shooting-box in Norfolk" was read by Mr. Walter Rye.



The members of the SURREY ARCHÆOLOGICAL SOCIETY visited Croydon in June, and under the guidance of Dr. J. M. Hobson, of Addiscombe, and Mr. John Corbet Anderson, the local historian, were conducted round the Whitgift Hospital, the Old Palace, and the Parish Church. At the Hospital, finished in 1599, Dr. Hobson read an interesting paper on the subject of the fabric, a fine and massive specimen of Elizabethan domestic architecture, the lower outer walls being 2 feet in thickness, and the woodwork oak. As the building is doomed to make way for local improvement, more than usual interest was taken in the survey and inspection of MSS. and relics by the visitors, who regretted the possibility of the demolition. The Palace and the Parish Church were afterwards visited, Mr. Anderson reading papers dealing with the history of both.



The annual meeting of the WILTSHIRE ARCHÆOLOGICAL SOCIETY was held at Trowbridge on July 8 to 10.



## Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

RECORDS OF THE BOROUGH OF LEICESTER, 1327-1509. Edited by Mary Bateson. Vol. ii. London: C. J. Clay and Sons, Cambridge University Press, 1901. 8vo.; pp. lxxxii, 523. Price 25s. net.

This second volume of extracts from the archives of the Corporation of Leicester reflects continued credit on the editor, and well sustains the good reputation achieved by its predecessor. The records included in this volume (1327-1509) are sharply divided by a long and unfortunate gap of some seventy-five years' duration. From 1380 to 1455 there is but a single dated borough record. From 1380 to 1465 all records of the proceedings of the Merchant Gild are lost. But the archives that are yet extant on each side of this gap abound in interest. Henry, Earl of Lancaster, who succeeded his rebel brother Thomas in 1324, is a prominent figure in these records, for he was often resident at Leicester Castle. The Earl was at the head of the Royalist party as guardian of the youthful King, and head of his Council, whilst the disaffected party was under the rule of Queen Isabella and "Le Mortimer," as he is here called. The Mayors' accounts abound in payments made by the borough to the King and his suite and to the Earl and his suite. The Earl, when residing at the castle, was a heavy charge to the town by reason of the considerable presents that were made him at the chief annual feast; but there was abundant compensation in the particular privileges obtained by Leicester.

Accounts of the governing body of the town, of the crafts, and of the Gild of Corpus Christi, are ably given in the introduction, where Miss Bateson shows a scholarly acquaintance with municipal government. We do not agree, however, with all her surmises. For instance, the hasty generalization from certain gild entries that the old chroniclers' accounts of the awful ravages of the Black Death of 1349-50 are exaggerated is certainly a blunder. The death-roll of the clergy in and around Leicester, from the episcopal registers, prove its fearful severity.

Much light is thrown on the inner life of the borough. Every effort was made to preserve the peace within the town in days when civil tumults were frequent. In 1335 men were forbidden to go in armour by night or day within the walls. In 1412 it was ordered that no weapons were to be carried save in support of the mayoral authority, but knights and squires might have their swords borne after them by attendants. Countrymen were directed to leave their swords and staves at their inns when they came into Leicester, except when they purposed to use them in "supportation" of the Mayor. There was a tariff of fines for making

frays, with or without bloodshed. An affray within sight of the high cross (that is, the market-place) cost the delinquent, if blood was shed, 6s. 8d., and 3s. 4d. without bloodshedding. There were like fines for affrays anywhere in the town on market-days. On ordinary days and outside the market-place you could draw blood for 3s. 4d., or have a bloodless disturbance for 1s. 8d.

The sanitary precautions were singularly good for the times. No townsman was to allow any "muke or corrupcion" to lie before his door, nor to cast it out by day or night within the four gates or in the four streets of the suburbs, but was to "voyde hit forthe into the fylde from the course of the peple," under pain of imprisonment. Each householder was bound to keep the streets clean, each man before his place. The town officials sometimes met with resistance in enforcing bylaws. In 1357 John Saleyn, goldsmith, was charged before the Mayor with unjustly flogging the town crier, in conjunction with his son James, because he took their pigs wandering in the streets to the general nuisance. John denied the charge, but acknowledged James's delinquency, and pledged 20s. if ever he should trespass again.

The lists of members of the Merchant Gild introduce us to a variety of occupations, some of which require and receive explanation. "Le spicer," "le coteler," "fristor," "whittawere," "cissor," or "tabernarius," are obvious; but such terms as "frereman" (servant of the friars), "samitere" (maker of samite, a rich silk stuff), "breveytour" (a letter-carrier), "belleyetere" (bell-founder), "nedelere" (needle-maker), and "elymaker" (oilman), need exposition. The most interesting entry in the list of members of this gild occurs in 1366-67, when "Magister Johannes qui informat pueros" (schoolmaster) was enrolled.

On March 26, 1477, the Common Hall chose nineteen persons, with two beadles to rule them, as players of the next Passion-play.

We have never before opened a volume so rich in illustration of English municipal life. It ought to have been better indexed.

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DOMESDAY AND FEUDAL STATISTICS; WITH A CHAPTER ON AGRICULTURAL STATISTICS. By A. H. Inman. London: Elliot Stock, 1900. 8vo.; pp. xl, 161. Price 10s. 6d.

It is simply impossible in the space at our command to attempt to do justice to this remarkable volume. The book is not one for the general reader, nor, indeed, for the airy theorist on feudal matters. It contains a mass of details and calculations, the importance and value of which it is difficult to overestimate. A full and careful analysis of Domesday statistics is followed by a very close study of statistics connected with feudalism—the statistics of tenures, taxes, land-measures, and military service. A third chapter, equally closely worked and full, on agricultural statistics, completes the work. Mr. Inman wisely devotes a considerable amount of space to tabular illustration, and prefixes the book with a detailed epitome of its contents, a full index to its forty-three tables, chronologically arranged, and a further and com-

plementary statistical index to the text, arranged chronologically and by subjects. Into a comparatively small space Mr. Inman has managed to pack an amazing amount of matter, laboriously acquired and carefully set forth in detail. Some of his conclusions will no doubt be called in question—"hides" and "carucates," and the like are subjects prolific of discussion—but no student can afford to neglect the facts and figures with which the book is crammed.

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THE GAMES AND DIVERSIONS OF ARGYLESIRE. Compiled by Robert Craig MacLagan, M.D. 2 plates. London: *David Nutt* (for the Folklore Society), 1901. 8vo.; pp. viii, 270.

The Gael is resourceful in the matter of games and diversions, and Dr. MacLagan, to whom nothing of Highland lore is unfamiliar, has been at great pains to unearth every form of entertainment practised within the wide bounds of his rugged shire. School games, men's games, forfeits, dance games, puzzles, tricks, popular rhymes, games of marbles, tops, balls, knives, skipping-ropes, shinty—all are here described with their local variants. So full of play is the westland Gael that he has a "game of the grave," and, for aught we know, dies with the intention of continuing his exhaustless series of exercises in the other world. Seldom has the Folklore Society done a better stroke for its instruction and entertainment than it did in inviting so well qualified an exponent of Highland lore as Dr. MacLagan to collect and discourse on a theme so fruitful, and carrying with it so vast a body of mingled tradition and modern influence. If one misses anything in the compact volume, it is the historical vouchers for those types of entertainment which are really ancient. For instance, the meagre note on tossing the stone or the hammer might have been enriched by the mention of the accomplishment of James I. of Scotland as beyond common in that art. "Ultra communem usum hominum lapidis jactor et mallei projector": so Abbat Walter Bomer described that ill-fated Prince, who, by the way, played tennis also, a game not noted here, and therefore presumably not used in Argyle. One turns with interest to the bagpipe stories, but finds them tame. Curling we cannot find. Conspicuous is the percentage of games common to Lowlands and Highlands both. Make-believe is the child's heritage, whatever his kindred. May its shadow never grow less!

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ST. GILBERT OF SEMPRINGHAM AND THE GILBERTINES. A History of the Only English Monastic Order. By Rose Graham. With illustrations. London: *Elliot Stock*, 1901. Demy 8vo.; pp. xii, 240. Price 7s. 6d.

By the publication of this scholarly and, to Englishmen, most interesting biography, Miss Graham has placed the student of hagiology under a real obligation. To the majority of Englishmen to-day the name of St. Gilbert and his Sempringham canons will seem strange; yet a time was when both were famous all up and down the country. Thus, if the result of Miss Graham's labour comes to nothing more than to bring again this name,

once so revered in England as the founder of the only English monastic Order, to the remembrance of his countrymen, it will not have been in vain. To have brought together to so complete an issue the mere scraps of information lying about here and anywhere (outside Dugdale) of the life and order of Sempringham's saint is to have accomplished a task worthy of all praise. How wide a field the authoress has traversed is amply evidenced by the sources quoted in the numerous footnotes. The information collected on the founding, dissolution, and after-career of the various priories will be of real service to the students who shall come after, for not only has the writer brought under review original documents, but has investigated in some instances on the spot itself, which has led to the addition of illustrations, plans, etc., of considerable interest and value. One naturally hesitates to find fault with work so well done, but it strikes us as a little curious that so careful a student of history as the authoress has shown herself to be should have omitted all reference to the relations of St. Gilbert with the saintly Carthusian, Bishop Hugh of Lincoln. The Bodleian MS. of the saint's life (Digby, 360) proves that the founder of Sempringham had not only met with St. Hugh, but that shortly before his death he deferred to the Bishop's judgment on some points concerning the constitutions of the Gilbertine Order. Again, a short chapter on the so-called "double" monasteries, as that of Sion and the Flemish beginuages, would have added yet further value to the volume.—H. P. F.

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THE GENTLEMAN'S MAGAZINE LIBRARY: ENGLISH TOPOGRAPHY, Part XIII.—Warwickshire, Westmoreland, Wiltshire. Edited by F. A. Milne, M.A. London: *Elliot Stock*, 1901. Demy 8vo.; pp. xii, 388. Price 7s. 6d.

Mr. Gomme's useful abstract of the topographical contents of the old *Gentleman's Magazine* is nearing completion. As in preceding volumes, the contents vary greatly in value. Of the three counties included in this volume, ably edited by Mr. Milne, Wiltshire occupies the most space, but the Warwick section will probably be found of the most general interest. The notes here collected touch upon the Civil War and other historical associations of the Midland county, and of course Stratford occupies a prominent position; but more important, perhaps, are those relating to family history and to heraldic matters. Not a few heraldic records here carefully noted have long since been destroyed. The Westmoreland notes are few but interesting. The Wiltshire section is very full. Under Fonthill and Old Sarum will be found many notes of interest. Church customs, municipal customs, guild records, local legends, turf figures, medicinal springs, and much family and church history, are among the contents of this attractive volume.

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THE REALMS OF THE EGYPTIAN DEAD. By A. Wiedemann, Ph.D., "The Ancient East." London: *D. Nutt*, 1901. 8vo., pp. 68. Price 1s. sewed, 1s. 6d. cloth.

With this work Mr. Nutt begins the issue of a new series of short and popular but scientific



studies of recent discoveries and investigations as bearing especially upon traditional views of early Eastern history. The English translation in each case is by Miss Jane Hutchison. If subsequent issues are as good as the little book before us, Mr. Nutt will be entitled to be congratulated on a new and great service in the popularization of the results of scholarly research. Professor Wiedemann's study of a most fascinating subject is thorough, and deeply interesting. The translation is excellent, and there is a most useful bibliographical appendix.

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We have received *The Inquest of David*; facsimile, text, translation, and notes, by J. T. T. Brown (Glasgow: Morison Brothers. Price 1s. net). This pamphlet, a very thorough piece of work, is worthy of Mr. Brown's reputation. *The Inquest* is the earliest document relating to Glasgow, and concerns the early possessions of the church of that city. It relates the foundation of the See of Cumbria; the election of the first Bishop, St. Kentigern; the decay of the church; the coming on the scene of David, "Prince of Cumbria"—the brother of Alexander, King of the Scots—and the restoration of the bishopric. Mr. Brown follows the capital photographic facsimile of the Notitia with a brief but illuminating introduction, then gives the Latin text and the translation in parallel columns, and concludes with a number of excellent notes. The pamphlet should have attractions for visitors to Glasgow, not only on account of its archaeological value, but as an interesting and attractive souvenir of the Exhibition.

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The *Reliquary* for July is as readable and as well illustrated as usual. Among the most attractive articles in an excellent number are "Celtic Bells with Ornament," by J. Romilly Allen, Mr. Heneage Legge's notes on "The Villages and Churches of the Hundred of Willington in Sussex," and "Lights of Other Days," by F. R. Coles, which deals with old-time light-holders rather than with the lights themselves. The frontispiece to the *Genealogical Magazine* for July is the new Royal Cypher, which is plain but effective. The contents of the number include "Badges: How do they descend?" by A. C. Fox-Davies; "Royal Descent of the Arnolds of Rugby," by Lionel Cresswell; and "The Arms of Ireland," by Sir T. Grattan Esmonde, Bart. The *Architectural Review* for June is lavishly illustrated. The pictures which accompany an article on recent "Excavations in the Forum" are specially interesting. We note that in future this admirable magazine is to be conducted by an advisory editorial committee, and the price will be reduced to sixpence. The changes will take full effect with the October issue; but the July number, which contains a freely illustrated article on "The Architecture of 'Coriolanus' at the Lyceum Theatre," is issued at the reduced price.

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We have also on our table the *Architects' Magazine* (June); the *East Anglian* (June); *Fenland Notes and Queries* (July), with an interesting note on "The Drainage of the Great Level," including a transcript of an inquisition taken in A.D. 1438 by the

Commissioners of Sewers; *Lincolnshire Notes and Queries* (July); the first three numbers of the *Rambler*, as revived, not unsuccessfully, by Mr. Herbert Vivian; *Millgate's Handbook to Reculver* (Herne Bay: W. F. Millgate, price 3d.), a useful little guide, written and illustrated by B. C. Dexter; and the *Annual Report of the United States Museum* (Washington: Smithsonian Institution) for 1898.



## Correspondence.

MASTER JOHN SCHORNE (*ante*, p. 244).

TO THE EDITOR.

Your correspondent will find a very complete account of this personage in three papers by the late Rev. Dr. Sparrow Simpson, in vols. xxiii. and xxv. of the *Journal of the British Archaeological Association*, wherein Schorne's full-length portrait is depicted in two page illustrations, taken respectively from the rood-screen at Suffield, Norfolk, and from one in private hands, but believed to have belonged originally to the Abbey of Bury St. Edmunds. Each exemplifies the boot legend.

T. N. BRUSHFIELD, M.D.

A REPORTED FIND AT EXETER.

TO THE EDITOR.

My love of antiquarian lore has been much excited of late by reports that a bottle had been found at Exeter with the inscription moulded on it of "Joshua Wood, 1695." I have written and inquired in many quarters, but can get no satisfactory reply. Even the editor of the *Exeter Gazette* seems to condemn the matter, inasmuch as he did not deign to notice my appeal, although accompanied by a stamped envelope! I feel quite sure some of your able correspondents would help me in testing the authenticity of the report; hence my venturing to ask you the favour of the insertion of this letter in the *Antiquary*.

THOMAS WINTER WOOD.

Paignton, Devon,  
July 1, 1901.

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

TO INTENDING CONTRIBUTORS.—Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.

Letters containing queries can only be inserted in the "ANTIQUARY" if of general interest, or on some new subject. The Editor cannot undertake to reply privately, or through the "ANTIQUARY," to questions of the ordinary nature that sometimes reach him. No attention is paid to anonymous communications or would-be contributions.



# The Antiquary.



SEPTEMBER, 1901.

## Notes of the Month.

THE principal days of the King Alfred Millenary Celebration at Winchester will be September 18, 19, and 20. The Archbishop of Canterbury will preach the sermon at the special service to be held in the Cathedral. Besides the representatives of the Royal Societies and the delegates from the universities of Great Britain, the Colonies and America, there will be present the Lord Mayor and the Sheriffs of London, who will attend in state, supported by the other leading mayors of England.

In anticipation of the celebration the authorities of the British Museum have placed on exhibition a number of relics relating to Alfred and his times. The manuscripts are most interesting, and are so arranged as to attract the attention of the general public as well as of scholars. The manuscript copy of the life of St. Neot in Latin, for instance, is opened at the page in which the story of Alfred and the cakes first makes its appearance, and one of the three fine copies of the *Anglo-Saxon Chronicle* is opened to show the account of the great battle of Ashdown, when Alfred and his brother Ethelred defeated the whole army of the Danes on the site which is supposed to be now marked by the well-known figure of the white horse cut into the side of the chalk downs of Berkshire, near Didcot. Another manuscript, the *Life* by Asser, is opened at the page which tells of the King's devoutness. "He also heard daily the Divine Office of the Mass, with certain Psalms and Prayers, and celebrated the canonical Hours by night and day; and

in the night . . . he was wont to frequent the churches for prayer, secretly and without the knowledge of his court." Several of the manuscripts bear all too clear traces of the fire at Ashburnham House, Westminster, on October 23, 1731, when 114 volumes were entirely lost, and 98 considerably damaged. The exhibition also includes a facsimile of the famous jewel; a remarkable collection of Anglo-Saxon rings, including the massive gold ring of Alfred's father; a Saxon silver brooch; and a number of coins, seals, and other relics of Saxon times.

Mr. Frederic Harrison, in the course of a lecture on the "Life and Reign of Alfred," delivered in the Assyrian Hall of the Museum, in connection with the exhibition, remarked that King Alfred was, to his mind, the purest, noblest, and most venerable hero of this or any race. No country in history had a personage more romantic, more heroic, more majestic in all the relations of public and private life. History had torn the halo from many a tradition, but had only made Alfred more heroic. The true Alfred was even grander than the poetic Alfred. No weakness, no pride, no falsehood had been revealed in his career. Mr. Harrison graphically and powerfully touched on the first great battle against the Danes, the building of the long galleys, the foundation of the navy of England, and of her maritime supremacy. Alfred rebuilt London; he organized the militia; he united England not by conquest, not by fraud, but by wisdom and moral justice. It was from Alfred's own writings that most could be learnt of his character. "Power," he wrote, "is never a good thing unless its possessor be good." Words from his works would be engraved on the colossal statue at Winchester. His memory had lasted a thousand years after his death, and was more sacred to us to-day than it had ever been. Should we, a hundred millions of people on both sides of the Atlantic of the same blood, suffer to fade away the memory of one who was the noblest type of our race, and whose memory was our joint possession?

As was anticipated, the sale on July 16 at Christie's of a perfect example of the First



Folio Shakespeare proved to be a noteworthy event. The copy measured  $12\frac{5}{8}$  inches by  $8\frac{1}{4}$  inches. No letter of the text was lacking; and, but for the bottom corners of four leaves being slightly repaired, and the portrait after Droeshout rubbed in places, its condition was good, though not so good, perhaps, as that of the 1899 example. On the other hand, its value was decreased by reason of the modern morocco binding. The opening offer of £500—more than it was worth thirty years ago—came from Messrs. Pickering; then one of £800 from Mr. Quaritch. By Messrs. Hornstein, Sabin, and others it was carried to £1,500. Thereafter the contest was between Messrs. Pickering and Quaritch. Although in 1899 the late Mr. Bernard Quaritch wrote that the copy which then brought £1,700 was worth no more than £1,100, his son was on this occasion the final bidder at £1,720—a record sum. An astute collector declared that if the finer 1899 example were again offered, £2,000 would hardly purchase it.

*Apropos* of this record price it may be noted that the efforts which Mr. Sidney Lee is making to ascertain the present whereabouts of the extant copies of the Shakespeare First Folio have produced for him a vast correspondence with owners both in America and in this country. Every readiness has been shown to assist in the research, and numerous copies in fine condition, the existence of which has not been hitherto recorded by bibliographers, have come to light. In one or two cases families have been met with who have cherished through many generations the unhappy delusion that they were owners of a First Folio, whereas investigation of the volume that they prized has proved it to be either an imperfect copy of the third folio or one of the earliest of the "facsimile" reissues of the last century. The majority of copies now in America have been exported comparatively recently by London booksellers. The ownership of the American copies seems in many instances to change with perplexing frequency. Mr. Lee's catalogue, which cannot fail to be of the greatest value to bibliographers, will appear in the collotype facsimile of the first folio, mentioned in one of our last month's

"Notes," to be issued next year by the Clarendon Press.

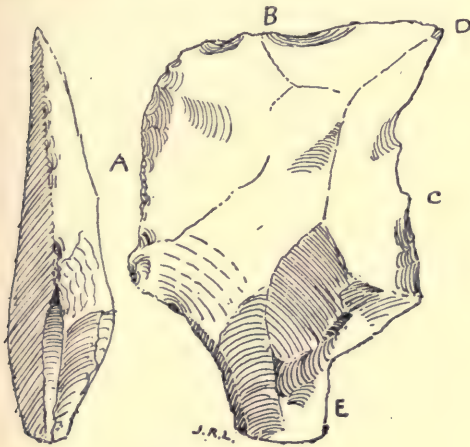
An exceptionally interesting archæological find, says the *Athenæum* of August 10, is reported by a writer from St. Petersburg in the *Vossische Zeitung*. Lieutenant-General Brandenburg was commissioned by the Artillery Museum in St. Petersburg early in June to excavate the Scythian burial-mounds near the village of Mokiewka in the Tschigvin circuit. In one of these grave-mounds he came upon the skeleton of a Scythian warrior in complete armour. The whole of the armour was in excellent preservation. Hitherto only isolated parts of the Scythian panoply have come to light. The armour has been carefully packed and forwarded to St. Petersburg, where it is at present on view in the Artillery Museum.

The usual Ecclesiastical Art Loan Exhibition is to be held in connection with the forthcoming Church Congress. The collection will include, as on former occasions, every kind of gold- and silver-smith's work, art metalwork, tapestry, needlework, carvings in wood and ivory, MSS., paintings, and other articles of ecclesiastical and archæological interest. Specimens of church plate and of embroidery will be particularly welcome. Intending contributors are requested to communicate at as early a date as possible with Mr. John Hart, Manager, Maltravers House, Arundel Street, Strand, W.C.

The Southern Italian papers have been drawing attention to a matter of interest to all scholars. After the suppression of the Sicilian monasteries in 1870, their archives were carelessly gathered together and placed in vaults and cellars, in which they have rotted ever since. Tons of precious MSS. and cartloads of gorgeously illuminated missals have been discovered in the cellars of the old Municipal Palace at Palermo, the writing and painting of many of them being irretrievably effaced by damp. The library of one Benedictine abbey contains 700 manuscripts connected with the Norman occupation of the island, not a few of which are full of allusions to matters connected with the early Plantagenet history of England.

It was not until a man some twenty years ago noticed that he had purchased a pound of butter wrapped up in an autograph letter of Christopher Columbus that public attention was roused to the deplorable condition of the mass of papers taken from suppressed monasteries of Rome.

Mr. J. Russell Larkby writes : "The small flint implement of which I send a full-sized sketch was found in a clay-pit in the Cray Valley belonging to Messrs. Tyner and Co., Limited, who very kindly gave me ready permission to inspect their property in search of flint weapons. The example illustrated was buried some 18 inches under the surface



accompanied by small pebbles, and so utterly unlike them in colour that it at once attracted attention. What its specific use was I confess I am quite unable to determine, but it is interesting to note that there are three cutting-edges (A, B, and C), and the pointed projection D may perhaps have served as a borer. The stem E seems to suggest a handle. The wedge-like character of this portion of the implement does not seem to be at all well adapted for insertion in a shaft. The chipping is entirely confined to one surface, with the obvious intention of producing the cutting-edges, which, owing to the protective nature of the soil in which the object reposed, are very well preserved. Held in the hand, with the edge A outward, it would, I think, serve very well indeed as a

small skinning-knife, to which purpose I am inclined to relegate it. I should be very glad to hear if any similar 'combination' implements have been identified by collectors."

A very interesting historical relic has lately been discovered among the archives of the Department of the Seine. It is the list of objects which were found in the pockets of the dress that Marie Antoinette wore at her execution, and which were sold at public auction for the benefit of Sanson, the executioner. The first lot was a small pocket-book, in green morocco, containing a pair of scissors, a small corkscrew, a pair of pincers, a comb, and a very small pocket looking-glass, and a small pocket-book of red morocco; this sold for 5 francs 75 centimes. The second consisted of three little portraits in green morocco cases, one of them being surrounded by a metal frame, and sold for 4 francs 40 centimes. The Prayer-Book which the Queen used in the Conciergerie, and which she is said to have dropped in ascending the fatal tumbril, was picked up a few years ago at a bookstall on the Quai Voltaire for two francs. It contained a great many notes in her handwriting, and is now among the treasures of the Musée Carnavalet.

The Council of the British Record Society, Limited, have issued a satisfactory report and balance-sheet for the year 1900. The quantity of printed matter issued to subscribers in the *Index Library* amounted to 832 pages, which is certainly a substantial return for the modest guinea. The new president is Lord Hawkesbury, F.S.A., while Mr. Sidney J. Madge succeeds Mr. E. A. Fry in the honorary secretaryship.

Canon Greenwell, the well-known Durham antiquary, has sold for £11,000 his fine collection of Greek coins to Mr. Warren, of Boston, Mass., who intends presenting it to that city. Some years ago the venerable Canon gave a number of valuable urns and other sepulchral relics to the British Museum; and while it is a matter for regret that his Greek coins should go to America, those interested in Britain's prehistoric days may hope that the unique collection of relics of



the Bronze Age of which Canon Greenwell is still possessed will find its way to the national museum. The Canon's Greek coins are not the only British collection of priceless antiquarian treasures which have found a home abroad—if it is not high treason so to speak of a British Colony—for some years ago the late Sir George Grey presented his collection of mediæval missals—the finest collection ever possessed by a private individual—to the Public Library of Capetown.



The meetings of the Devonshire Association for the Advancement of Science, held at Exeter on July 30, 31, and August 1, were very successful. Sir Roper Lethbridge was the president, and many valuable papers were contributed. Amongst those dealing with archæological subjects were reports on barrows, Devon folklore, Dartmoor explorations—containing an account of detailed investigations at Cranbrook Castle, Drewsteignton—and on Devon records. Dr. Brushfield, F.S.A., read an interesting paper on "The Financial Diary of a Citizen of Exeter, 1631-1643." The diarist was John Hayne, a serge-dealer. Some of the most interesting entries of the diary were entries relating to his courtship of and marriage with Susan Henley, of Lee Court, near Crewkerne. His entries of gifts to his lady-love were of a cryptographic character. One was: "Bestowed on Susan Henley half part of a 20s. piece, which we brake together." Dr. Brushfield pointed out that Susan Henley had thus only received five shillings. Mr. Hayne recorded an expenditure of one shilling for a copy of the sermon on the occasion of the baptism of his first child, but it was worth noting that there was no such entry on the baptism of his second child. Mrs. G. H. Radford gave a paper on "Edmund and Richard Tremayne," which afforded some interesting glimpses of the Elizabethan period. Mr. J. D. Prickman read notes on the "French Prisoners of War" in England in the early part of the last century; while certain "Earthworks in South Hams" formed the subject of a discourse by Mr. E. A. S. Elliot. Among the numerous other papers of antiquarian interest we can only mention a valuable record of the "Antiquities of Dartmoor," by Dr.

Arthur B. Prowse; and Mr. Edward Windeatt's "Totnes: its Mayors and Mayoralties," which contained notes of many quaint payments, and much information of a valuable character. Some of the entries during the mayoralty of Edward Searle, 1676, were as follows: "Paid for carrying sand to the battery, 3s., and for furzes and stakes for the same, 5s.; paid ye old Christopher Rowe to mending one of the towne lanterns, 6d.; paid Elizabeth Townsend to buy things to dresse Ford's head, 1s.; paid Elizabeth Townsend for curing Richard Blackler's apprentice's sore leg, 5s.; paid for flax for Forde's head, 5d.; paid for whipping Berryman's apprentice, 4d.; paid for treating the Bishop, his being here, £10; paid ye old Christopher Goodinge his quarter's pay due at Christmas as dogwhipper, 1s." In 1678 there was "paid Philip Codner mending the bull chayne, 3s. 2d."; and in 1679 there was "paid Goulde and Caning for puttinge of bullet and match in the Vestry Chamber, 6d.; for whipping Amyatt's maid, 5d."



Many other societies have been holding their annual meetings and summer excursions. The Kent archæologists met at Maidstone on July 30 and 31, under the presidency of Earl Stanhope. Visits were paid to the old Palace, Leeds Castle and Church, Battle Hall, Boxley Abbey, and other places of interest. Suffolk antiquaries made an excursion on August 1 to Bury St. Edmund's and its neighbourhood. Among the various churches visited were those of Saxham, which dates from about 1120, and has a round tower with walls of enormous thickness, and of Risby. At the latter the rector, the Rev. E. Symonds, drew attention to some frescoes on the north wall which have been recently uncovered; he also pointed out two arches which curiously illustrate the transition from one style of architecture to another, one of the "low" windows that are so often the subject of dispute, and other peculiarities of a remarkable edifice. A reference to some niches on each side of the chancel screen brought out the curious story that in 1644 the churchwarden was fined for want of diligence in removing Popish images. The members of the East Riding Antiquarian Society visited Beverley, including Leven,

Brandesburton, and Hornsea, in July; and on the 18th of the same month took place the annual excursion of the Bucks Archaeological Society, the locality visited being the city of St. Alban's. Mr. W. Page, F.S.A., conducted the party round the abbey. In the afternoon the Herts County Museum was inspected, and a visit paid to Verulam. At the latter place some time was spent in examining the many points of interest in the ancient church of St. Michael. The Jacobean pulpit is of oak, finely carved, and still retains the iron framework in which formerly stood the hour-glass. Under the modern altar is an ancient altar-slab, with the usual five crosses incised upon it. It was found during the restoration of the Lady Chapel. In the north wall of the sanctuary, in a recess, is the monument to Lord Bacon, who resided at Gorhambury, some vestiges of which mansion are still to be seen near the modern residence of the Earl of Verulam. Bacon is represented seated, and with his hat on. In the vestry is preserved a curious old picture, that was at one time in the chancel arch. It represents the final judgment, and the figures of different persons are seen rising from stone coffins.



We are glad to see that Mr. W. H. Draper's *Alfred the Great* has already reached a second edition. Mr. Draper has taken the opportunity to revise it in respect of one or two points which were open to criticism, and he also, in a brief note, justifies his choice of illustrations, which had been rather absurdly attacked. The book is a capital and comprehensive survey, in brief compass, of Alfred's noble life, and of the many and great services which he rendered to our fatherland.



A small but fine collection of old Chelsea porcelain belonging to the Right Hon. Lord Henry Thynne was sold at Christie's in July. Extraordinarily high prices were realized. A two-handled bowl and cover, 6½ inches high, decorated with Watteau figures, made 205 guineas; a pair of seaux, 6½ inches high, painted in the manner of Boucher, 450 guineas; a pair of scroll-form vases and covers, 15½ inches high, from the Countess of Carnarvon's collection, with open scroll,

dark-blue and gold handles, 3,100 guineas—more than double what they would have fetched a few years ago; a pair of vases and of beakers, respectively 15 and 13 inches high, decorated with allegorical and other figures, £5,400; figures of two Chinese musicians, 11½ inches high, represented in open work trellis bosquets, 180 guineas; and a pair of scroll design candelabra, showing a stag and a leopard attacked by hounds, the groundwork encrusted with flowers, 360 guineas. The forty-eight lots brought £12,556.



Antiquaries will read with mingled satisfaction and regret that the Roman Wall station of Borcovicus, or Housteads, has been closed to the public, the reason being that Sunday vandals had taken to hurling stones from it down the neighbouring ravine. The great wall has already suffered more than enough spoliation. The farmhouse of Plane Trees hard by was built with stones taken from this very station, and all along from Carlisle to Newcastle it is more or less a ruin, the more to be regretted because what remains of it, assailed by no worse enemies than winter and rough weather, is surprisingly fresh. Who that has travelled the length of it ever ceases to wonder at the clear colour and unspoiled surface of some of the masonry, or the hardness of the old cement where it is exposed in rubble? The five-acre station at Housteads, a parallelogram with its gate and guard-chambers still standing, is one of the finest; and there will be no resentment at the precaution now taken by Mr. Clayton of the Chesters, whose land it stands on. Permission to visit it may doubtless be had from him on application in writing.



The *Athenæum* lately contained a long and careful inquiry into the etymology of the London street-name Piccadilly, contributed by Mrs. C. C. Stopes. Mrs. Stopes in the end felt free to suggest two curious possibilities. She wrote: "Seeing that it (Pickadilly Hall) was in the immediate neighbourhood of 'Swanne Close,' held by the Earl of Salisbury, and seeing that the district was marshy, full of ditches, and pools formed in old gravel-pits, it is just possible that a breed of plebeian ducks throve there. Down to the



present time children in East Essex, calling these to their meals, cry :

Dilly, Dilly, cuddilly, cuddilly, cuddilly,  
Cud, Cud, Cud, Pick a dilly, dilly, dilly!

which words are probably a survival of the old original of the mocking parody : ' Dilly, Dilly, come and be killed ! ' It is also possible that some specimens of dill, or of daffodils, frequently called dillies, grew there abundantly. The churchwardens' clerk of St. Martin's-in-the-Fields in early years carefully dissociated the parts of the word as ' Pick a dilly.' "



## The British Section of Antonine's Itinerary.

BY THE REV. CANON RAVEN, D.D., F.S.A.

### IV.

**T**HE terminations of Routes II., III. and IV. receive discussion in the *Antiquitates Rutupinae* of Archdeacon Battely, one of the group of valuable and exquisitely-illustrated contributions to archæology put forth from the Sheldonian Theatre at the beginning of the eighteenth century. This treatise, important though short, for it numbers only 92 pages, was published after the Archdeacon's death by Dr. Thomas Terry, and the objects described are in the library of Trinity College, Cambridge, of which Dr. Battely had been a Fellow. These consist of coins of Severus, Carausius, Diocletian and Maximian, engraved at the end of his book, with a strigil, a spoon, patera, etc., also engraved, and many other relics worthy of the attention of Kent archæologists.

Archdeacon Battely's essay is in the form of a Latin dialogue between Henry Maurice, Rector of Chevening, Henry Wharton, Chaplain to Archbishop Sancroft, and himself. Wharton, though not a native of this part of Kent, but of North Walsham in Norfolk, is often appealed to by the Archdeacon on account of his superior local knowledge. Battely regards the Wantsum as having been much narrowed since the Roman occupation,

a conclusion certainly obvious as regards the northern branch, and probable as to the southern. At the north end of this stream stands *Regulbium*, now Reculver, and towards the south end Richborough. With Reculver, Richborough, Dover, and Studfall Castle, or *Portus Lemanis*, in our view we find ourselves under the jurisdiction of that great official *Comes Litoris Saxonici*. These are the fourth, fifth, sixth, and seventh of his stations. At the fourth was the first cohort of Vetasians, no doubt identical with the Betasii of Tacitus,\* who revolted from Rome during the insurrection of Civilis, A.D. 70, with the Tungri, who like them returned to their allegiance, and were at Dover under the Count of the Saxon Shore. At Richborough was the *Præpositus* of the Second Legion, Augusta, which we shall hereafter find in our Route No. XIII., at Caerleon-on-Usk, while in the camp at Studfall were *Turnacenses* from Tournay. Considering this formidable array of troops to move about, we cannot be surprised to find that the circuitous nature of that part of Route II. which lies between London and Rochester required straightening. The text, recovered from endless corruptions, runs thus :

|                                                     |
|-----------------------------------------------------|
| Item, a Londinio ad portum Dubris, mpm. lxvi., sic. |
| Durobrivis ... .. mpm. xxvii.                       |
| Duroverno ... .. mpm. xxv.                          |
| Ad portum Dubris ... .. mpm. xiii.                  |

|                                    |
|------------------------------------|
| Item, a Londinio ad portum Le-     |
| manis ... .. mpm. lxxviii., sic.   |
| Durobrivis ... .. mpm. xxvii.      |
| Duroverno ... .. mpm. xxv.         |
| Ad portum Lemanis ... .. mpm. xvi. |

In Peutinger's *Tabula* no mileages are given at these stations. The roads from Canterbury to Richborough and Dover only fork off near Dover, but this is probably the result of bad draughtsmanship, as Dungeness is represented as about equidistant from Dover and Exeter. *Durolevum*, mentioned in Iter II., is omitted in Itinera III. and IV., but the omission does not affect the mileage. I take it that the "Old Kent Road," so famed in history and song, represents the first part of these routes. No deviations could have been allowed between London and Rochester, as the distance is twenty-nine English miles. The road must have passed

\* *Hist.*, iv. 66.

over Shooter's Hill, crossing the Cray at Crayford and the Darent at Dartford, the Tarenteford of Domesday Book. Then the course seems to be by Stone, Pett Street, and Chalk Street to Strood.

The presumption is that the longer route, by *Noviomagus* and *Vagniaci*, is the older one, as I have suggested; and if our Caracalla-Antonine theory is correct we shall be on probable lines in allotting this shorter course between London and Rochester to the days when Geta ruled the South of England, his father and his elder brother being still engaged in the conquest of the north, as recorded by Herodian.\* It would seem also that Richborough, from its distance from the French coast, began to find the new ports, *Dubris* and *Lemanis*, rivals increasingly formidable as time advanced. For a while it held its own. Archdeacon Battely† speaks of it as designated pre-eminently in the Itinerary as *Portus Britanniarum*, but I find no such justification from the text. More to the purpose he quotes from Ammianus Marcellinus the landings of Lupicinus in the year 360, and of Theodosius, father of the Emperor, in 368 at Richborough. But in the end proximity beats the advantages of an established route, and practically the Canterbury trifurcation was terminated in the victory of the middle prong of the fork. The account of the campaign of Theodosius, presumably in this district, seems too graphic to be passed over.

The morose and sanguinary Emperor Valentinian is hurrying from Amiens to Treves. The Itinerary route is by Corneilles, Soissons, Arlon, etc. Somewhere in this wild forest district a message from our island reaches him. The barbarians have reduced the Britons to the last stage of distress. Nectaridius, Count of the Maritime District (*maritimi tractus*), is killed. Fullofaudes, the Duke, in the north, is surrounded by enemies. Horror-stricken, the Emperor despatches to the spot Severus, Count of the Bodyguard, almost immediately recalls him, replaces him by Jovinus, who sends on Provertides with the utmost speed to organize the army. Then, as rumours thicken and the gloom deepens, Theodosius (father of

the Emperor of the same name), a man of high military reputation, takes the supreme command. He takes the sea at Boulogne, and crosses to Richborough. Gathering his forces, Batavians, Heruli, Jovini, Victores, he attacks the disorderly band of plunderers near London, wins an easy victory, sets the captives free, restores the booty, reserving but a moderate share for his men, settles the country under a firm and just ruler, Civilis, and returns to France covered with glory next year. But the tide of Barbarian invasion was not thus to be arrested. In the following year (A.D. 370) Nannenus,\* a veteran commander, now Count of the Saxon Shore, bore the first brunt of the sea-rovers' assault. Weakened in numbers and wounded in body, he begged the Emperor to send Severus, who at last had an opportunity of showing his quality. The Saxons were so alarmed at the appearance of his army, and the glitter of eagles and other standards, that they desired a truce, which Severus granted on receipt of the usual hostages. The truce ended in the Saxons receiving permission to return whence they had come, without baggage. He arranged ambuscades, however, for the slaughter of the whole of them; but the Saxons discovered his perfidy, offered a stubborn resistance, and would have destroyed their assailants had they not been taken in flank by a body of mail-clad horse-men (*catafracti*), and finally butchered to a man.

Of the route between Rochester and Canterbury we have treated in the last paper. Between Canterbury and Dover the modern road seems mainly to be on the line of that which is our subject. Just before entering Bridge Village, to which there is a sharp descent, it is met, according to Vine's map in *Cæsar in Kent*, by an ancient British road from the south-west. South of the village the road has been eased by a slight modern deflection. Then it crosses Barham Downs, regarded not unreasonably as the site of Cæsar's camp; and possibly Dunnington Street and Denton Street may suggest traces of it.

The fine though somewhat narrow road called Stone Street, which runs nearly due

\* III. 48.

† *Antiquitates Rutupinæ*, p. 42.

\* Nannus is the name of a Gallic chief. *Just. Hist.*, xliii., 3.



south from Canterbury, is doubtless our Route IV. It gave itself to a local surname, for the brass of John Strete, 1405, is in Upper Hardres Church close by. We must leave Dover and Studfall, the former treated of by many a pen, the latter noted for Mr. Victor Horsley's recent discoveries, and turn next to the tortuous and difficult Itinera V., with its varied problems.



## Pagan Myths and Christian Figures.

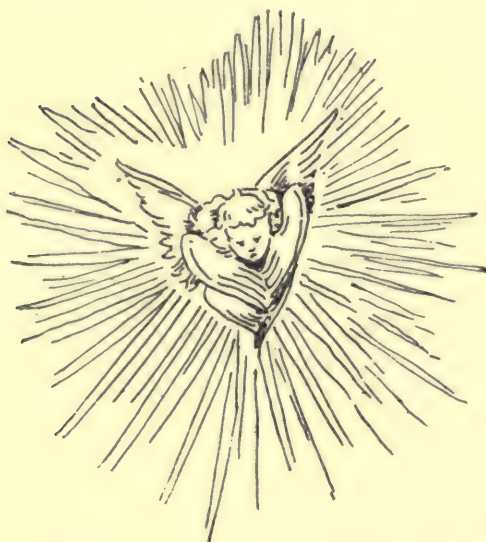
BY W. HENRY JEWITT.

### III.—WINGED BEINGS.



**F**OLLOWING naturally upon the conception of the deity flying upon the wings of the wind, is that of the soul, or of any spiritual being possessing a winged form.

The soul being first of all the breath, spirit, became a butterfly, moth, bird, anything



"THE SPIRIT OF GOD MOVED ON THE FACE OF THE WATERS."

From an illustrated Bible, by W. M. Craig, painter in water-colours to Queen Charlotte.

borne on wings, on the wind; hence our words *ghost*, *gust*. In the superstition of

Bohemia, the soul on quitting the body becomes winged and lives in trees: so Psyche, the soul, is represented with butterfly's wings. (In various places it was thought right when a person was dying to open the windows for the soul to escape, it being believed that the sufferer "could not die with the window shut.") In Yorkshire the country people used to call night-flying white moths, souls; perhaps they still do so.\*

In Servia it is a popular belief that the soul of a witch will, during sleep, leave her body in the form of a butterfly, and if the body is reversed during its absence it cannot return, and so the witch will die. In other places the soul was supposed to take the form of a bee, an old tradition (according to Mr. Ralston) saying that the bees alone of all animals descended from Paradise. This probably accounts for the old custom of "telling the bees" on the death of a member of the family, to prevent them accompanying the soul of the deceased to the other world, it being said that unless they were informed of the event and their hives dressed in mourning they would depart; or as another authority tells us, "When a keeper of bees dies, *the bees die too*, unless acquainted with the fact." So a Hampshire rhyme says:

Bees, bees, awake;  
Your master is dead  
And another you must take.†

It is an old superstition that "if a swarm of bees return to the old hive, a death will happen in the family within a year."‡ Thus says a Warwickshire rhyme:

If your bees fall sick, and pine, and die,  
One of your house will soon in churchyard lie

One from Worcestershire is:

The master's dead, but don't you go;  
Your mistress will be a good mistress to you.

"In Devonshire the custom is (or was in the year 1799) to turn round the beehives that belonged to the deceased at the moment that the corpse was being carried out of the house; and on one occasion, at the funeral of a rich farmer at Cullampton, as a

\* This superstition was very beautifully embodied in a picture called "The White Moth," in the Royal Academy Exhibition for 1897.

† *English Folk Rhymes.*

‡ *Gentleman's Magazine.*

numerous procession was on the point of starting, a person called out, 'Turn the bees,' upon which a servant, who had no knowledge of the custom, instead of turning the hives about, lifted them up and then laid them down on their sides. The bees, thus invaded, quickly fastened upon the attendants, and in a few moments the corpse was left quite alone, hats and wigs were lost in the confusion, and it was a long time before the sufferers returned to their duty."\*

In many tales the spirit of the departed becomes a bird,† as in classical fable Progne assumed the form of a swallow, Philomela of a nightingale, and Ceyx and Halcyone of kingfishers. In some modern French devotional pictures human souls in shape of birds flutter around the Infant Saviour, and in Raphael's "Madonna del Cardeleno" St. John Baptist presents his Master with a goldfinch. This belief, of the soul taking the form of a bird, is alluded to in Byron's beautiful lines in the "Prisoner of Chillon":

A light broke in upon my brain,  
It was the carol of a bird;  
It ceased, and then it came again,  
The sweetest sound ear ever heard.

\* \* \* \* \*

And it was come to love me when  
None lived to love me so again,  
And cheering from my dungeon's brink  
Had brought me back to feel and think.  
I know not if it late were free  
And broke its cage to perch on mine,  
But knowing well captivity,  
Sweet bird, I could not wish for thine.  
Or if it were in winged guise  
A visitant from Paradise:  
For Heaven forgive the thought, the while  
Which made me both to weep and smile,  
I sometimes deemed that it might be  
My brother's soul come back to me.

Somewhat similar in mind to the unfortunate prisoner was the Worcester lady mentioned by the same noble author (in the notes to the *Bride of Abydos*), who, "imagining her daughter to exist in the form of a singing bird, literally furnished her pew in

the Cathedral with cages full of the kind." Or the Duchess of St. Albans, who on her death-bed said to her daughter, Lady Guilford, "I am so happy to-day, your father's spirit is breathing upon me: he has taken the shape of a little bird singing at my window."



THE SOUL, FROM A WALL-PAINTING, "JUDGMENT OF THE DEAD," BRITISH MUSEUM.

The Egyptians represented the soul as a sparrow-hawk with a human head.\* "The hawk has soared" is a regular expression in speaking of a death:† and Sadi, the Persian poet, uses the following symbolism, "Now that the falcon of his soul would tower into the zenith of the sky, why hast thou burdened his pinion with a load of covetousness? Hadst thou released his skirt from the talons of carnal desires, he would have soared on high into the angel Gabriel's abode." And of Sadi himself it is written that it was at Shiraz, in A.H. 690, "that the eagle of the immaterial soul of Shaikh Sadi shook from his plumage the dust of his body." Though far away from Persia, the Indians near the falls of St. Anthony, in Minnesota, believed that the eagles frequenting the place were the souls of their dead warriors: and all the members of a certain Polish family are popularly supposed to become eagles after death.

Among the Romans a similar belief seems to have prevailed, and to have been manifested in their usual theatrical manner. At the obsequies of an Emperor it was the custom to have an eagle concealed at the top of the funeral pile, and, as soon as the fire

\* *Gentleman's Magazine*, 1856.

† See Grimm, "The Three Little Birds" (No. 96), where, whenever one of the queen's children is thrown into the river a little bird flies up singing: and "The Juniper Tree" (47), in which the murdered stepchild takes the form of a bird and informs the by-standers of his fate; this last has, I think, been widely current in England.

\* Lenormant, *Chaldean Magic*, p. 84.

† Petrie, *Egyptian Tales*, vol. ii., p. 84.



was kindled, to let it fly, and as it mounted to heaven it was believed to be, or to bear, the soul of the Emperor, who was henceforth worshipped among the gods.

Another Polish legend tells us that the eldest daughters of the Pileck family are transformed into doves if they die unmarried, into owls if married.

Lew Trenchard House, the Rev. S. Baring-Gould informs us, was haunted by a white lady who went by the name of Madame Gould, supposed to be the spirit of a lady who died there in 1795. "A stone is shown on the 'ramps' of Lew Slate Quarry where seven parsons met to lay the old madame, and some say that the white owl, which nightly flits to and fro in front of Lew



REPRESENTATION OF THE SOUL, FROM THE SARCOPHAGUS OF ARTEMIDORUS.

House is the spirit of the old lady conjured by the parsons into a bird."

The Duchess of Kendal thought that George the First flew in at her window in the form of a raven; and in Swedish superstition the night-raven screaming in the forest or on a wild moor is supposed to be the soul of a murdered man; this ominous bird is ever flying east, in the hope of reaching the Holy Sepulchre, for when it arrives there it will find rest." Probably the ravens represented as accompanying St. Meinrad were originally an allusion to his murder—he was killed by thieves—but afterwards the story of his taking the nest was made to account for them.

The dove was often supposed to be the soul of some child or young person who had met with foul play or died a violent death. An English man-at-arms said that he saw a snow-white dove rise from the flame when Joan of Arc was burnt. A German legend tells us of an old house at Weinheim, in the end of the last century, where was a bedroom in which, whenever the lights were put out, a white pigeon fluttered along the wall on one side of the room. At length the wall was pulled down, when the skeleton of a newly born child was discovered; it was buried in the churchyard, and the dove appeared no more.

Sir Henry Ellis, in his edition of Brand, quotes (from the "Ballad of the Bloody Gardener") some delectable doggerel describing the appearance to a young man of the soul of his beloved in the form of a dove, she having been murdered at the instigation of his mother.\*

As soon as he had clos'd his eyes to rest,  
A milk-white dove did hover on his breast,  
The fluttering wings did beat, which wak'd him  
from his sleep.

Then the dove took flight and he was left.  
To his mother's garden, then, he did repair,  
For to lie, and lament himself there;  
When he again the dove did see sitting on a  
myrtle-tree;

With drooping wings it desolate appeared.  
"Thou dove, so innocent, why dost thou come?  
O hast thou lost thy mate as I have done,  
That thou dost dog me here all round the valleys  
fair?"

When as he'd spoke, the dove came quickly down,  
And on the virgin's grave did seem to go,  
And on its milk-white breast the blood did flow;  
To the place he did repair, but no true love was  
there.

In the Breton ballad of Lord Nann and the Korrigan it is related of the faithful husband, who would on no account break his marriage troth, and of his broken-hearted wife:

It was a marvel to see men say  
The night that followed the day,  
The lady in earth by her lord lay.

To see two oak-trees themselves rear  
From the new-made grave into the air,  
And on their branches two doves white,  
Who were hopping gay and light,

Which sang when rose the morning ray,  
And then towards heaven sped away.

\* Brand, iii. 217.

So again in the ballad of Count Nello of Portugal, the Count loving and being beloved by the Infanta, is put to death by the King her father, and she dies of grief. The Count is buried near the porch and the Infanta at the foot of the altar. "On one grave grows a cypress, on the other an orange-tree; one grows, the other grows; their branches join and kiss." The King, when he hears of it, orders them both to be cut down. From the cypress flows noble blood, from the orange-tree blood royal; from one flies forth a dove, from the other a wood-pigeon. When the King sits at table the birds perch before him. "Ill-luck upon their fondness," he cries; "ill-luck upon their love! Neither in life nor in death have I been able to divide them."\*

An old superstition connected with Mont St. Michel, in Normandy, relates how the betrothed of Montgomerie, one of the followers of the Conqueror, watched from the summit of the rock the fading form of the vessel that bore away her beloved, and when it was finally lost to sight, died heart broken, and was buried on the spot. Every year on the anniversary of her death a white dove is seen by the fishermen to flit around her resting-place.

In a Swabian story is an account of a miserly woman who, whenever she was asked for alms, put away in a chest what she might otherwise have bestowed upon the suppliant, and who, being cursed by a poor man wishing that all the wealth she had hoarded might turn to worms, found on opening the chest that the curse had taken effect. Her husband, seeing this, pushed her into the coffer and locked it; but on opening it at a later time, everything it had contained had disappeared, but her soul (redeemed by suffering) flew out in the form of a dove.

In Russia, when the Deacon Theodore and his schismatic companions were burnt in 1682, "the souls of the martyrs appeared in the air as pigeons."

The white dove occurs often in the *Lives of the Saints*. One issued from a wound in the side of St. Polycarp, soared above the flames which consumed him, and winged

its way to heaven.\* St. Benedict, three days after his last parting from the sister whom he so dearly loved—St. Scholastica—"being at the window of his cell, had a vision, in which he saw his sister entering heaven under the form of a dove." St. Eulalia is represented in art with a dove issuing from her mouth, as says the account of her martyrdom: "Her soul sped from her, and entered the Paradise of God, as a dove flies to its nest."†

The first time that St. Dunstan, as Archbishop, said Mass in Canterbury Cathedral, a white dove appeared fluttering above his head, and afterwards perched on the tomb of Archbishop Odo, his predecessor. In the Swedish story of St. Botvid a white dove appears to his brother Bjorn and leads him to the spot where the corpse of the saint is lying; and of St. Kenelm, the boy King of the Mercians, who was murdered through the machinations of his sister, it is written, "Milk-white in innocence and pure as when born fell the head of St. Kenelm, and from it a milk-white dove with golden pinions soared to heaven."‡

In the folk-tales of many countries we find a princess who, having a pin thrust into her head by an unscrupulous and ambitious waiting-maid, takes the form of a white dove until caught and the pin removed, when she regains her human shape.

In the county Mayo it is believed that virgins remarkable for the purity of their lives are after death enshrined in the form of swans (the shape into which the children of Lir were transformed); and in Nidderdale the country people say that souls of unbaptized infants are embodied in the night-jar.§ Certain birds which may be observed flitting backwards and forwards over the Bosphorus in the twilight of early morning are believed by the Turks to be the souls of the damned, condemned to fly forever over the face of the restless waters; and on the

\* I believe this is a misreading of the Acts, but it is just as valuable as showing the belief in the soul taking the form of a bird.

† Possibly in these cases the saintly soul taking the form of a dove may be in allusion to the words of Ps. lv. 6, "O that I had wings like a dove, for then would I flee away and be at rest."

‡ Florence of Worcester.

§ *Ethnology in Folklore*, p. 159.

\* *Essays in the Study of Folk-songs*, p. 25.



Amazon the melancholy cry of a bird heard by night is said to be that of a lost soul.

In Volhynia dead children are supposed to come back to their native villages in the form of swallows; and in some districts of Russia the peasantry believe that the departed in the form of birds hover round their old homes for six weeks and watch the grief of the survivors, after which they fly away to the other world; while to the inhabitants of Finland and Lithuania the Milky-way is known as the "bird street" or "path," because the souls of the dead are supposed to flutter along it in the form of birds. This bird form of the soul is retained in some modern verse. Pope makes the dying Christian say, "Lend, lend your wings, I mount, I fly." And, again, the very popular hymn "Nearer to Thee" says:

Or if on joyful wing, cleaving the sky,  
Sun, moon, and stars forgot, upwards I fly.

From being a soul the bird becomes naturally a visitant from the other world; thus in Germany the stork is supposed to bring the souls of babes about to make their entry into the world (they may be seen on German Christmas or birthday-cards bearing small infants in their beaks, or between their snowy pinions); and as they brought souls, they came as the messengers of heaven to call them away. "It was an ancient belief in many countries that the birds knew all things, and, as Ovid says, announce the will of the gods because they are near them—that is, they fly to heaven, or, as Seneca expresses it, birds are inspired by the divinities."\* "It does not come for nothing," is a common saying when any wild bird becomes suddenly tame and enters, or endeavours to enter, the house. In this instance, again, doves or pigeons are often the agents. "Do you see those doves more white than snow?" said Duke Louis of Thuringia (the husband of St. Elizabeth of Hungary) on his deathbed, adding, after a little while, "I must fly away with those brilliant doves." Having said this, he fell asleep in peace. Then his almoner Berthold perceived doves flying away to the east, and followed them with his eyes.

In a Swedish folk-song a maiden, who refuses to yield to the King's desires, is enclosed (after the manner of Regulus) in

\* Leland, *Etrusco-Roman Remains*.

a spiked cask, and rolled to death by his servants:

"With that from heaven descended  
Two doves as bright as day;  
They took Carin the maiden,  
And there were three straightway."

Miss Peacock, in the *Antiquary*,\* mentions the conviction of her "grandfather's housekeeper, a Lincolnshire woman, who had spent all her life in the country," that a pigeon which perched on his window-sill during his last illness was an unmistakable "warning." The elder people, too, could tell how the doves settled round the feet of her grandfather as he sat in the garden, their unwonted familiarity being soon explained by his death. And she quotes (from *Notes and Queries*) a ludicrous incident of the connection of the pigeon with death. "The following," says the writer, "will probably be new to some of your readers as it was to myself. On applying the other day to a highly respectable farmer's wife to know if she had any pigeons ready to eat, as a sick person had expressed a longing for one, she said, 'Ah, poor fellow! is he so far gone?' A pigeon is generally almost the last thing they want. I have supplied many a one for the like purpose."

An equally absurd occurrence was mentioned to the present writer as having taken place in Warwickshire in recent years. A robin flew into the house, whereupon it was concluded that the aged grandsire of the family was summoned hence; so he was straightway put to bed and a doctor called. Great was the astonishment of the medical man, as there was no sign of disease; but he was assured that the old man must die, as a robin had, uninvited, entered the dwelling.

The appearance of a white-breasted bird is believed in Devonshire to be the precursor of death. The death-bird of the Oxenham family has been often mentioned; it is a strange bird of unknown species, with a white breast, said, when any of the family were *in extremis*, to flutter about the bed, and then suddenly to vanish. The following curious allusion to it is said to occur in *Howell's Familiar Letters*, under date of July 1, 1684:†

\* April, 1895.

† Communicated to the *Gentleman's Magazine*, 1822.

"Near St. Dunstan's Church, Fleet Street, I stepped into a Stone Cutter's, and casting my eyes up and down, I spied a huge marble, with a large inscription upon it, which was thus:

1. "'Here lies John Oxenham, a goodly young man, in whose chamber, as he was struggling with the pangs of death, a bird with a white breast was seen fluttering about his bed, and so vanished!'

2. "'Here lies also Mary Oxenham, a sister of the above John, who died next day, and the same apparition was in the room.'

Another sister is spoken of then. And the fourth inscription is as follows:

"'Here lies, hard by, James Oxenham, son of the said John, who died a child in his cradle, a little after, and such a bird was seen fluttering about his head a little before he expired, which vanished afterwards.'

The bird is said, by an old ballad, to have flown over the head of Margaret, daughter and heiress of Sir James Oxenham, on her bridal eve, just as her father was returning thanks to the guests for their good wishes. The next day she met her death from a discarded lover.

Round her hovering flies  
The Phantom bird for her last breath,  
To bear it to the skies.\*

The writer of the above-quoted communication says: "The white bird in presage of death is a traditionary agent that superstition has made use of for centuries . . . especially in the families of seafaring people." Whenever a *white* owl is perched on the ancestral home of the Arundels of Wardour, it is believed to be a certain sign that some of the family will be called away.† Even so late as 1893, at Caistor in Lincolnshire, two birds of a species unknown in the district, haunting the neighbourhood of a house where the owner lay dying, were believed to be connected with his state, it being remembered that they had appeared on several previous occasions as precursors of a death. To stray for one moment again into legend of a different class, we find beautiful heavenly

\* Thiselton Dyer, *Ghost World*, p. 98.

† The death-bird of the Magyars is a kind of small owl. If a death-bird settles on a roof and cries out three times "kuvic," somebody will die in the house. In one Irish family, according to Lady Wilde, a cuckoo always appears before a death.

maidens who, in the shape of snow-white swans, swoop down upon earth, and, divesting themselves of their plumage, bathe their fair forms in some limpid lake. (Even so Zeus himself, for the love of Leda, took the form of a swan.) These damsels are not, however, always swans; they are sometimes spoonbills, geese, or ducks, even peahens—in the latter case the water, of course, is absent—but they are visitants from some strange, unearthly, far-off land. In some stories, however, they are doves, and the spring or lake is present, as in the Magyar story of *The Fairy Elizabeth*, where "three pigeons come every noontide to a great white lake, where they turn somersaults and are transformed into girls." "In the *Bahar Danush* a merchant's son perceives four doves alight at sunset by a piece of water, and, resuming their natural form (for they are Peries), forthwith undress and plunge into its depths."\*

(To be concluded.)



## The Fasting Girl of Schmidweiler in the Sixteenth Century.

BY WILLIAM E. A. AXON, HON. LL.D., F.R.S.L.

HERE has been considerable controversy as to the length of time for which human life can be sustained without food, and it is now acknowledged that the limit at one time recognised of eight or ten days is too short. The fact that many cases of alleged fasting are fraudulent perhaps led to the adoption of the belief that human endurance could not persist beyond ten days, but there is evidence to show that life can be prolonged without food for a much greater period. The limit of abstinence will no doubt vary with the constitution of the individual and the climatic and other conditions of the environment. Sometimes prolonged fasting is accompanied by catalepsy, trance, or other pathological conditions of sleep.

Prolonged fasts are recorded in the Bible. Plato, at the close of his "Republic," tells us

\* Hartland, *Science of Fairy Tales*, p. 260.



of Er, the son of Armenius, who was supposed to have been slain in battle, but revived on the twelfth day when he was placed on the funeral pile. Whilst unconscious he had a vision of judgment and of the Elysian Fields. St. Augustine mentions a man who had fasted forty days. Cecilia de Rigeway is said to have done the same in 1357. In 1463 John Baret died during a prolonged fast. John Scot, in the reign of Henry VIII., may be called a professional faster; forty, thirty-two, and fifty days are named as his performances. In the sixteenth century there were at least seven famous fasting girls. In the seventeenth century we have George Fox, the founder of the Quakers, Martha Taylor, the "Nonsuch Wonder of the Peak," Samuel Chilton, the wonderful sleeper, and the Swedish Fasting Girl. The eighteenth century saw Ann Walsh of Harrogate, Katharine McLeod, and many others. In the last century the detected impostures of Ann Moore of Tutbury, of Mary Squirrel, the "Shottisham Angel," and of Sarah Jacobs, cast discredit on fasters. Dr. Henry Tanner's forty days' abstinence in 1880 excited great curiosity and controversy. Medical literature contains ample data on the subject of prolonged fasting and idiopathic sleep. This, however, is not the place for a discussion of the matter, and the cases cited are mentioned only as an introduction to the following narrative of the case of Katharine Binder, or Cooper, of Schmidweiler. Of her fasting there is an ample narrative in the black-letter tract which is here reprinted:

A notable and prodigious Historie of a Mayden, who for sundry yeeres neyther eateth, drinketh, nor sleepeth, neyther annoydeth any excrements, and yet liueth.

(. . .)

❧ A matter sufficiently opened and auered, by the proceedings, examinations, and dilligent informations thereof, taken ex officio by the Magistrate. And since by the order of the said Magistrate Printed and published in high Dutch, and after in French, and nowe lastlie translated into English. 1589.

At London,

❧ Printed by John Wolfe.  
Anno. M.D. LXXXIX.

An exact information and declaration of a true Historie, importing: howe a Mayden of the Towne of *Schmidweiler*, (scituate in the jurisdiction of Colberberg, the demaines and Lordship of the most noble Prince, the L. Duke *John Casimir*, Countie Palatine of *Rhin*, Tutor and administrator of the Palatine Electorate) did neither eat or drink anything in seuen yeres, and yet hath by Gods grace in wonderfull manner beene preserued aliuie.

Whereas by commaundment of the most noble Prince, my Lorde Duke John Casimir, Countie Palatin of Rhin, Tutor and administrator of the Palatine Electorate, Duke of Bauier. Conrad Colb of Wartemberg Esquire, Governour for his highnes at Caiserslauter, Adrian Lollemanne, superintendent of the same place, Henrie Smith, and John James Theodore, Doctors in Phisick, were deputed and sent to see and visit the daughter of Cun the Cooper of Schmidweiler, a Village scituate within the jurisdiction of Colberberg, our said Lords demaines and Lordship, who is called Katerin, and is said not to haue eaten, dronke, or voided anie thing out of her body for these seauen yeeres: to the ende also, exactlie, narrowly and truly to enquire out the whole estate and matter of the saide Maiden. In performance wherof, the said Commissioners met at the said place of Schmidweiler, upon Tuesday the 24. of November, 1584, and there made enquire in manner as ensueth.

First, after the arrival of the said Commissioners at Colberberg toward evening the 23. of November, they sent for the said Cun the Cooper, father of the said maiden, and him admonished, summoned, and adiured, by his oath & duetie due unto his Lord, freely to shew. and openly to confesse, upon every point and Article that should be unto him propounded, whatsoever he might have truly seene and nown concerning his daughter, and how her whole case had fully passed sence the beginning unto y<sup>e</sup> time, and not to hide or dissemble anie thing. Whereupon he answered distinctly as followeth:

1. First that his name is Cun Cooper, borne at Spisheim, and his wives Katerin, borne at Valdemor.

2. That in the yere 1552 they went to the Church and were married at Duntzweiler.

Since which time they have remained under my said L. the most noble Prince John Casimir, in y<sup>e</sup> village of Schmidweiler, in the jurisdiction of Colberg, and are bothe justiciable and naturall subjects to my said Lord.

3. That during their marriage they have had five children of whom the said Katerin the youngest is about 27 yeeres of age.

4. That her mother went her ful time, and never had mischance or fright while y<sup>e</sup> childe was in her wombe, but was safely delivered. That the childe came into y<sup>e</sup> world in good and perfit health, both faire and lustie, and that herselfe nursed it.

5. That the child had no great sicknes before it was about ten yeres old, and then it had y<sup>e</sup> shingles, which held it about 4 wekes, and beeing recovered, for a time continued wel and lusty, and eate and drank, and in time convenient had her menstrual purgations.

6. That the said Katerin was at Eneidt at a mariage, the space of two daies, and at her comming home had an ague y<sup>t</sup> took her with a shaking. Hereupō she lost al plesure & appetite to warme meats for y<sup>e</sup> space of 5 yeres, but eat cold meat. Neither could she drink any wine, but water only, yet lived in good health, though not without y<sup>e</sup> wonder of her parents. All the said time she was likewise obedient to her father & mother, and praied dilligently to God, learned her Catechisme, and willingly frequented Sermons, and gave eare to reasoning in Gods word, that withal she wold cheerefully labor until y<sup>e</sup> time of her weaknes and infirmitie.

7. That for her recovery of a taste of warme meates, her Parents beside their household physick, asked counsel of an unlerned physicion of Caizerlauter, called Scher Otteln, sonne of ye deceased Hebamm, who undertooke to help her, and return her to a tast of warme meats; and therupon gave her a potion which wrought her much trouble, so as she became so weak yt she lost al appetite both from warme meat and cold: and since that time, which is about 7 yeres, there could neither meat or drink goe down her throte, sauing that about sixe monthes after she sucked the juice of certain Aples or Peares. Also her parents being

minded to seeke remedy and aske counsel again, she requested them not to doo it, but to commende the whole matter to God, who was able to deliver her from this crosse, which it pleased him according to his blessed will to send her.

8. She hath no true and natural sleep as other persons, and in the night she hath sundry fancies. Since she could not use the juice of Aples & Peares, she hath washed her mouth with Aqua vitæ only, but never could swallow the least drop therof: only by this washing she hath gathered some strength. Also the saide Aqua vitæ is now too sharp, and therefore shee can not use it alone, but taketh fresh water mingled therewith, somewhat to ease and refresh herself.

9. That her said father, since she lay without eating, as yet she doth, coulede never perceive any euacuation of her belly, or anie urine or sweat that commeth from her: nor see any vermine in her head or els where, but stil findeth both her bed & body clean, and void of any filthines, except y<sup>t</sup> sometimes she seemeth to have some distillation of the braine, and spitteth, but very little. Also sometimes under one of her sides there riseth somewhat that passeth to her hart, and procureth her paine especially in the head, this happeneth when the wether is not cleere, & maketh her so weak, that she looseth al her strength, but it continueth not long.

10. She can brooke the sight and smel of meats, but hath no desire to use any. She hath also divers swounings, whereupon they rub her nose, temples, breast, and pulses with certaine vertuous waters, whereby she receiveth her strength. Heere hee ended his deposition.

Secondly Katerin the Maids mother was examined severally upon the said Articles, whose deposition agreeth, as before.

Thirdly for y<sup>e</sup> farther, inquisition of the truth were adjourned, called & examined al the said princes subjects, inhabitants of the said Schmidweiler, with their wives, that often visited the sayde Maide, admonishing them of their duties and fidelity wherin they stand bound to their Lorde, but specially the women, that upon their faith & honor they should testifie the truth, & not to conceale or dissemble any thing that



they had heard or seene, also whither they were not of opinion, that in this action there were some secret deceit. Who al jointly and severally both men & women, said and declared, y<sup>e</sup> they knewe no more then they had learned and heard of her parents, all which is founde to agree with her saide fathers deposition in every point, as above is mencioned.

Onely Steven Conrade, one of the Magistrates of the saide Schmidweiler, saith, that he hath heard and seene the Maids father and mother, sometimes buy sugar and such drugges, but whereabout they used it or howe he knoweth not, or whether it were for the saide Maide. He farther saith, that the saide Father and Mother onely tend the said Maiden, and take her uppe and lay her downe, never suffering their Maiden, or any of the familie to helpe them at all, and this is all that he could say.

*(To be concluded.)*



## The Strangers' Hall, Norwich.

BY LEONARD G. BOLINGBROKE.

**I** SUPPOSE to the eyes of any ardent antiquary there is no sadder sight than that of a matronly city of a certain age attempting to dress herself up in all the finery of the twentieth century. We are often told, however, that a city, like a woman, "to look anything" must be in the fashion; and so we must not be too hard upon the old city of Norwich if she discard her thatch and tiled roofs, her lucum windows, and old bow shopfronts for modern creations of slate and plate-glass. We all of us are ready to admit the utility of a Technical Institute, but when its erection involves the destruction of a portion of one of our old monastic establishments, we confess to bearing it a grudge. The promotion also of a system of electric tramways has necessitated the removal of several interesting old houses and the modernization of many of our once picturesque streets. The latter innovation affords us some consolation in the new peeps it has given us of the castle and some of the churches, and in the rapidity

with which its Aylsham Road car conveys us from the railway station to the finely carved gateway on Charing Cross which leads to the Strangers' Hall, a city merchant's mansion of the fifteenth century, lying hidden away between the churches of St. John Maddermarket and St. Gregory.

When visiting such places as Haddon Hall or Penshurst, we can picture for ourselves the every-day life and surroundings of the nobility and landed gentry of the Middle Ages; but if we seek for similar object-lessons illustrative of the home-life of our wealthy mayors and aldermen of the fifteenth and sixteenth centuries, where can they be found? While our churches and ancient public buildings have for the most part been restored—and generally over-restored—our mediæval domestic buildings have been allowed to vanish without an effort being made for their preservation, and consequently the few remaining specimens of fifteenth-century town houses, of which the Strangers' Hall is certainly one of the most perfect, have acquired a largely increased interest.

As we cross the old courtyard, we see in front of us a series of vaulted crypts and passages which originally formed the cellars of an earlier thirteenth or fourteenth century house, probably that of Roger Herdegrey, burgess in Parliament in 1358 and bailiff of the city in 1360. To enter the mansion we ascend the flight of stone steps opposite the entrance gateway, and, passing beneath the richly groined perpendicular porch, find ourselves at once within the banquetting-hall of the house. This hall, with its porch and oriel window, its king-post roof and richly moulded cornices and tiebeams, was probably erected towards the close of the fifteenth century, although some assign it to the first quarter of the following century on the supposition that it was built by Nicholas Sotherton (mayor in 1539), whose merchants' mark is painted in two of the spandrils of the roof. The original arrangement of the hall appears to have been similar to that in other halls of the period, the screens crossing it at the eastern end with a door in the south wall once leading into the garden, and two arched doorways in the east wall opening into the kitchen and buttery. In the southernmost of these two chambers is stored a col-

lection of quaint old kitchen furniture and utensils such as might have been seen in a kitchen of a century or two ago, including tinder-boxes, candle-moulds, smokers' stoves,

elaborately carved woodwork at present serving as a screen to the main entrance to the hall (although it is of the time of Nicholas Sotherton and bears his coat and merchant's



EXTERIOR OF "THE STRANGERS' HALL"  
Facsimile of a Sketch by F. G. Kitton.

sugar-breakers, Bellarmine jugs, pewter plates, old glass, and a hundred other articles familiar to our grandfathers, but long since disappeared from every-day use. A small portion of the original screen is still *in situ*, but the

mark) has been removed from another portion of the house. In the north wall of the hall there originally existed a deeply splayed window, while beneath it a small arched doorway led through a little passage-way or



ante-chamber and beneath another arched doorway into the parlour on the north side of the hall. On the walls of this parlour, which contains a fine open fireplace of a date contemporary with the hall itself, are hung a number of watercolour sketches of old buildings in Norwich. From the passage-way or ante-chamber just referred to, a spiral staircase, open to the sky, may perhaps have led to a bedchamber over the parlour. This appears to have been the extent of Sotherton's original house, and what particularly strikes the visitor of the present day is the want of bedroom accommodation, the hall and parlour being no doubt in part used for this purpose. Bedrooms at that time appear to have been a recent innovation, and none are mentioned in a lease of Packman's Wharf, Thames Street, made in the year 1354-55, in which the lessee covenanted to build a chief dwelling-place above stairs, viz., a hall 40 feet in length and 24 feet wide, and a parlour, kitchen, and buttery as to such a hall should belong, taking care that there should be cellars, 7 feet in height, beneath the said hall, parlour, kitchen, and buttery, a description which curiously coincides with Sotherton's mansion of a century later. Nicholas Sotherton was a grocer by trade, and the buildings on the east side of the courtyard and extending from his house to the street formed no doubt his business premises. While the property was in the hands of the Sotherton family, the settlement of the Strangers—as the Dutch and Walloons were styled—took place in the City of Norwich, and in connection with the much-disputed origin of the title of the Strangers' Hall, it is interesting to know that the Sothertons were the chief promoters of the settlement, and that there is contemporary evidence that some of these Strangers did reside in adjoining portions of the Sothertons' property at the close of the sixteenth century, although probably not in the mansion-house itself.

The Sothertons retained possession of the old house until the year 1610, and several members of the family served the offices of mayor and sheriff while resident within its walls; but in the year mentioned one John Sotherton conveyed the property to Sir le Strange Mordant, who, two years later, sold it to Alderman Francis Cock. In the year

1627 Cock, who like Nicholas Sotherton was a grocer by trade, was chosen mayor of the city, and in view of this event he had evidently felt the want of additional accommodation. He accordingly built another room out into the garden, the entrance to which was through the old garden doorway opposite the main entrance with a bedroom and attic above it. He then threw out the grand oak bay window which bears the date of 1627 on the carved cornice outside, and erected within it the Jacobean staircase, perhaps the most beautiful feature of the whole house. By this staircase he gained access not only to the upper room which he had erected, but also to the room over the kitchen and buttery from whence it had hitherto been approached. In the first-named room there are still *in situ* some well-carved pilasters and other portions of the original panelling, while on the walls are shown a large collection of etchings by John Crome, John Sell Cotman, E. T. Daniel, and other members of the Norwich School of artists whose work in this medium formed a special feature at the last Exhibition of the Royal Society of Painter-Etchers. The room over the kitchen and buttery has been fitted up as an old-world bedroom, while a number of samplers, playbills, fashion-plates, and such like ephemera of a century since are displayed upon its walls. To replace the old garden entrance, Cock made the small door between the two windows, and probably also the present door into the parlour. After Francis Cock's death in 1628 the property remained in the hands of the Cock family until about 1651, and eight years later passed into the possession of Alderman Joseph Paine, a staunch old Royalist, who was knighted by Charles II. in 1660. Paine is believed to have built the stone steps and opened the doorway at the west end of the hall, thus affording access to four additional rooms which had hitherto formed a separate property. While the two back rooms are of no especial interest, and are not shown to visitors, the lower of the two front rooms, now panelled in the Georgian style, must in Paine's time have been a good example of a Tudor apartment. It was lighted by a long low window high up in the east wall, and contained a richly moulded oak ceiling, now hidden from view by a Georgian plaster ceiling, but of



INTERIOR OF "THE STRANGERS' HALL."

Facsimile of a Sketch by F. G. Kitton.



which the visitor can obtain a glimpse by raising a trap-door in the floor of the room above. The alteration in the appearance of this room may be attributed to the latter half of the eighteenth century when the Strangers' Hall was in use as the Judge's lodgings. It is furnished throughout with good specimens of Chippendale and Sheraton furniture, an eighteenth-century piano, etc., while the walls are at present hung with etchings of old Norwich. A narrow staircase of oak with twisted balusters and richly carved brackets leads, however, to one of the handsomest apartments in the house. This room Paine appears to have panelled throughout in oak (although some portions of it have since been removed), and to have set up the splendid mantelpiece and open stone fireplace in the spandrels of which may be seen the date 1659 and the letters J. and E. over P., standing for Joseph Paine and Emma his wife. At the further end of this room the visitor should not fail to inspect a handsome oak linen cupboard, the folding hinges of which are of a particularly beautiful design, and which has formed a portion of the furniture of the house for two centuries and more. The remaining furniture is of old English work of the seventeenth century.

The later history of the Strangers' Hall may be very briefly told. Sir Joseph Paine died in 1668, and the property passed before the end of the century into the hands of John Bosely, a well-to-do man, who, however, does not appear to have taken any prominent part in civic affairs. By his will, proved in 1739, he devised his property in St. John Maddermarket and St. Gregory, Norwich, in trust for his granddaughter Abigail, the wife of William Wickes, during whose tenure it was let as the Judge's lodgings. At the close of the eighteenth century the Roman Catholics acquired the estate and built a chapel upon a portion of the garden. The Strangers' Hall itself was used by them as a Presbytery until the year 1896, when it was sold by auction to a somewhat unsympathetic purchaser, who was ready at any time to dispose of it to the highest bidder. It was in the spring of 1899 that the present writer, despite some misgivings and the ominous predictions of his friends, ventured to purchase the old house, and, after twelve

months devoted to its reparation, opened it in May, 1900, as a small showplace to visitors at a charge of 6d. each. No attempt was made to compete with the local museum, but the various rooms were quite simply furnished with a few suitable examples of old English furniture and domestic appliances of the past, while the walls were hung with a large number of engravings, etchings, drawings, etc., illustrative of the old buildings of Norwich and of the customs and fashions of our forefathers. During the winter months when visitors were few and far between, the hall and some of the rooms were let for lectures and meetings. The venture opened badly enough, but the popularity of the Strangers' Hall has risen so rapidly since, that at the end of the first eight months it could boast of having received more than 2,000 visitors; and there is every reason to believe that the end of the year 1901 will find it a self-supporting institution and one of the recognised sights of Norwich.

In conclusion it is hoped that the readers of the *Antiquary* will excuse these somewhat personal details, which are merely recorded here with the view to encourage others in a similar way to save from destruction some of the old domestic buildings in their several neighbourhoods.



## Curiosities of and in our Ancient Churches.

BY HENRY PHILIBERT FEASEY.

(Continued from p. 248.)

### VII.



ANCIENT altar coverings, whole and entire, would be prizes indeed were they forthcoming. Some few have found their way into our great museums, and still more are treasured in the cabinets of the rich and noble, but in our old churches to a great extent they are not. Altar-coverings of stamped leather, *temp.* Charles II., are at St. Michael's, Spurrier Gate, York; and similar ones of

red and gold flock, possibly Flemish seventeenth-century work, at St. Mary, Castle Gate. At Mottisfont Church, near Romsey, is still preserved among the relics of the Holy Ghost Chapel a purple velvet altar-frontal, richly worked with gold and silver figures. There are also purple velvet hangings, dated 1633 A.D., and book coverings, all with the bearings of the Sandys and their motto, "Aide Dieu." An altar-cloth, pulpit-hangings, and cushion of purple velvet embroidered with grapes and pomegranates in gold thread are in Hallingbourne Church, Kent, and were the handiwork of the daughters of Sir John Colepeper, afterwards Lord Colepeper, worked while their father shared the exile of Charles II. A curious and highly-embroidered purple velvet altar-cloth of "great antiquity" is in the vestry of Tonge Church, Shropshire; a curious and ancient one of damask at South Down; and an ancient embroidered altar-cloth at Culmstock, Devon. Two frontals (*holo sericus*) for the altar in good preservation are at Chipping Camden, Gloucester. They are of white watered silk, with an embroidered representation of the Assumption. The vestry of the church of St. Thomas of Canterbury, Salisbury, also preserves a fine antependium, and Chedzay Church, Somerset, a vestment found buried, cut into an altar-cloth. Axbridge Church, in the same county, possesses an old communion cloth of needlework (1703). On the top is shown the sacred monogram I · H · S, on each side a book, and on the frontal below a representation of a communion-table with two flagons, two chalices, and three patens.

Many churches retain remnants of vestments made up into altar-frontals, pulpit-cloths, cushions, and the like, while in one or two instances an odd and entire vestment may be come across. A cope worn by the priests serving the church of East Langdon, near Dover, Kent, in 1510, is preserved in an oak case in the west aisle. It has been copied by the Government both by chromo and photo for South Kensington. The pulpit-cloth and cushion are of similar material (crimson velvet). The former is richly embroidered with a representation of the Annunciation of the Blessed Virgin Mary, with lily-pot and scrolls, and other elegant devices

and ciphers. The scrolls are inscribed: "Ave grā plena . . . Ecce ancilla dñi . . . fiat michi recundum," etc. On the pulpit-cloth "Jesu," "Maria," and other figures. Considering the age, the colour of the velvet is well preserved. Langharne Church is said to possess a set of priests' robes given by Sir Guido de Brian, a parish benefactor, who rebuilt the castle destroyed by Llewelyn ap Iorwerth, 1215 A.D.

Of ancient *copes* five are at Durham;\* one at Ely, Carlisle, and Lichfield respectively; two at Sarum, and others at Westminster and York. The vestments found on the body of St. Cuthbert, "of a precious purple colour," are still preserved at Durham Cathedral. Fragments of *copes* are found in many old churches, as at Cirencester, where the pulpit-cloth is made of the blue velvet embroidered cope of Ralph Parsons, his own gift in 1478 A.D. The altar-cloth at Little Dean, Gloucestershire, is part of an embroidered fourteenth-century vestment, that at Buckland in the same county of a fifteenth-century richly-embroidered cope. Culmstock Church, Devon, has the remains of a beautiful cope. An especially fine cope converted into an altar-cloth is at Romsey Abbey Church in the vestry. It is supposed to be the handiwork of some of the Romsey Sisterhood. The green brocaded velvet of which it is composed is spangled with gold stars several inches across with red centres and six waving points to each star, and figured with lilies finely worked into the fabric. Besides the now remaining border, this cloth had at one time another and a richer, entirely composed of cloth of gold, which has now disappeared. The church of St. Gregory in Pottergate, Norwich, besides possessing an altar-cloth converted out of a velvet cope, has a curious black embroidered pall, worked with angels carrying small figures, probably souls; below each angel is a dolphin swallowing a smaller fish. Madeley Church, Shropshire, retains two fourteenth-century chasubles. At Presteign Church, South Wales, is a piece of ancient tapestry representing Christ's entry into Jerusalem. Over the east end of Clun Church, Shropshire, is suspended from the

\* Copes were worn at Holy Communion at Durham till 1759, when they were discarded by Bishop Warburton, indignant at the gold thread hurting his neck and rumpling his wig.



roof a very remarkable fifteenth-century canopy. The wreck of a magnificent altar-frontal of wood is preserved at Westminster Abbey. At Hessel Church, Suffolk, is preserved a still more rare and unique curiosity in a cloth for a hanging pyx.

Chalices and patens of ancient date are too extensive a subject to detain us. The curious ancient paten of French workmanship at St. Peter's Church, Shorwell, Isle of Wight, may be mentioned in passing, as it "bears medallions of the Cæsars, Minerva, and the liberal arts, with the Fall of Man in the centre!"

Of *shrines* but few remain to us. St. Edward at Westminster, and St. Cuthbert at Durham, alone retain the sacred relics of the saints within them, but in the possession of them we have treasures indeed, for

Two at least in their holy shrines have escaped the spoiler's hand,  
And Saint Cuthbert and Saint Edward might alone  
redeem a land.

The shrine of St. Wulfran is still in Hazelby Church, Dorset, and that of St. Candida in Whitchurch-Canonicorum, in the same county. The cathedral church of Hereford, besides the empty shrine of St. Thomas,\* has in its sacristy a small fourteenth-century *Reliquary*, with Limoges work, representing the martyrdom of St. Thomas à Becket. Another reliquary of wood, Byzantine, perhaps of twelfth century, is preserved in the church chest at Shipley, Sussex. A mural reliquary containing a portion of a wooden cup stained with blood, supposed to be human, and that of Becket, brought from Woodspring Priory, was not long since discovered in the porch of Kewstoke Church, Weston-super-Mare, and has since been removed to the museum in Taunton Castle. At the recent reparation of the parish church of Folkestone an ancient leaden coffer about 14 inches long, 9 inches wide, and 8 inches high, without a cover, was discovered within a niche. In the coffer were found a number of bones, declared by experts as those of a young woman. One jaw-bone was almost perfect, two double-teeth still remaining in

the jaw. Loose teeth found in the coffer, unworn and in perfect condition, also gave much testimony to the genuineness of the relic, the lady dying at twenty-six. These relics are indisputably declared to be those of St. Eanswythe, the patron saint of Folkestone. They are now carefully preserved in an aumbry in the wall, lined with alabaster, and a grille door of brass to enclose them. They are exposed to view on September 12, the date of the translation of the relics to the parish church, on which day the feast of the dedication of the church (SS. Mary and Eanswythe) is kept. Other reliquaries are at Brixworth, Northumberland (of stone), and Smarden, Kent (enamelled, a part only).

At Poynings Church, Sussex, an ancient *thurible* of carved wood is in use as an alms-box. Over the altar at Sompting Church, in the same county, is a double *aumbry* (tabernacle?), an unusual position. A curious wooden *tabernacle* for receiving the sacramental elements before and after Mass in the south aisle of Milton Abbey Church, Dorset, is thought to be the only example remaining in this country. A mediæval *ciborium*, now used as a chalice, is possessed by Laycock Church (St. Cyriack), Wilts. At Attleborough Church, Norfolk, is preserved a latten figure of a saint, probably from a Gospel book-cover.

Among the plate of the church of St. Peter Mountergate, Norwich, is a spoon, dated 1613, having upon it a crucifix of a much earlier date. The lectern of Holy Trinity, Westminster, is the identical eagle, made of gun-metal, which was carried to St. Paul's Cathedral on the occasion of the funeral of the hero of Waterloo—the Duke of Wellington. It is mounted on a granite pedestal.

In the churches of Long Stratton, Norfolk, and Yaxley, Suffolk, are preserved the only existing specimens of the old *sexton's wheel*, which was used for deciding the period of the fast kept by devout individuals in honour of our Lady.

Several of the chapter-houses and vestries of our cathedral churches possess curious and valuable specimens of ancient *pastoral staves*, *rings*, *mitres*, and other episcopal insignia belonging to prelates of past days, exhumed from their coffins and tombs. Among others are the staves of Bishops

\* A skull, thought to be that of St. Thomas of Hereford, is preserved at the Benedictine Abbey of Downside, Bath.

Carew (1280 A.D.) and Beck (1293 A.D.) preserved in the chapter-house, St. David's.

At Canterbury is retained the thirteenth-century staff of Archbishop Hubert Walter; in the vestry of York Minster the relic of a silver-gilt staff, 6 feet in length, to which the tradition is attached that it was the gift of Catherine of Braganza to her confessor, James Smith, afterwards titular Bishop of Callipolis, and was wrested from him in the minster yard by the Earl of Danby. In the Deanery, Wells, is preserved a beautiful specimen of mediæval art, found some years ago in the precincts of the cathedral, in the shape of a pastoral staff, the head of Limoges enamel, picturing the vanquishment of the dragon by the Archangel Michael. It is of the most delicate work, and studded with small turquoises and other precious stones. Several ancient and beautiful episcopal rings are preserved at various places. At Winchester are those of Bishops William of Wykeham and Gardiner (thirteenth century); at Exeter, of Bishop Bytton, with a sapphire; at Durham, those of Geoffrey Rufus and William de St. Barbara, as well as the pectoral cross taken from the coffin of St. Cuthbert, and an ivory ecclesiastical comb belonging to the saint.

Caerhŷn Church, near Conway, has a curiosity in the shape of an *alms basin*, with a handle something like a porridge-stoup, carved, or rather whittled, out of one piece of wood. Deeply cut upon the surface is the inscription and date, "I. W., I. P., 1764." It is, doubtless, the handiwork of some village worthy, and has lately been renovated and artistically bound with copper. Wimborne Minster possesses a curious ancient alms-pot, to be let down for alms; and Blyburgh Church, Suffolk, an original alms-box of the fifteenth century, bedaubed with modern colour; another fine old specimen is at Llanaber, said to have been recovered from the sea.

Numbers of our old churches still retain their ancient *chests* of oak, in some instances enriched and elaborated with carving and ironwork, whose original purpose was the preservation of the sacramental vessels and church vestments, parish-books, and other registers. The parish chest at Wimborne Minster is hollowed out from a solid oak-tree,

much cracked, and assigned to a date previous to King Alfred's reign. The vestry of York Minster has a chest of oak, carved with the story of St. George, of early fifteenth-century date; a tilting-match between two knights ornaments a curious oak chest of decorated character, preserved at the church of the Isle of Harty; at Burgate, Suffolk, the chest is painted with knights tilting (fourteenth century). Figures of saints appear on the fine Flemish chest at East Dereham, Norfolk, which has likewise a most remarkable lock—a small figure of the Saviour, wearing the crown of thorns, and with His hands bound in front, lifts up and displays the keyhole beneath. A brass plate attached to it indicates it having been taken from the ruins of Buckenham Castle, the property of the Howards, and given to the church by Samuel Prash, January 1, 1786 A.D. Although it claims to be 400 years old, the early years of the sixteenth century more nearly approach its true date. A most exquisite chest, claimed as one of the finest in England, is in the church of All Saints, Icklingham. It is completely covered with graceful iron scroll-work of the Decorated period.

Few churches, however, can boast the possession of the large, flat, semicircular receptacles used of yore for storing vestments, and known as "*cope chests*." Two large fourteenth-century examples, covered with flowing ironwork, and originally standing in the centre of the chapter-house at York Minster, are now placed on the south side of the aisle in front of the entrance to the crypt; the example at Wells Cathedral is a fine one, the hinges being strengthened and beautified by its scroll-work of iron. The huge quadrant-shaped cope-box, or chest, at Salisbury, said to be coeval with the building, has been placed in the north choir-aisle, where it is seen to great advantage. Other examples are at Lockinge, Berkshire, and Church Brampton, Northamptonshire.

(To be continued.)





## The Antiquary's Note-Book.

A SHROPSHIRE FUNERAL-CARD, A.D. 1733.

**I**N few customs of this country has a greater change taken place within living memory than in those observed in the conduct of funerals. Some of the older men among us can remember the costly coffin, garnished with gaudy brass-work, the expensive palls,

that the living were often impoverished by the extravagant outlay thought to be the true measure of regret for the departed. This has all happily given place to a more rational fashion, equally sympathetic and respectful.

The remarkable invitation-card reproduced on this page was found in the parish register of the Church of St. Eata, Atcham, Shropshire, and by the kindness of the Vicar I am permitted to send a copy for the *Antiquary*. It is not without merit as an



[Photo by H. H. Hughes, Shrewsbury.]

the bearers, the upper-bearers, and the numerous followers furnished with silk hatbands and scarves over their shoulders almost reaching the ground, and occasionally mutes with black caps reaching below their eyes, guarding the door of the house in which the deceased had resided. To this were added the well-spread tables, one in the dining-room and the other in the kitchen, for the comfort and consolation of the mourners before proceeding to the graveyard. Altogether there was so much pomp

engraving, but is particularly interesting as showing the fashion of a funeral-card of the early part of the eighteenth century. The original bears the date 1733 in manuscript at the top of the card, while at the bottom is printed "Richard Burley, Undertaker in Shrewsbury."

W. PHILLIPS.

[Funeral cards have lately been the subject of several interesting communications in *Notes and Queries*. See 9th series, vol. vii., pp. 88, 171, 291, 332, 414; viii., 21, 73.—ED.]

## Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

ANTIQUARIES who wish to inspect any relics of vanished London will shortly be compelled to seek them in the country. Some years ago Lady Meux rescued Temple Bar from total destruction and rebuilt it, stone by stone, at the entrance to her park at Theobalds. Following this example, Mr. Wickham Noakes, a past Master of the Merchant Taylors' Company, has re-erected the beautiful thirteenth-century archway recently excavated near Blackfriars, which formed a portion of the famous Dominican priory, in his grounds at Selsdon Park.

The quaint custom of riding the marshes of Langholm, in Dumfriesshire, was observed on July 27. A drum and fife band paraded the town at 5.30 in the morning, and later the peculiar Border sport of a hound race or trail took place over a six-mile course. Afterwards a procession marched through the town, hundreds of boys and girls shouldering heather besoms. A monster thistle, barley bannock, and salt herring were carried aloft.

That a chalice should, in the course of a chequered career, figure as a prize in a horse race is a strange fate indeed; but such has been the experience of a chalice of solid silver, which has once more returned to its place in Clontarf Church. The cup, a very handsome one, richly embossed, and believed to be of Dutch or Hanoverian workmanship, was given to the church in 1721. It disappeared in the early part of last century, and quite recently it was found in the possession of a gentleman, in whose family it has been for many years. From an inscription on the bottom of the chalice, it is evident it was presented as a prize at the Cheltenham Races in 1833.

An interesting search has lately been concluded at a tumulus on the property of Mr. H. J. Smith-Bosanquet, at Hoddesdon, Herts. An excavation was made right into the centre of the mound, where a basin-shaped hollow, about 15 feet across, was found. In the middle of the hollow was charcoal of wood, and it is thought of bone also. The result of the search points to a cremation on a big scale, apparently on the level surface of the ground, the remains being afterwards covered with a mound of earth dug from all round the spot, and leaving it surrounded by a trench of considerable depth.

### SALES.

MESSRS. PUTTICK AND SIMPSON sold on July 24 a number of antique and interesting musical instruments, including a selection from the collection of Mr. Henry Boddington, of Pownall Hall, Wilmslow. One of the rarest and most interesting was an English virginal, by Thomas White, 1664, the

sound-board painted with flowers and arabesques, and containing a picture of Orpheus and his lute in the interior lid. This fetched £31. A Flemish double harpsichord, by Andreas Rückers, with a painting inside the top or cover, by Van der Meulen, realized £40. A later specimen, by the same maker, sold for £19. An Early Italian dulcimer, illustrated in Hipkins's work on musical instruments, realized £22; an English spinet, by Carolus Haward, 1687, £7; an Italian spinet, probably sixteenth century, £16; and a clavacin brisé or French virginal, by Marius, 1709, £15 10s.

MESSRS. SOTHEY, WILKINSON AND HODGE sold in their last book sale of the season on the 29th ult. and two following days the under-mentioned valuable books: Roxburghe Club Books (20), £27 10s.; Sir William Fraser's Scottish Family Histories: The Lennox, 1874, £7 12s. 6d.; Scotts of Buccleuch, 1878, £16 5s.; Frasers of Philorth, 1879, £7 12s. 6d.; Red Book of Menteith, 1880, £8 12s. 6d.; Annandale Family Book, 1894, £12 5s. Kipling's Works, 20 vols, 1897-1900, £10; Walter Pater's Plato and Platonism, 1893, An Imaginary Portrait, 1894, Greek Studies and Miscellaneous Studies, 1895, and Gaston de Latour, 1896, all first editions, £8 15s.; Symonds's Renaissance in Italy, 7 vols., 1880-6, £15 10s.; Haddon Hall Library (6), £7 5s.; Kelmscott Press Chaucer, 1896, in boards, £8 1s.; another, £8 4s.; another, in exhibition binding by Birdsall, £86 10s.; Vale Press Publications (51), £60 10s.; Passional Christ and Antichrist, cuts by L. Cranach (1521), £9 2s. 6d.; Leighton's County of Fife, India proofs, Glasgow, 1840, £11 5s.; Molière, with Boucher's plates, 6 vols, bound by Capé, 1734, £13 5s.; Ovid's Metamorphoses, by A. Golding, 1587, with MS. notes by J. R. Lowell, £9 5s.; Mary Beale's Figure Studies in Red Chalk, 1679, £15 5s.; Montaigne's Essays by Florio, first edition in English, 1603, £39; Jerome of Brunswick's Surgery, Treveris, 1525, £18 10s.; The Vertuose Boke of Distyllacyon, in English by L. Andrewe, 1527, £19; Saxton's Maps, 1573-9, £10; R. L. Stevenson's Works, 30 vols., 1894-9, £35 10s.; Beaumont and Fletcher, by Dyce, 11 vols., 1843-6, £8 15s.; Macgibbon and Ross, Castellated and Domestic Architecture of Scotland, 5 vols., 1887-92, £8 10s.; Entomological Society's Publications, 1836-1900, £17; Sketches by Thackeray, originally presented by him to his housekeeper, £10 1s.; Rabelais's Works, by Urquhart and Motteux, 1653-94, £26 10s. Edmund Spenser, The Shepheard's Calendar, Colin Clout, Fowre Hymnes, etc., first editions, 1595-7, £130; General Sir H. Seymour, Sixty-two Letters to his brother, the first Earl of Hertford, 1744-84, £21; Shakespeare's King Lear (third edition, 1608), Richard III. (1602), Henry IV. (1632), and other Plays, all imperfect, £82; Histoire du Roy Perceforest, Paris, 1531-2, £19; Beaumont and Fletcher's Comedies and Tragedies, with the first edition of the Wild Goose Chase, 1647-52, £22; Caxton's Ryal Book or Book for a King, finished 1484 (printed at Westminster, 1487-8), £1,550; Promptorium Parvulorum, first edition, printed by Pynson, 1499, £205; Boydell's River Thames, 2 vols., 1794-6, £10 5s.;



Lactantius, first book printed at Rostock, 1476, £17; Tristan de Leonnois (Verard, 1494?), imperfect, £24 10s.; Forestus Bergomensis de Mulieribus, 1497, £28 10s.; Gould's Birds of Europe, 5 vols., £47; Geneste's History of the Stage, 1660-1830, 1,500 extra illustrations (A. Daly's copy), £65; Hawkins's Life of E. Kean, extra illustrated (A. Daly's copy), 1869-87, £48; Boydell's Shakespeare, extra illustrated with about 10,000 plates, £50; Meyrick's Heraldic Visitations of Wales, 2 vols., 1846, £10 10s.; First Edition of the New Testament in Welsh, imperfect, 1567, £71; Prayers and Indulgences, a fifteenth-century English MS. in a roll, £37 10s.; Shakspeare, Second Folio, 1632, perfect and good copy (13 inches by 8½ inches), £136; Alken's National Sports, 1821, £75.—*Athenæum*, August 10.

#### PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

BRITISH ARCHÆOLOGICAL ASSOCIATION.—The fifty-eighth annual congress opened at Newcastle-on-Tyne on Thursday, July 18, in fine weather, when the members were welcomed by the mayor and sheriff. Dr. Hodgkin, the president, returned thanks. In the course of the day the cathedral, the castle—where Mr. Cadwallader Bates explained the history and contents—the Black Gate, the remains of the city walls, St. John's and St. Andrew's churches, and other places of interest were visited.—At night Dr. Hodgkin delivered his inaugural address to a large assembly, taking for his subject the "History of Northumberland."

On Friday, 19th, visits were paid to Hulne Priory, in the middle of the Duke of Northumberland's beautiful park at Alnwick, and to Alnwick and Warkworth castles.—At Hulne Mr. George Patrick explained that the priory was a monastery of the Carmelite Friars, and possessed all the features of a fortified position. The Carmelites were one of the four mendicant friar orders, and took their name from Mount Carmel, in Palestine. The origin of the monastery at Hulne was said to be due to Lord de Vesci and Sir Richard Grey, who visited Mount Carmel and prevailed upon some of the members of the order to return to England. This was about the year 1238. Tradition said that the site was selected because of a fancied resemblance which it bore to Mount Carmel. The foundation of Hulne Priory dated from about 1240, and the first prior was Rodolphus Fresborn.—At Alnwick Castle Mr. Cadwallader Bates acted as guide. One of the chief points of interest was the fine Norman gateway. The splendidly-kept library in the castle was greatly admired. There was considerable curiosity to see the old dungeons, and a general smile went round when it was seen that the approach thereto was now rendered easy by means of the electric light having been installed. Mr. Bates told how Cromwell sent 6,000 prisoners to Alnwick Castle after the Battle of Dunbar, of whom 3,000 perished, and on the remainder being deported to Morpeth, so many more died of pestilence that of the original 6,000 prisoners but

a single thousand escaped death. The pictures in the castle and the many magnificent appointments engaged a good deal of time whilst a severe thunderstorm raged overhead.—At Warkworth only the castle could be inspected. This is the stronghold mentioned by Shakespeare in "Henry IV.," in which he speaks of the Earl of Northumberland lying "crafty sick." The structure was described in detail by Mr. Bates.—At the evening meeting Mr. T. Blashill presided, and two interesting papers were read. The first was by the Rev. Cæsar Caine, M.A., on "The Archiepiscopal Mint at York." Mr. Caine exhibited many impressions and facsimiles of the coins dealt with in his paper, and traced the coinage from the earliest records down to the period in which reference was made to the coinage of the see in the indictment against Cardinal Wolsey. The title "Peter pence" was Saxon, and had no reference to the tribute paid to the Pope, but only to the coins issued by the mint at York, St. Peter being patron of the Church of York. An impression of the coinage of Archbishop John Kemp (1426-1450) was exhibited, but, Mr. Caine said, there is no coin of that prelate in the British Museum.—The second paper was by the Rev. F. S. Colman, M.A., on some prehistoric earthworks in his parish of Barwick-in-Elmet, Yorks. These cover fifteen acres, and are of two distinct periods—the earlier, a large circular earthwork, forming the outer court of the whole, being probably of British origin; the later, forming the inner court and mound, being probably mediæval.

On Saturday, 20th, the members visited Jarrow, Monkwearmouth, and Tynemouth.—At Jarrow the fine church was described by Canon Savage. Jarrow was called by the Saxons Gyrwy, and appears to have derived its first importance from a monastery founded by Bishop Benedict, which was destroyed by the Danes, and afterwards restored by Bishop Walcher, and made a cell to St. Cuthbert's Priory, Durham. The historian Bede, who was born in this parish, was educated at this monastery, having entered it at the age of nine years. Some traces of the monastic ruins are still visible. The church, dedicated to St. Paul, is a stone structure with a tower. It was rebuilt in 1783, and the register dates from 1572.—In the evening—Mr. C. Lynam, F.S.A., presiding—the Rev. H. J. Dukinfield Astley, M.A., read a paper on "The Resemblance between the Religious and Magical Ideas of Modern Savage Peoples and those of the Prehistoric and Non-Celtic Races of Europe."—This was followed, after some discussion, by a paper on "Flemish Brasses in England," read by Mr. Andrew Oliver.

Monday, 22nd, was devoted to the Roman Wall. The party went by train from Newcastle to Bardon Mill, where carriages were in waiting. Here they were taken in charge by the guides, Mr. J. P. Gibson and Mr. R. H. Forster. The first place of interest pointed out was Williamotswyke Castle, the birthplace of Bishop Ridley, an old Border keep of much interest. Vindolana, the ninth station from the east end of the wall, was pointed out, and then the party visited Borcovicus and Procolitia, a camp that was garrisoned by the First Batavian Cohort. Then

the famous station at Cilurnum was visited by the kind permission of Mrs. Clayton of the Chesters. A good deal of time was spent at this highly-interesting station, as well as at the Roman villa between it and the North Tyne, and the remains of the Roman bridge. Unfortunately, owing to its being under repair, the extremely interesting museum of Roman remains at the Chesters could not be inspected.—There was no evening meeting.

On *Tuesday*, 23rd, the members made a pilgrimage to Lindisfarne, driving from Beal station to Holy Island across the long stretch of wet sand, which can only be crossed at certain hours owing to the tide, in one-horse carts. The party assembled among the priory ruins, and the Rev. H. J. D. Astley gave a graphic sketch of the early history and associations of the island. After luncheon Mr. Astley gave a description of the later Norman building and conducted his hearers round the ruins.—There was no evening meeting.

The final meetings of the congress were held on *Wednesday*, 24th, when Durham was visited. The Dean, Dr. Kitchin, kindly took the party round the cathedral, the castle, and the remains of the priory, giving excellent descriptions, and dwelling especially on St. Cuthbert's tomb and burial.—At the evening meeting the usual votes of thanks were passed, and a paper by the Rev. C. H. Evelyn White, F.S.A., was read on "The Galilee as a Place of Sanctuary," with special reference to Durham; and another by Mr. S. W. Kershaw, F.S.A., on "Canterbury's Ancient Coinage."

The two following days, 25th and 26th, were occupied by extra excursions—to Flodden Field under the guidance of Dr. Hodgkin, and to Hexham under the conduct of Mr. J. P. Gibson.



ROYAL ARCHÆOLOGICAL INSTITUTE. — The fifty-ninth annual meeting opened at Nottingham on *Tuesday*, July 23, under the presidency of Lord Hawkesbury. The members were welcomed by the Mayor, and the President delivered his inaugural address. In the afternoon visits were paid to St. Mary's Church, where Mr. W. Stevenson read a paper on its history; to St. Peter's Church, described by Mr. Robert Evans, and to the castle, where Mr. E. Green read an informative paper recalling the salient features of interest in connection with the ancient fortress, from the earliest times of the Danish invasions down to the date of its being dismantled during the period of the Commonwealth. Up to the time of William the Conqueror, Mr. Green pointed out, the castle consisted merely of moated ground. There was no mention of a castle in Domesday. The first absolute date which he could find was 1131, when two shillings were spent on the chapel. Mr. Green dealt extensively with the part which the castle played in the Civil War, and mentioned the different accounts given of the raising of his standard by Charles I. In 1651 the Parliament commenced destroying all castles, and that year an order was received by the Mayor ordering the castle to be destroyed by November 16, which was accordingly done.—At the evening meeting, Dr. Gow presiding, a valuable paper was read by

Mr. A. F. Leach on "The Ancient Schools of Nottinghamshire."—A paper by the Rev. Canon Raven, F.S.A., on "The Church Bells of Nottinghamshire" was taken as read, owing to the lateness of the hour.

On *Wednesday*, 24th, visits were paid to Southwell and Thurgarton. At Southwell the ruined Manor-house, known as the Episcopal Palace, was seen under the guidance of the Rev. R. F. Smith, while the Rev. G. M. Livett took the party round the Minster. The afternoon drive to Thurgarton was spoiled by the rain. The Rev. J. Standish gave an account of the priory.—At the evening meeting, Mr. E. W. Brabrook, C.B., in the chair, papers were read on the "Ancient Carvings in Calverton Church," by the Rev. A. D. Hill, and by Mr. W. H. St. John Hope on the "Early Working of Alabaster in England." Mr. Hope said that in the middle ages Nottingham "alabastermen," as well as those of York and Lincoln, of whom they also had evidence, wrought for the most part imagery and "tables" for altars and the like. Nottingham was already famous for reredos work in the reign of Edward III., but he could not produce further documentary evidence for quite a century later. Certainly for fifty years the image-makers and alabastermen of Nottingham were engaged upon images and tables, among which "St. John's heads" were specially prominent. He laid some stress on "St. John's heads" because the evidence was so cumulative that the examples that remained had come from a common centre, which he claimed was Nottingham. There was evidence of the removal of the trade to Burton and other centres, and with the introduction of the coarser stuff monuments of new forms came into fashion. Alabaster, Mr. Hope added, should not be washed, as it was soluble in water.

On *Thursday*, 25th, the members visited Wollaton Hall, where they were kindly received by Lord and Lady Middleton, and an account of the building was given by Mr. J. A. Gotch; Wollaton Church, described by the rector, the Rev. H. C. Russell; Sandiacre Church; Stapleford Cross, a monolith pillar covered with Saxon knotwork and carving; and Strelley Church.—At the evening meeting Mr. C. R. Peers, F.S.A., read a paper on the "Saxon Churches of the St. Pancras (Canterbury) Type"—St. Martin's, Canterbury; St. Pancras, Canterbury; St. Mary's, Lyvinge; St. Andrew's, Rochester; St. Peter's, Ythenchester; and the old minster at South Elmham. All are on Roman sites. Mr. W. H. St. John Hope also submitted a new reading of the arms of Colchester and Nottingham, which he thought represented the ragged Cross of our Lord pierced by three nails, each surmounted by a crown. This would explain the encircling of the cross by the third or lowest crown, even when, as in the Nottingham arms, the nails were now omitted. At Colchester the present arms have been used since at least the reign of Henry V., but for those of Nottingham there seems to be no earlier authority than the Visitation of 1569.

On *Friday*, 26th, after the annual business meeting had been held, Hardwick Hall, Mansfield, was visited. It was described by Mr. Gotch.—At the



evening meeting Mr. E. W. Brabrook read a paper on "Robin Hood," maintaining that Robin had actually existed.

*Saturday, 27th*, was given up to a tour in the Newark district. Newark Castle was described by Mr. John Bilson; Hainton Church by Mr. St. John Hope; St. Mary's, Newark, by Mr. Bilson; and Holme Parish Church by the Rev. A. F. Sutton.

On *Monday, 29th*, the Priory Churches of Worksop and Blyth were visited. The former was described by the Rev. H. T. Slodden, who said that the nave of the church was dedicated to St. Mary and St. Cuthbert, and was originally cruciform, the eastern end, or choir, together with the transepts, being used by the monks for their monastic services, whilst the nave was devoted to parochial purposes. The nave was 135 feet long, and the columns were alternately cylindrical and octagonal. The pillars were ten in number, and he believed that the two on either side of the extreme east end of the present building were pure Norman work. The rest of the church westward appeared to be of later date, probably about 1117, and it was possible that the choir was built first, the remainder of the original design being abandoned for a less massive and, to his mind, less stately style. Mr. Slodden also directed attention to the porch, and particularly to the beautiful ironwork on the lower part of the door. The church contains many monumental memorials of interest, having been formerly the principal burying-place of the Lovetots and Furnivals. After a close inspection of the interior of the church had been made, Mr. Slodden conducted the visitors to the interesting remains of the former monastic buildings on the north side of the church. At Blyth the Priory Church was described by Mr. St. John Hope. At the evening meeting the usual votes of thanks were cordially passed.

The last day, *Tuesday, 30th*, was devoted to an excursion to Wharton Church, near Aslockton, described by Mr. Montagu Hall; the splendid old church at Bottesford, well described by Mr. E. B. S. Shepherd and Mr. St. John Hope; Langar Church; Wiverton Hall—the ruined home of the Chaworths, built in Henry VI.'s time, and supposed to have been garrisoned during the Civil War—and Bingham.



**CAMBRIAN ARCHEOLOGICAL ASSOCIATION.**—The fifty-fifth annual meeting was held at Newtown, Montgomeryshire, from Monday, July 29, to Friday, August 2. The first excursion, on Tuesday, July 30, included visits to many places of interest. At Bettws Church the party inspected a sixteenth-century monumental tablet which is said to be the only mediæval brass in the county. It bears the date 1531, a Latin inscription exhorting those who visit the church to pray for the soul of Sir John Ap Meredyth, formerly vicar of the church. Other objects of interest in the church are a curious oak chest carved out of a solid block of wood and some stained glass which is supposed to have been removed from Glastonbury. In the evening the president, Colonel Pryce-Jones, gave his address, and Archdeacon Thomas read a paper on "The Camps and Earthworks of the District."—Mr. Richard

Williams followed with an interesting paper on "The History of Dolforwyn Castle." The first fortified building on the site of which there is any record, he said, was erected by Bleddyn ab Cynfyn, Prince of Powis, and founder of the third Royal tribe of Wales, between 1065 and 1073, but this structure was superseded about the year 1242 by a more substantial building erected by Dafydd ab Llewelyn. This building was taken by Roger de Mortimer about 1278, and according to Mr. G. T. Clark the existing walls were probably his work. Some of the portions still standing are nearly 4 feet in thickness. For two centuries Dolforwyn Castle was part of the possessions of the once-powerful Mortimer family, and from 1278 to 1485 their history is closely bound up with that of Cedewain. The building was allowed to fall into decay about 1331, and in the words of the Welsh poet:

Drain ac ysgall mall a'i wedd  
Mieri lle bri mawredd.

Where greatness dwelt in pomp now thistles reign,  
And prickly thorns assert their wide domain.

The excursion to Kerry on the next day, Wednesday, 31st, was not specially interesting. In the evening Welshpool was visited. On Thursday, August 1, the members visited the neighbourhood of Llandinam and Llanidloes, concluding with a visit to the excavations at the Roman station at Caersws. The principal place visited on the last day of the meeting, Friday, August 2, was Montgomery. The church is a fine building, dating from the early part of the twelfth century. The most ancient of the monuments in the church is that of a knight, who has a visored basinet of what the late Mr. Bloxam considered an unusual design. The visor is raised. The camail or tippet of mail covers the neck, breast, and shoulders. Shoulder-pieces appear beneath the camail, and the upper and lower arms are encased in plate. An emblazoned jupon falls down almost to the knees, round its skirts being a horizontal baldric or belt, buckled in front. The hands are joined on the breast. A fragment of the sword is traceable on the right side. According to the device upon the jupon the effigy is that of one of the Mortimers of the end of the fourteenth century. At the closing meeting in the evening the usual votes of thanks were passed.



The members of the **SURREY ARCHEOLOGICAL SOCIETY** visited Wotton on July 17. At the church Dr. F. R. Fairbank, F.S.A., read an interesting paper, which was followed by a brief discussion. The party proceeded to Crossways Farm, which was described by Mr. Ralph Nevill, F.S.A., who pointed out that this building of ornamental brickwork and Bargate stone resembles others of its type in the neighbourhood, and at Godalming and Dorking. It is chiefly interesting because it has been so little altered from its original plan, and not at all for between 200 and 300 years. The house probably dates from 1640; the staircase is part of an older house, the kitchen presents an inglenook fire, with an iron fireback showing two

heraldic dogs, similar to that in the hall at Wotton. After lunch the camp on Holmbury Hill was visited. Mr. H. E. Malden described the camp, which is certainly not Roman, being on a hill-top, having two ditches and two banks, and not being rectangular. It probably belongs to the period after the Romans left the country, and before the invasion of the Saxons. From the camp the party drove to Wotton, where they were most kindly and hospitably received by Mr. W. J. Evelyn, F.S.A., who himself showed the large party through the house and grounds. The first of the family who resided at Wotton was George Evelyn, who died in 1603, and whose monument is in Wotton Church. In the library of the house are arranged a number of interesting objects, among them the original diary of John Evelyn. In the cases are several family miniatures, and a lock of hair from the head of Charles I., and a lock from his beard; the hair is dark-brown, that of the beard auburn. The conservatories are full of choice flowers, and lead into the well-cared-for ornamental gardens, in which are fish-ponds and a fountain; and at the end of the gardens is a portico, or temple, referred to by John Evelyn in his diary, 1649, February 26, as follows: "Came to see me Captain George Evelyn, the great traveller, and one who believed himself a better architect than he really was, witness the portico in the garden at Wotton; yet the great room at Albury is better understood. He had a large mind, but he overbuilt everything."

The members of the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY on July 20 spent a pleasant afternoon at Kirklees, the seat of Sir George J. Armytage, Bart., Mr. J. S. Chadwick acting as guide. Entering the demesne of Kirklees by a private gateway, immediately opposite the obelisk known as the Dumb Steeple, the party were conducted to Robin Hood's Grave, where the local traditions respecting the famous outlaw were briefly epitomized by Mr. Chadwick. A shady path through the beautiful Kirklees Woods led the party to the old Roman encampment on a knoll of the hill. The course of the camp was traced by Sir George Armytage. Kirklees Hall, built in the reign of James I., from the ruins of the old priory, by a member of the Armytage family, who came into possession of the estate in 1565, was next visited. In the library ancient deeds and charters were on view, together with old engravings and drawings of the estate, executed nearly 300 years ago by Dr. Johnson, of Pontefract—a famous Yorkshire antiquary in his day. These sketches, together with a specially written historical survey of Kirklees, by Mr. Chadwick, will shortly be published in the *Yorkshire Archaeological Journal*. Leaving the hall a visit was made to the site of the old priory and the old gatehouse, from the window of the upper room of which Robin Hood is said to have shot his last arrow. Another pleasant outing was enjoyed by the members on August 3 to 5, under the able leadership of Mr. J. A. Clapham, at Hazelwood Hydropathic Establishment, Grange-over-Sands, from which visits were made by a series of drives to Witherstack Hall and Park; Levens

Hall, with its fine old formal gardens; Cartmel Priory, the cathedral of the neighbourhood; Lake Side; and the beautiful old Holker Hall.

At the ordinary monthly meeting of the NEWCASTLE SOCIETY OF ANTIQUARIES, held July 31, the Duke of Northumberland presiding, a paper on "The Boutflowers of Apperley" was read by the Rev. D. S. Boutflower. Mr. R. C. Clephan, F.S.A., exhibited and described an interesting selection from his collection of Egyptian beads, ranging in date from 4000 B.C. to the Roman occupation. The members of the same society made an interesting excursion in July to Capheaton; the little church of Kirkharle, in which are two low side-windows and a fifteenth-century octagonal font; Shaftoe; Harnham; and Whalton.



## Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

THE DOUBLE CHOIR OF GLASGOW CATHEDRAL: A STUDY OF RIB VAULTING. By Thomas Lennox Watson, F.R.I.B.A. Many illustrations, plates and plans. Glasgow: James Hedderwick and Sons, 1901. 4to; pp. x, 188. Price 25s. net.

It is not a little remarkable, after all the attention that has been given to the architectural history of the famous pile of the cathedral church of Glasgow, that it has been left to Mr. Watson to ascertain, and to prove beyond doubt in this volume (by diagram and letterpress), that the vaulting of the lower church or crypt is of no fewer than five distinct periods, with an appreciable interval between each. Save in the recent papers of Mr. Watson on this subject, it has hitherto been carelessly assumed that all the vaulting was of one date. This has been definitely stated in Messrs. MacGibbon and Ross's great work on *The Ecclesiastical Architecture of Scotland* (1897), as well as in *The Book of Glasgow Cathedral* (1898).

The first period of the vaulting, in the southwestern compartment of the lower church, is, according to Mr. Watson's accurate reasoning, *circa* 1220. The second period of the vaulting, to be noticed in the north and south aisles of the lower church, is *circa* 1240. The third vaulting period is about ten years later, when the aisles and chapels of the choir were vaulted. The middle compartment of the lower church gives the fourth vaulting period, *circa* 1260. The fifth and last period of the vaulting, when the transeptal stairs and the eastern aisle and chapels of the lower church were covered, is of uncertain date, but cannot be earlier than 1270.

This admirable volume, with its seventy-two illustrations, practically covers the whole question of Gothic vaulting, and is a model of clearness.



We have no doubt that it will be recognised by architects and architectural students as a work of high value; but it also has undoubted attractions for the general ecclesiologist and antiquary. The historical notes are of considerable value, and give within a short compass a remarkable amount of information as to crypts or lower churches in general. The latter is the better name, and it would be well, save for brevity, if the term crypt, so misleading to the general public, could be abandoned. In old documents the term usually employed was *bassa ecclesia* or *inferior ecclesia*.

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INDEX TO THE FIRST TEN VOLUMES OF BOOK-PRICES CURRENT (1887 to 1896). London: *Elliot Stock*, 1901. Demy 8vo, buckram; pp. vii, 472. Price 21s. net.

At last we have a key to the first ten volumes of *Book-Prices Current* in the shape of this handsome and most satisfactory Index, which is as indispensable to bibliographers as the original volumes are. The compiler is Mr. William Jaggard, of Liverpool; and when he remarks, in his preface, that "the compilation was taken in hand largely as a labour of love," we can well believe him, for the labour of preparing such an index must have been immense. The work is no mere amalgamation of the separate indexes to the ten volumes. Every entry has been freshly verified, and many titles and numbers accidentally omitted or misprinted in the annual indexes are here inserted or corrected. The extent of the labour involved is slightly indicated by Mr. Jaggard's remark that his manuscript involved 33,000 distinct titles and considerably over 500,000 numerals. The value of such a work as this depends, of course, upon its accuracy; and this can only be tested by that constant use which everyone interested in books is sure to give it. We can only say that so far as we have tested the entries we have detected no errors. The method of the *Index* is simple. Under our own title, for instance, we find that sets or volumes of the *Antiquary* are recorded as sold at three references in the volume for 1888, one in 1889, two in 1891, one in 1893, two in 1895, and one in 1896. The references are to the numbered entries in the respective volumes, and can be looked up in a few seconds. Under such headings as Shakespeare, which fills five pages of the *Index*, Caxton and the like, the number of references conveniently grouped is an eloquent testimony to the value of Mr. Jaggard's labours. One great advantage of having the references to the sale records thus brought together is the convenience with which any reader can now compare the prices fetched by any book or set of books during the ten years covered by the *Index*. But it is as impossible to name all the advantages of such a comprehensive key, as it is to overestimate its value to all dealers in and lovers of books.

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THE SWORD AND THE CENTURIES. By Captain Alfred Hutton, F.S.A. Many illustrations. London: *Grant Richards*, 1901. 8vo.; pp. xxii, 367. Price 15s.

Captain Hutton, who is already well known in the field of literature by his books entitled *Cold*

*Steel* and *Old Sword-play*, has covered fresh ground after a most agreeable fashion in this well-illustrated and pleasantly-written volume. It is a description of the various swords and other weapons used in civilized Europe during the last five centuries, and of single combats which have been fought with them. There are no dry pages of technical details, but graphic and stirring accounts, drawn for the most part from out-of-the-way and little-known sources. The first book deals with the age of chivalry, and its opening chapter tells how the Lord of Ternant and the Spanish esquire Galiot de Balthasin fought on foot and horseback before the good Duke Philip of Burgundy in the year of grace 1445. The next chapter describes how the good knight Jacques de Lalain fought with an English esquire, Thomas Qué, their weapons being pole-axes, before the same Duke. But these single combats were not confined to knights and esquires, and a third encounter before Duke Philip, at Valenciennes, is described with gruesome detail, between two tailors armed with clubs before a great company in judicial strife. In the same book descriptions are given of the stirring encounter between Bayard and the Spaniard Sotomaïor in 1503, with the infringement of parole that brought about the combat, as well as an encounter in 1549 with bastard swords between the Baron d'Aguerre and the Lord of Fendilles. It concludes with accounts of two-hand swords, a memorable conflict with sword and buckler, and the ancient method and usage of duels before the King. The second book deals with the period of the rapier, and introduces us to such men as the Admirable Crichton and Cardinal Richelieu. This is followed by the period of transition, with accounts of the flamberge and the small sword. One of the most interesting chapters of this book is that which deals graphically with those three great fencers of the eighteenth century, the Chevalier de Saint Georges, the Chevalier d'Eon de Beaumont, and our Henry Angelo. Then comes the book that deals with the prize players, or company of fencers, of the time of Elizabeth and James, and the gladiating prize-fighter with broadsword or cudgel of the eighteenth century. Under the heading of the "Nineteenth Century" accounts are given of the duelling sword and certain memorable encounters, as well as of cudgelling, backswording, and single-stick.

There is an almost hackneyed phrase of reviewers, that has possibly been used sometimes too heedlessly, which is eminently true of this volume: there is not a dull page from cover to cover.

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CALENDAR OF LETTER-BOOKS PRESERVED AMONG THE ARCHIVES OF THE CORPORATION OF THE CITY OF LONDON AT THE GUILDHALL. Letter-book C, circa A.D. 1291-1309. Edited by Reginald R. Sharpe, D.C.L. Printed by order of the Corporation. London, 1901. 8vo.; pp. xxvii, 290.

Dr. Sharpe's third volume covers practically the same period as its two predecessors, but its contents are different and more varied. The documents in this letter-book throw light on very many points

of interest. They bear witness, for instance, to the determination of King Edward I. to grant a very considerable degree of freedom to foreign merchants, and also, it must be admitted, to the somewhat unwilling and grudging acquiescence of the City authorities. Among other matters illustrated are the great depreciation of the coinage in Edward's reign, due largely to the extensive export of gold and silver and circulation of bad money by the foreigners; the sturdy resistance of the City to the King's attempt to secure himself new Custom duties; the proceedings in connection with the first recorded election of Aldermen of the City (1293); the arrest of the Mayor and Sheriffs by the Coroners of the City in 1301 for an infringement of the rights of the burgesses of Wallingford; and lastly, but by no means least in importance, the story of the foundation of the English Cnihtengild, and its subsequent absorption by the Priory of Holy Trinity, Aldgate, the early history of which is illustrated by transcripts of charters and other documents.

It is pleasant to see this important undertaking making such excellent progress. Dr. Sharpe's lengthy introduction is most valuable, and the volume is thoroughly indexed.

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**HISTORY OF THE TOWN AND COUNTY OF WEXFORD: TINTERN ABBEY, ROSEGARLAND, AND CLONMINES.** Edited by Philip Herbert Hore. Many illustrations. London: *Elliot Stock*, 1901. 4to.; pp. xxiv, 281. Price 20s. net.

This is the second instalment of Mr. Hore's projected history of Wexford. The same plan is followed in this volume as in its predecessor, noticed in the *Antiquary* for February last; that is to say, the history of the abbey, of the ancient manor and castellated dwelling-house called Rosegarland, and of the ancient borough and parish of Clonmines, is told chiefly by the many original documents and records which Mr. Hore has collected or extracted. The Wexford Tintern was founded in 1131 by Cistercian monks from Tintern Abbey in Monmouthshire, and was originally called Little or Minor Tintern. It was a fortified monastery, and the ruins which remain show that it must have been not only rich in beautiful sculptured ornaments and figures, but a place of strength. The greater part of the strong quadrangular tower still stands, and on its roof may yet be seen the remains of the ancient brazier, which when lighted summoned the faithful to the assistance of the monks. Mr. Hore gives a careful ground-plan of the abbey, as well as beautiful photographic views of the remains, and then traces its history by means of original documents from the year 1233 to 1684. The histories of Rosegarland and Clonmines are given in similar manner. It is hardly necessary to say that the records, which are carefully annotated, incidentally throw light on many details of both social and national history. The whole volume, which is most handsomely produced and beautifully illustrated, testifies to the great pains and labour which Mr. Hore has devoted to the collection and elucidation of a wealth of documentary material, most of which is here printed for the first

time. The various facsimiles of letters, bonds and signatures add much to the value and interest of the work, which is fully indexed.

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**THE BENEDICTINE ABBEY OF SS. MARY, PETER AND PAUL AT PERSHORE, WORCESTERSHIRE.** By Francis B. Andrews, A.R.I.B.A. Many illustrations. Birmingham: *Midland Educational Co., Ltd.* 1901. Demy 4to.; pp. 42. Price: paper, 1s. 6d. net; cloth gilt, 3s. 6d. net.

By the issue of this elegant brochure, Mr. Andrews has rendered a particular service to the historian, the antiquary and the members of his profession. Within its tasteful cover, in the best of print, paper, and penwork, he has collected together all that is trustworthy in the history of this religious foundation. Every care has been taken to trace each point of the abbey's history to the most authentic sources available, the effort throughout being to secure reliability to the furthest detail in every record, either by pen or pencil. A remark which we have not yet seen made is suggested by pp. 8 and 9. The real officials of the monastery—that is to say, those signing as such at the Dissolution—are not the same individuals (with the exception of the Abbot) as those monks who received the corresponding pensions. It may be that wholesale changes were made between the date of signing submission and the breaking up of the house, but one reasonably wonders how these were brought about.—H. P. F.

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**NOTES ON THE PARISH REGISTERS OF ST. MARY'S, NOTTINGHAM, 1566 to 1812.** By John T. Godfrey. With a Preface by James Ward. Nottingham: *Henry S. Saxton*, 1901. 8vo.; pp. xxi, 147. 200 copies printed.

Mr. Godfrey is already favourably known by his work on Nottingham worthies, and in this volume he performs another valuable service. The abstract of the registers here given presents many points of interest. The entries throw light on the numerous clandestine marriages, for which Nottingham, owing to its central position, was conveniently situated; on old corporation customs; on burials—regarding which many entries are quaint, but more are very meagre—and chiefly, of course, on family history. Mr. Godfrey has liberally annotated his collections, and these notes especially should be very useful to genealogists and to compilers of pedigrees. The book is handsomely got up, and has a full index of names.

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**THE TELL EL AMARNA PERIOD.** By Carl Niebuhr. "The Ancient East," No. II. London: *D. Nutt*, 1901. 8vo.; pp. 62. Price 1s. sewed.

This, the second of Mr. Nutt's new series of booklets, deals with the relations of Egypt and Western Asia in the fifteenth century B.C., as shown in the tablets which were found early in 1888 near the ruins which cover the floor of the valley known as El Amarna. About eighty of the best preserved of these tablets are in the British Museum, about one hundred and eighty—many of them in a fragmentary condition—are in the Berlin Museum, some sixty were left in the museum at



Boulak, and a few are in private hands. Most of the contents are letters from Egyptian officials in Syria and Canaan, addressed usually to their King, and among them are many long letters from Asiatic Kings to the Egyptian Sovereign. Dr. Niebuhr gives a succinct account of this most valuable correspondence, and summarizes the revelations made thereby regarding the Egyptian Court and administration, the vassalage of Asiatic rulers, and the political conditions of the period. Miss Hutchison is the efficient translator, and there is a brief but suggestive bibliographical appendix.

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We have received *The Book of The Cheese*, 4th edition (London: T. Fisher Unwin; price 2s.). The "Olde Cheshire Cheese" is known to all lovers of old London as the chief remaining relic of the taverns of long ago, and this account of its history and associations, re-edited by Mr. R. R. D. Adams, is interesting and readable; but the myth of Dr. Johnson's connection with the "Cheese" is treated throughout as fact, and there is far too much repetition in the reiterated glorifications of the famous pudding. The numerous excellent illustrations by Herbert Railton, Joseph Pennell, and other artists, add greatly to the attractiveness of the book.

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From the Homeland Association, 24, Bride Lane, Fleet Street, comes a handbook to *Dulverton and the District*, 2nd edition, price 6d. net, by our contributor Mr. F. J. Snell, M.A. Dulverton is the centre of that charming part of West Somerset which presents so many attractions to sportsmen and to lovers of Nature. Mr. Snell has had the assistance of various specialists in sport, and has produced a descriptive guide-book which is as pleasant to read as it is to look at and handle. The archaeological treasures of the district are indicated, but there is room for another handbook in which sport should give place to the antiquarian and especially the legendary lore in which the country of which Dulverton is the centre is so rich. We wish Mr. Snell would write it. Meanwhile this little book deserves a warm welcome. It is well indexed and capably illustrated.

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Several pamphlets of interest are before us. First comes *The Place-Names of Cambridgeshire*, by Professor Skeat, Litt.D., issued by the Cambridge Antiquarian Society as No. xxxvi. of their octavo publications (Cambridge: Deighton, Bell and Co.; price 3s. 6d.). Place-names form a subject which has, as yet, been but slightly and fragmentarily touched by scientific inquiry. The great army of guessers have, of course, found it a fertile field; but the guessing days of etymology are over, and no one has done more to end them than the author of this brochure. Like all Professor Skeat's work, it is thorough and authoritative. It will primarily interest and be valued by students of the Eastern counties, but as the author groups the names treated under the various suffixes, his discussion of those suffixes, which are, of course, not confined to Cambridgeshire names, will be extremely useful to all who take an interest in a fascinating and important study. We have also received *The Parish Churches of Northamp-*

*tonshire: illustrated by Wills, Temp. Henry VIII.*, by the Rev. Dr. Cox, F.S.A., reprinted from the *Archæological Journal* of June last, in which the author clearly shows by the numerous most interesting examples and extracts how rich pre-Reformation wills are in illustrations of ecclesiastical and ecclesiological lore and history; a little pamphlet on *The Earliest Dublin Printing*, by E. R. M'C. Dix (Dublin: O'Donoghue and Co.; price 1s.), with a list of books, proclamations, etc., printed in Dublin prior to 1601, which is a useful addition to Mr. Dix's former labours in this direction; and a book and print catalogue issued by Mr. Rupert Simms, of Newcastle-under-Lyme, Staffs., which is prefaced by a page or two of extracts from the borough records.

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The principal article in that well-edited quarterly, the *Essex Review* (July), is "The Dykes of the Thames," by W. W. Glenny. There are also, besides other notes and papers, articles on "Dr. Samuel Glasse, Rector of Wanstead, 1786-1812," by Walter Crouch; and on "The Census of 1901 in Essex," by Miller Christy. The illustrations are good, as usual. The Armorial Bearings of Abergavenny form the frontispiece to the *Genealogical Magazine* for August. The number contains, *inter alia*, full particulars of the recent trial of Lord Russell, and of the petition of Lord Mowbray and Stourton for the determination in his favour of the abeyance now existing in the earldom of Norfolk. The chief contents of the *Architectural Review* for August are freely-illustrated articles on "The Artistic Side of the Glasgow Exhibition," and "Tuscan Painting and Sculpture." We have also on our table No. 1, July, of the *Museums Journal*, the "organ" of the Museums Association (London: Dulau and Co.; price 1s. net), which should be of interest and use to all concerned in museum work; the *American Antiquarian* for July and August, containing, besides much other matter of value, a most useful collection of "Notes upon the Mandrake," by Professor Starr; the *Berks, Bucks and Oxon Archæological Journal* for July—a capital number; and the *Architects' Magazine*, also for July.

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NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

TO INTENDING CONTRIBUTORS.—Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.

Letters containing queries can only be inserted in the "ANTIQUARY" if of general interest, or on some new subject. The Editor cannot undertake to reply privately, or through the "ANTIQUARY," to questions of the ordinary nature that sometimes reach him. No attention is paid to anonymous communications or would-be contributions.



# The Antiquary.



OCTOBER, 1901.

## Notes of the Month.

THE principal event of the month has been the Alfred Millenary Celebration at Winchester. We give some account of the proceedings in another part of the present number of the *Antiquary*.

It has been decided at Athens that invitations to a Congress of Archæologists, to be held in the Greek capital in April, 1903, shall be issued by a committee, composed of the Minister of Public Instruction and the Directors of the French and German Archæological Institutes, with the Crown Prince as honorary president. The subjects of discussion will be notified beforehand. Five meetings will be held at Athens, and ten other meetings during excursions to Olympus, Delphi, and other places of antiquarian interest. The invitations will be addressed to all Governments, academies and Universities in the world. It is estimated that about 500 delegates will attend the Congress.

The *Times* makes the interesting and important announcement that the celebrated collection of illuminated and other manuscripts belonging to the Earl of Crawford has been sold *en bloc* to Mrs. Rylands, the founder of the John Rylands Library at Manchester. The MSS. are some 6,000 in number, of every degree of rarity and beauty, and represent both Occidental and Oriental literatures.

A curious and, indeed, almost incredible story comes from Peru. The grave of an "Inca

statesman" is reported to have been opened recently near Lima, and in it, besides a skeleton in good preservation and numerous Peruvian antiquities, there was found a Roman denarius of the reign of Severus. The tomb is supposed to be a thousand years old, and how the coin got there is said to be puzzling local archæologists. One theory is that the denarius may have passed from one trader to another across Asia and the frozen Behring Straits, and thence south to Peru; but this seems rather a wild idea.

The Northumberland and Durham Architectural and Archæological Society made an excursion to Norham in August, visiting Ladykirk, in Berwickshire, on the way. At Norham, the twelfth-century church dedicated to St. Cuthbert, which contains some very fine pre-Conquest stones, was inspected. Here Canon Greenwell mounted the pulpit, and discoursed racyly about the history of the building, and related many interesting stories regarding ancient charters. The church was built by Bishop Flambard, probably about the same time as the castle. Much of the Norman work, however, was destroyed during the restorations which took place in 1617, 1846, and 1852. Still, there are sufficient remains of the fine old building to indicate its architectural character. These are: The round-headed arches between the nave and the south aisle, with their tall cylindrical columns; the stately chancel arch, with its three shafted piers; and the five round-headed and deeply-splayed arches in the south wall of the chancel, connected by the continuous label carved with zigzag. The aisles, vestry, and tower are modern. The church contains two beautiful recessed and canopied tombs, one on the south and the other on the north side of the chancel. The former is of exquisite fourteenth-century workmanship, and supports on its slab the cross-legged effigy of a knight clad in mail. The bell in the tower is inscribed: "Anthony Bartlet made me 1670." The black oak fittings and reredos are from Durham Cathedral. Apart from its connection with the introduction of Christianity into England, the church is a magnificent specimen of early architecture.



We note with deep regret the death of Mr. J. Lewis André, F.S.A., which took place at his residence, Sarcelles, Horsham, on August 9. Born in London in 1833, Mr. André had lived at Horsham for about thirty years. In early life he followed the profession of an architect, but had not practised it for many years. His kindly nature had endeared him to a large circle of friends. As an antiquary, he was well known by his frequent and valuable contributions to the publications of the Sussex and Surrey Archæological Societies, of which he had been a member almost from the date of his arrival at Horsham. Mr. André was also an occasional and highly-valued contributor to the *Antiquary*. His last article in these pages was on "St Katharine in Art, Legend, and Ritual," which appeared in our issue for August, 1900.

Another well-known archæologist, the Rev. E. Lewes Cutts, died on September 3. He was the author of several books, including *Manual of Sepulchral Slabs and Crosses*, *Scenes and Characters of the Middle Ages*, *Early Christian Art*, *Parish Priests and their People in the Middle Ages*, etc. He also contributed a volume on Colchester to the "Historic Towns" series.

We also regret to record the death of Mr. John Taylor, of Northampton, who passed away on August 25. He was an indefatigable worker at the bibliography of his county. His chief work was the *Bibliotheca Northamptoniensis*, which occupied him for some forty years, and which contains the title-pages and collations of 30,000 Northamptonshire publications. Mr. Taylor also did much good service by the reproduction in facsimile of old pamphlets and broadsides relating to the county.

Workmen employed in a field at the north end of Sycamore Terrace, Bootham, York, discovered a week or two ago a stone coffin, which on being opened was found to contain a skeleton lying on its back in a fair state of preservation. It is believed to be that of a woman. The teeth were almost perfect. In the coffin there were a broken vase or lamp of blue glass and two or three metal armlets. A curious discovery was recently made by the Wemyss Coal Com-

pany at an old disused pit at the Blair Burn, Fifeshire. In the course of some work undertaken in order to prevent flooding, there have been discovered a large number of miners' tools, such as were in use 300 years ago. The shovels are all made of wood, some of them being as good as on the day they were made. The picks and mells are iron. It is further stated that there are huge blocks of coal lying about, all cut out with the pick, so large as to puzzle a present-day collier how they accomplished the task of cutting them out. It is 275 years since the mine was worked.

Mr. George Gibbons, of Tilford, Farnham, writes: "The flint implement found by Mr. J. Russell Larkby has every appearance, from the engraving submitted, to be simply a cutter and borer in combination, which flint the user held by the stem in his hand. Such "combination" implements are frequently met with in this locality, and even some bearing four distinct implements, viz., strike-light, rubber, cutter, and borer; but these, however, are only found here in Neolithic flints. Probably the one Mr. Larkby has obtained is a Paleolithic implement, as it was found 18 inches below the surface of the ground. This is an unusual depth for Neolithic flints, which are usually met with, at least in this neighbourhood, at 2 or 3 inches below the surface. If Mr. Larkby's flint should be a Paleolithic one, it is then very much less common than the combination tools of the newer age, and consequently more valuable."

A volume on *Closeburn (Dumfriesshire)—Reminiscent, Historic and Traditional*, by R. M. F. Watson, is announced for immediate publication by Messrs. Inglis Ker and Co., of Glasgow. The book, besides containing many details concerning the churches, houses, and hamlets of the district, promises much matter of interest regarding local folklore, legends, and customs, and especially the ancient games of curling and quoiting. The price to subscribers will be 5s. net.

"The excavations at Caerwent, near Chepstow," writes Mr. A. T. Martin, hon. secretary

of the Caerwent Excavation Fund, "are in full progress at the present moment, and although the houses uncovered during the past two years have been again covered up, the results of this season's work are such as to amply repay those who are interested in the history of Roman Britain for the trouble of making a pilgrimage to this ancient site. These results are, mainly, a house of unusual size in the south-west quarter of the city, and the gate in the north city wall, which, as regards the extent of its preservation, is perhaps unique. The excavations will, if possible, continue till October, and will, if our funds allow, be re-opened early next year. For any assistance to our funds we shall be most grateful, as we have a very promising site of at least 4 acres secured for further excavations, but have as yet no means for providing for the expenses of labour. Descriptions and plans of our previous work are now in the press, and will appear in the forthcoming volume of *Archæologia*."



The Council of the Yorkshire Archæological Society have issued an urgent appeal on behalf of Howden Church, one of the most magnificent achievements of the church-builders of the Middle Ages. The establishment has suffered severely since its dissolution in the first year of Edward VI., when the fabric funds were diverted into private hands. The condition of the building was reported on in 1896 by the Vicar and churchwardens, when it was stated that the "choir and chapter-house most urgently require attention. They are necessarily much exposed to the weather, and in many parts the masonry is suffering severely from the effects of water finding its way into the walls through the open joints—defects which are indicated clearly enough by the growth of vegetation on the upper parts of the walls. . . . The east end and chapter-house justly rank among the finest architectural achievements of their respective periods." Some repairs were effected, but the funds forthcoming were not sufficient for all required to be done. Portions of the tracery fell from the chapter-house windows in 1896, and last year there was additional damage. Now the upper parts of the chapter-house walls are

rapidly becoming more unsafe in places, and urgently require the attention that all lovers of our ancient buildings wish to see given. There can be no desire to see this beautiful edifice fall into further decay, yet this must be so with the vegetation, which for years past has been flourishing at the top of the stonework, pushing out the stones, and gradually, but surely, bringing the whole wall to the front, when it will collapse. This can only be a question of time, and a successful effort is hoped to result from the appeal in order to save this fine piece of work. The promoters of the movement, the Vicar and churchwardens, point out that Howden is not a wealthy town, and though the parishioners maintain the nave and transepts, which are used for the services of the church, the repair of the ruined parts of the church is beyond their resources. Nothing in the way of so-called restoration is to be attempted, the object being to preserve, not to restore. Not a single old stone is to be replaced by new simply because it is decayed; indeed, no new stonework will be inserted at all, except in the few cases where this is found to be a necessity to secure the stability of the structure. Mr. J. Bilson, F.S.A., has superintended the work so far, and this has been examined on behalf of the Society for the Protection of Ancient Buildings, and the principle adopted has been approved. The Council of the Yorkshire Archæological Society are persuaded that the preservation of this exquisite building can be in no better hands, and the generosity of the public is being appealed to.



The Pan-Celtic Congress held recently in Dublin was very successful as regards the numbers in attendance and the general interest shown, but its results were not of very special value. There were some amusing exhibitions of costumes claiming to be national—one gentleman performing with marked agility an Irish jig in a remarkable costume of green and gold—and interesting discussions of national games and dances. Two folk-song concerts, given in connection with the Congress, produced a number of songs representative of the five Celtic nations, which greatly delighted the audiences. We should be glad to see carried out a suggestion which was



made, that a volume should be published containing a collection of the most typical Celtic folk-songs, with an essay explaining the peculiarities of the airs of each nation. Among the various papers read, that of most solid value was by Professor Kuno Meyer on the present state of Celtic studies. The learned reader gave a glowing picture of their present flourishing condition, and urged that a chair of Celtic should be established either in connection with Dublin University or with any new Roman Catholic University founded in Ireland. One immediate result of Professor Meyer's address was the passing of a resolution in favour of the formation of a committee to arrange for the publication of a bibliography of Celtic works. We trust that this resolution may not remain an expression of pious opinion, but may lead to practical results. It is proposed to hold the next Pan-Celtic Congress in the Isle of Man in 1902.

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What a blessed word "totemism" is! The Hon. Auberon Herbert has been writing long letters to the *Times* with regard to certain stones, of apparently artificial form, taken from gravel-beds the age of which has yet to be determined, and these stones he dubs "totems." Professor A. C. Haddon, in an able letter to the *Times* of September 13, nails this loose use of a word which has a definite meaning to the counter. "There are," he says, "many animal and plant cults in the world—totemism is one of them; indeed, it is probable that what is described as 'totemism' among one people may be different from what is called 'totemism' elsewhere. Should this prove to be the case, the term should be restricted to practices and beliefs which are undoubtedly similar to those of the Ojibway cult. It is entirely unwarrantable to speak of every animal cult as 'totemism'; the elucidation of primitive beliefs is rendered more difficult, one might say it is made almost impossible, by such looseness of terminology. It is not going too far to assert that, whatever the stones may be, they can never be proved to be 'totems or representations of totems.'" We hope Mr. Herbert will take Professor Haddon's advice, and submit his evidence to anthropological or archæological experts, who are sure to give it full consideration.

The Rev. W. Miles Barnes, of Monkton Rectory, Dorchester, writes: "Your contributor Mr. H. P. Feasey, in the September *Antiquary*, states that in the south aisle of Milton Abbey Church a curious wooden tabernacle is hanging, and that it is thought to be the only example remaining in the country. He will be interested to know that this tabernacle has been examined, and that there are still bell-hangings within it; it is therefore in all probability the cage of a sanctus-bell. There is in Wells Cathedral a thirteenth-century receptacle for containing the consecrated elements (it is believed) for suspending over the altar, though it is quite possible that this may be only a lantern. I do not remember whether the museum which contains this object is actually within the precincts of the cathedral."

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Another correspondent, Mr. A. J. Higgs, of Gravesend, writes with regard to the cases of heart-burial mentioned on p. 248 of our issue for August: "I notice that one at least has been overlooked, viz., that at Holbrook Church, Suffolk (*vide Journal of British Archaeological Association*, vol. xxi., and *Archæological Journal*, vol. xxi.). At the former reference a graphic description is given, with a sketch. I am not aware of any other instance of heart-burial beyond those mentioned in your article."

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Mr. George Gregory, of Bath, will shortly publish *The Eighteenth-Century Architecture of Bath*, by Mowbray A. Green, A.R.I.B.A., being an account of the principal buildings erected in Bath during the eighteenth century by John Wood and his son, and by Thomas Baldwin and others. The book will be illustrated by 100 plates, together with plans, sections, and other architectural details. It will be issued in four parts, large quarto, at the price, to subscribers, of 7s. 6d. per part. One payment of 30s., in advance, for the four parts will entitle the subscriber to have the work bound free of charge.

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A newspaper correspondent at Frankfort-on-Main writes that Roman remains have been discovered at Nauheim, Hesse. In laying out the new cemetery the workmen struck upon some foundations, which turned out to

be somewhat extensive. In the course of their digging they came upon two large columns, some broken tiles, and a perfectly preserved bowl. The discovery was communicated to Herr Soldan, the Ministerial Councillor who has charge of these matters. He immediately set out for Nauheim, and, having seen the finds, declared them to be undoubtedly Roman, probably dating from an unusually early period. He is of opinion that the walls and pillars belong to what was probably an important Roman colony, and considers it likely that the Romans had established baths at Nauheim. Systematic excavations under proper supervision are to be made at once.

Professor W. M. Flinders Petrie lectured at Scarborough, on August 26, on "The Antiquity of Man in Egypt." Towards the close of his lecture Professor Petrie remarked that we had in Egypt an unbroken chain of historic record handed down from hand to hand from 5000 B.C., and a chain of actual objects made and handled, going back to about 2,000 years more, giving us a view of 9,000 years unbroken in human history. Yet we were far from the beginning. There were traces still which showed that civilization must have come in from another country—but from where one had not the slightest idea—with copper, and fine work in flint and stone, and good pottery. In the earliest graves figures of a race of the bushmen type were found, similar to those found both in France and Malta, proving that the race had extended over Africa and into Europe. Then there were figures of women captured from earlier races, which were probably Paleolithic. In conclusion, the lecturer hinted at the time when the climate of Egypt was totally different from what it is to-day, when the rainfall fertilized what is now a desert, and when animals of which all trace is now lost inhabited the country. Other lands, he added, might show an age of man more remote by physical evidences, but nowhere could we feel more plainly the certainty of the age of man than where 9,000 years of continuous remains did not yet bring us into the vast periods of those climatic and geological changes through which man had kept up the change of life to the present day.

Among the discoveries of the present season at Silchester are two very fine specimens of Roman tessellated pavements, which were uncovered towards the end of July. One is circular, the other square, and both exhibit a neat plaited design. Good illustrations of the two floors were given in the *Sphere* of September 7.

At the meeting of the Anthropological section of the British Association at Glasgow, on September 13, Mr. Arthur J. Evans gave an account of the Neolithic settlement at Knossos, and its place in the history of the Ægean culture. The Hill of Mphale, at Knossos, he said, which contained the remains of the Palace of Minos and early houses going back to the pre-Mykenæan or Kamaran period of Crete, proves to have been the scene of a much earlier and very extensive Neolithic settlement. The remains were contained in a stratum of light clay underlying the later prehistoric buildings. This stratum contained an abundance of primitive, dark, hand-made pottery. Stone implements abounded. Among these were 300 celts or axes, besides chisels, adzes, hammers, and other implements. The most characteristic were the stone maces, the occurrence of which brought the British stone age to near relation with that of Anatolia, and, indeed, of Western Asia generally. Another interesting feature was the finding of small human images in clay or marble. They conform to a special type. They were broad-thighed, had the hands crossed over the breast, and retained traces of the girdle. The probability is that these images were derived through intermediate types from clay figures of the Babylonian mother goddess such as those lately found at Nippur. This Neolithic settlement at Knossos is the first one of the kind to be explored in the Greek world. In many ways it throws a new light on the beginning of civilization in that area. The Neolithic structure originally underlay later buildings belonging to three distinct classes: the Kamaran or early Metal Age period of Crete, from 2800 to 2200 B.C., the Transitional period, and the Mykenæan period proper, the flourishing epoch of which is approximately fixed about 1550 B.C. It



would be rash to place the date of the lowest limit of the settlement later than about 3000 B.C., but the higher limits carry us back to a very much more remote date.



## Norman Features in Wold Churches, East Riding, Yorkshire.

BY THE REV. E. MAULE COLE, M.A., F.G.S.

**T**HE Chalk Wolds of the East Riding are little known even to Yorkshiremen. Railways skirt them on either side, and two or three run through them, but the passengers do not alight; they only hurry on to Bridlington, Driffield, or Beverley. Yet there is some beautiful and unique scenery in the Chalk Dales, and a greater wealth of old Norman churches than is perhaps to be found elsewhere in a limited area.

In 1070 A.D. the whole of the Wolds was devastated by order of William the Conqueror, as recorded in Domesday, compiled in 1086 A.D., and even then reported as "vasta." If the existing churches were not actually demolished, at all events, under such circumstances, they would naturally fall into decay and have to be rebuilt. The early part of the twelfth century was a great building age for churches. The manors, which were portioned out among the followers of the Conqueror, naturally called for the restoration or the building of a church for the use of the sub-tenants of varying degree. The wonder is that so many remains still exist. In some cases, as at Cottam, Cowlam, Butterwick, and Reighton, the fonts only remain, and beautiful they are. Probably no larger group of fine fonts can be found in the kingdom than on the Wolds. The Saxon font at Hutton Cranswick has unfortunately been removed to the museum of the Yorkshire Philosophical Society.

1. FRIDAYTHORPE.—There is a fine Norman chancel arch. The south doorway shows somewhat late Norman chevron work in the arch, which consists of three orders. There are shafts with carved capitals in the angles,

and a carved abacus of very early date is continued some little distance on either side on the south wall.

2. GARTON ON THE WOLDS.—The Norman tower is extremely massive, and as wide as the nave. The west door is very fine, deeply recessed with four shafts. The upper order of the arch is carved with the half-pellet, star, and billet ornaments; the three lower ones consist of chevrons. The windows of the nave are high up and deeply splayed. The chancel arch is a splendid specimen in three orders, the upper one showing the pellet, the others the chevron. The south doorway has been almost entirely restored, but evidently from the old pattern, with a shallow pediment somewhat similar to that at St. Margaret's-at-Cliff, near Dover, but not so elaborately carved. Sixteen original corbels remain on the south side of the church and twenty-three on the north, all carved. The chancel is new.

3. GRIMSTON, NORTH.—The church is dedicated to St. Nicholas, and has an image of the saint on the west wall of the tower. The figure carries a crozier, with head pointing outwards. In the *Gentleman's Magazine* for 1833 it is stated that "statuary was practised by the Normans, but few remaining monuments of their genius exist." The writer mentions six, among which he classes that at Grimston, in Yorkshire, as "specimens of the most ancient statues remaining in England." < There is a Norman south doorway to which one descends by several steps, as is often the case on the Wolds. The churches seem to have been intentionally built below the level of the surface. The chancel arch is plain early Norman work, not in the centre, but nearer the south wall of the nave than the north. The chief glory of the church is its font. It is very massive, consisting, of course, of a single block of stone 38 inches in diameter, being the largest on the Wolds with the exception of Kirkburn, which measures exactly the same. The carving on it represents the Crucifixion, St. Nicholas, and the Last Supper. Six Apostles are shown on either side of our Lord, seated at a table with food on it, and their legs and feet appear below. This is considered a unique feature.

4. GRINDALYTHE, KIRBY.—This church has been restored. The tower alone remains.

It is one of those slender, unbuttressed towers, with west doorway and mid-wall belfry windows, which show a very early date. It is doubtless eleventh-century work.

5. KILHAM has a fine, rather late, Norman south doorway, and had originally small Norman windows high up in the nave, which have been built up, but still show through the plaster. I am told that there are many Norman carved stones built into the belfry chamber.

6. KIRKBURN.—In 1080 the manor of Kirkburn belonged to Robert le Brus. He died in 1090. In 1119 this Robert's son and successor founded Guisborough Priory, and gave to it the church at Kirkburn and two carucates of land. But was it the existing church, or only the great tithes? For many years I thought that he built the church, but from a careful consideration of its elaborate ornamentation I am now of opinion that it was not built before 1150, and if so, its builders would probably be the monks of Guisborough. Its magnificent south doorway, ornamented with the figures of animals, beakheads, and chevrons, reminds one in its upper portion of the west doorway of Iffley. The beautiful Norman chancel arch is richly moulded in chevrons; three Norman windows on the north side of the nave have shafts in the angles, and are surmounted by chevron work. The tympanum of the north doorway has been filled up later; it has a plain shaft on either side, with carved capital, and a square abacus above carved with the "star" pattern. There are thirty-four ancient corbels on the south side and forty-three on the north, all carved. On the chancel wall facing the nave on the south side there is a consecration cross.

The richly-carved font measures 38 inches in diameter, the same size as that at North Grimston. It was carefully figured by Mr. T. Brown, and published in the (?) *Archæological Journal*. He calls it a Saxon font, but I think without sufficient reason.

A peculiar feature of the church is the narrow exposed staircase of stone ascending to the belfry chamber, first on the south side of the tower, and then across its western wall. I fancy it is unique. The chancel is modern.

7. SPEETON.—This forlorn-looking and despised church contains a very early low

Norman chancel arch. It may even be Saxon. Doubtless much of interest would be found if in the first instance the walls could be stripped of their thick, filthy plaster. There is one narrow Norman window on the south side opening into the nave with a very wide splay inside.

A stone built into the west wall is carved with the "star" pattern. On the east wall of the chancel are indications of some beautifully carved canopies of a much later date, half buried in plaster. There are two piscinæ side by side, and a small circular plain font on the floor of the chancel.

The only windows of the church are on the south side, the site being greatly exposed to gales. A little money carefully and judiciously laid out on this ancient fabric might make it, without doubtful restoration, a gem instead of a by-word.

8. THWING.—The Norman chancel arch is of three orders, simply chamfered. The capital of the pillar next to the nave is carved with the "star" pattern, the other two are scalloped. In each case the abacus is square. A small Norman window remains in

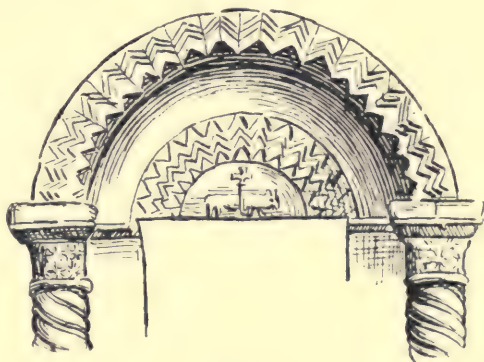


FIG. 1.

the south side of the nave, 6 inches wide, 3 feet 10½ inches high. The outside splay measures 1 foot 5 inches, the inside 3 feet 7 inches.

There is a fine circular Norman font carved with a diamond pattern, and surrounded at the top with a sort of cable ornamentation. The south doorway, of which an illustration is given (Fig. 1), is very interesting. In the centre of the tympanum is carved an *Agnus Dei*, surrounded by a semi-



circle of chevron work ; a plain arch of stone follows, and projecting over all another arch composed of chevrons. The shaft, capital, and abacus on either side are elaborately carved, the main ornament being the "star" pattern.

The Norman builders were very careless about their foundations—witness Peterborough, Selby and Carlisle. No old church on the Wolds has any foundations to speak of, but I noticed at Thwing that the corners of some of the walls rested on large ice-borne boulders which had been utilized for the purpose.

9. **WEAVERTHORPE.**—In King Edward's time Eldred, Archbishop of York, held this manor, and at the time of the Survey it belonged to Thomas, Archbishop, and Treasurer of Bayeux. It was during his episcopacy that the church was probably built or restored, as it exhibits very early work in the mid-wall belfry windows of the tower, which is unbuttressed, and besides contains a Saxon font. It is thoroughly Norman, however, in design, consisting of a nave and square-ended chancel. There is no west door. Over the tower arch there is a window opening into the nave, a very unusual circumstance, but occurring, according to the *Builder* (November 17, 1900), in some forty other churches with similar slender unbuttressed towers, chiefly in the North of England.

10. **WETWANG.**—This manor also belonged to the Archbishops of York from very early times, who would be sure to provide a church. Doubtless there was an ancient Saxon church here, but there are obviously no remains, as Saxon churches were generally constructed of wood. The church is now undergoing careful restoration, intended to be a model one, and many interesting features are being discovered—e.g., a number of voussoirs belonging to a Norman doorway scattered about in the south wall. The carvings exhibit beak-heads, faces, and other designs, but are extremely rude, and point to an early date. The Norman pillars are round and octagonal alternately ; one has a scalloped capital, with plain square abacus chamfered off below. The bases of all have Norman mouldings. The font is circular, and ornamented with somewhat rude inter-

lacing Norman arches. The tower, which is later, is as wide as the nave.

11. **WHARRAM-LE-STREET.**—An old Roman road from Malton to Beverley ran across the Wolds through this village, whence it obtained its name. The tower, almost the only remaining portion of the original church, is very ancient. According to the *Builder*, already quoted, there are reasons for supposing it to be of pre-Conquest date. I am somewhat disposed to doubt this, but leave others to judge, giving impartially the result of my own observations after many visits.

The tower is tall and slender, with no buttresses. The stones are large and somewhat irregularly built, but there is no long-and-short work. The belfry openings are similar to those at Lincoln (St. Mary-le-Wigford and St. Peter-at-Gowt), but somewhat narrower, with a round shaft and projecting impost in the centre of the wall. On either side of them there is what is called "strip-work," similar to that of St. Mary, Bishophill, York. Originally the openings came down to the string-course high up in the tower, but have been partially built up at the bottom, as at Wetwang. There are two narrow lights on the west wall of the tower, the heads of which are each cut out of a single stone. There is a west doorway in the tower somewhat similar to that of Middleton, near Pickering. It is extremely narrow, with plain round shafts in the angles, surmounted by a capital carved with a plain-inverted triangle, but with no ring between it and the shaft. On the top there is a plain square abacus. The original tympanum, which measures only 2 feet 6 inches wide, has disappeared, and the space has been filled in with glass. The lower half of the doorway has been built up, the upper half, with tympanum, converted into a window.

The south doorway is Norman, the outer semicircle of stones being ornamented with chevrons above and round billets below. The voussoirs of the inner arch consist of two semicircular convex rounded mouldings with one concave between. Originally there were shafts in the angles, but they have disappeared, and only portions of the capitals remain.

The tower arch is of the horse-shoe pattern, a unique feature on the Wolds. The single shaft, capital, and abacus on either

side are similar to those on the west doorway. Only the piers of the chancel arch remain, with a shaft, capital, and square abacus facing the nave on either side. The stones apparently run through, capped by a continuation of the moulding of the abacus, but, being covered up with plaster, cannot be determined. The "star" pattern is figured at one corner. The font is circular, perfectly plain, 32 inches in diameter. I consider this church to be the oldest on the Wolds, and certainly of the eleventh century.

12. WOLD NEWTON.—This is a small church, evidently of Norman foundation, but exhibiting few remains beyond a beautiful doorway,



FIG. 2.

of which presently. The chancel arch appears to have been remodelled, but its supporting piers are of very early work, the stones running right through. There is a shaft and capital on either side facing the nave of early Norman date. A solitary early Norman window remains in the south side of the nave near the chancel arch, 10 inches wide, 4 feet 7 inches high, with a splay outside of 1 foot 3 inches and inside of 3 feet 2 inches. The font is Norman, carved, circular, but of smaller dimensions than any other on the Wolds, being only 19½ inches in diameter.

The chief glory of the church is the beautiful carving of the south doorway, of which an illustration is given (Fig. 2).

The centre of the tympanum is occupied by a Maltese cross. In the upper left-hand space facing the spectator are three flat pellets, on the right a raised ring. Outside the cross, which is enclosed in a circle, are carved a number of square billets, such as are represented in heraldry as "chequy." The

tympanum proper is surrounded by an arch of thirteen voussoirs of more than one pattern, but mainly of the "star" ornamentation, which was largely in use in the time of Henry I.—*i.e.*, from A.D. 1100 to A.D. 1135. It contains also several circles of different sizes, divided into eight portions. An outer semicircle of voussoirs surrounds the former. It is composed of rounded billets, arranged in two rows alternately.

On either side of the doorway are plain shafts, but the capitals are elaborately ornamented, consisting of the "star" pattern, "square billet," "lozenge," "hatched," and circles divided into octagons. On the left-hand side in the space corresponding to the circle on the right is carved a partridge (omitted in the illustration). All of these features refer to a very early date.

In conclusion, I have to say that, in my opinion, the twelve churches mentioned above, so far as their existing remains afford a criterion, were built in the following relative order :

Last quarter of eleventh century : Wharram-le-Street, Kirby Grindalythe.

First quarter of twelfth century : Weaverthorpe, Speeton, Wold Newton, Thwing, Fridaythorpe, North Grimston, Wetwang.

Second quarter of twelfth century : Kilham, Garton, Kirkburn.



## The Ancient Barony of Teallach Eachach.

BY THE REV. J. B. MCGOVERN.

Magh Samhradain snaidhm go neart,  
Air Theallach Eachaidh oir dheire.

Mac Gauran, the mainstay of strength,  
Rules over the noble Tullaghan.

O'Dugan, *Top. Hist. Poem*, 1372.



ORTH-WEST of County Cavan, in East Brefney, and lying between Leitrim and Fermanagh, stood the ancient Barony or Tribeland of Tullaghaw or Tullyhaw. This latter is the Anglicized form of Teallah Eachach or Tallagh Aghagh—*i.e.*, the Tribeland of Eochaidh or



Oghee. Its Latinized equivalent is Achaius. In shape, according to Lewis's map (1837), it somewhat resembled a miniature Ireland, making it thus, topographically as well as politically, a veritable *imperium in imperio*. This, as will be shown presently, was literally the position of this once princely domain up to recent times. It is computed that the barony originally contained 89,846 acres, with an average population of 16,878, and was subdivided into five parishes—Drumreilly, comprising 6 townlands; Tormregan, 18; Kinawley, 53; Killinagh, 79, and Templeport, 170, included in which were the towns of Ballyconnell and Swanlinbar, and the villages of Ballymagauran, Kilsib or Bawnboy, Lissanover, and others. The ancient landmarks remained thus undisturbed through a long succession of chiefs and centuries of mingled peace and warfare, which even the Commissioners of 1584 respected in their high-handed division of Cavan into seven baronies (though assigning Tullyhaw to Ulster); but with the dawn of the seventeenth century dismemberment and escheatment ensued, and all that remained to some half-dozen representatives of the clan from their once broad barony were 1,600 acres, valued at a rental of £17 1s. 4d! The Plantation made a clean sweep of the remaining acres into alien hands, leaving only the miserable residue to be "held for ever as of the Castle of Dublin in common soccage, subject to the Plantation of Ulster." But, as Dalton observes, "even these scanty concessions were, early in the reign of Charles I., subjected to searching and hostile inquisitions." James II., indeed, as Major Edward McGauran narrates in his *Memoirs*, 1786, restored 30,000 acres owned by Baron McGauran (probably mensal lands belonging to the old barony), attainted under Elizabeth, and confiscated by his namesake to the Baron's grandson, Colonel Brian McGauran; but the Battle of the Boyne nullified the grant although ratified by the Treaty of Limerick, the Plantation, of course, completing the fell work. Efforts were made by the clan more than once to recover their lost territory, but neither the brilliancy of Benburb nor of similar victories could lift the impending gloom which had settled over the old Tribeland of the MacGaurans for two centuries or more, till but few acres—

and they by private possessors—are owned by the descendants of its old clansmen.

The area covered by the barony is remarkable for its wild and romantic beauties, particularly the district extending from Bawnboy round Swanlinbar to the Gap of Beal at Glan, the only available pass in olden days from East to West Brefney, while, as Dr. Joyce relates, "the range of the Slieveaniern mountains is almost unrivalled for picturesqueness and grandeur." And over all there brood, and with it are linked imperishably, the memoirs and associations of a long dead past. Glengarlin (*Gleann Gaibhle*), or the "Kingdom of Glan," is rich in historical souvenirs. Justly regarded as the cradle of their race, the MacGaurans have clung to it through the vicissitudes of over 2,000 years, with its many legends and customs clustering round it. Almost every inch of "MacGauran's country" abounds in incidents prehistoric, mediæval, or modern. Thus, Ballyconnell is said to owe its name to Conall Carnach, of Red Branch Knight fame, who is held to have been slain at its ford. Tradition has it also that the fabled Glas Gowlan, believed to have furnished every house in Erin with a bounteous supply of milk each day, formed the Gap of Berna-na-Glaisé with her udder in her passage through Glengarlin. A district so era-making in Irish story (sixteen Irish miles by seven) could not but possess some Patrician reminiscences; hence to the plain of Magh Slecht circling Ballymagauran is attributed, on very credible authority, a very definite visit of St. Patrick. Hard by the town a Druidical temple sheltered the famous idol Crom Cruach, the Jupiter of the pagan Irish divinities—a gigantic statue tricked out in costly metals, attended by twelve minor satellites swathed in brass. The exact site of this temple still awaits the energy and perseverance of some Celtic Flinders Petrie to crown his efforts with success. In this matter I entirely share O'Curry's confident conjecture—that is, as to the probability of unearthing the foundations of this arch temple. There can be little doubt that the Kings of Connaught worshipped there with all the éclat of royal and Druidic ceremonial. Indeed, there is a tradition that Tighernas was visited with sudden death with three-fourths of the men of

Erinn during service. One therefore finds it easy of credence to learn that the Irish Paul was resolved to remove this serious obstacle to victory from his path by cursing the idol with threatening word and staff, and by swift destruction of the impeding edifice. King Leoghaire, the then Ardrigh, was summoned by the Saint to witness the act of demolition, and a Christian church was erected on the ruins (called Domnach Maige Slecht) and placed in charge of Mabran (or Barbarus Patricä), a relative and priest-prophet. The revision of the Brehon laws is said to have resulted from the destruction of this miniature Irish Pantheon. St. Patrick's Well still stands near the supposed site of both temple and church wherein Mabran baptized his converts.

But other glories attach to the plain of Magh Slecht. Conall Gulban, son of Niall, of the Nine Hostages, is chronicled as having been slain there in A.D. 464 by the aborigines, and it is further credited as the scene of the celebrated conflict between the O'Reillys and other septs with which the MacGaurans shared in their overthrow. But also pleasanter, because more peaceful, memories hover over it. The University of Magh Slecht is referred to by Keating, the Four Masters, the Annals of Ulster and Loch Cé, and specimens of the artistic work produced there are furnished by Gilbert in his *Facsimiles of National MSS. of Ireland*. That it was an establishment of considerable eminence is evidenced by the fact that it was, at one time, the chief seat of the Bardic Institution in Erin, and that St. Columba later commissioned the saintly Dallan Forgeil to reconstruct that ancient Order and to act as Principal of the University. The appointment was more than justified by its after-renown and the poetical abilities of its head, as he subsequently wrote the *amra*, or Praises of St. Columba, in gratitude for his patronage of the Bardic Order.

The barony was, as might be supposed, thickly studded with monasteries and castles. Of the former, some remains are still to be seen at Kilnavert surrounded by an extensive burial-ground, still in use, the records of which, however, according to Lewis, have all perished. A like fate has also befallen the monastery of Largine, but that on Inch, or St.

Mogue's, Island is more fortunate. Near to the site of *Teampall-au-phuirt*, the Church of the *Bank Angliæ* Templeport (a townland and parish in the barony), St. Mædoc, Mædhoy, or Mogue (555-625) founded an abbey on the island in the lake in the sixth century, the ruins of which can still be seen in their picturesque though fading beauty. The cemetery adjoining it is regarded as the Walhalla of the sept, in which, no doubt with many others, Phelim MacGauran, the last of the chiefs, is stated to lie buried. In 1496 Donnell Bearnagh MacGauran, *Rígh Tuatha* or Tribe-king, was slain before the altar of Templeport Church. Two interesting traditions in connection with St. Mogue are still current in the barony. The first recites that the floating flagstone on which the Saint is said, as a child, to have been borne across the water to baptism retained its marvellous properties up to a few centuries back, when, owing to the misdemeanour of a young couple it was ferrying across the lake, it suddenly sank, "leaving the two to shift for themselves." It is also on this stone, so runs the second legend, that St. Kilian placed the renowned Bell of St. Mogue, which the Saint afterwards bequeathed as a souvenir to the parish in which he resided. Whatever may be the value of the first half of this story, the second belongs to sober history. Like that of the Irish St. Ronan at Lacroan, in Brittany, and many others, this bell has a history peculiarly its own. The Clan MacGauran was very properly its hereditary keeper or custodian, as were the MacGuirks of Tyrone of the Bell of Termon of MacGuirk, the Keanes of Clare of St. Senan's Bell or Clogh Oir, the Golden Bell, etc. As Miss Stokes points out, these bells were enshrined in cases adorned with gold, silver, enamel and gems, a custom "which prevailed from the tenth to the twelfth century," and she makes special mention of the Bell of St. Mogue as having been thus preserved by the MacGaurans of Templeport. The question here naturally presents itself, What ultimately became of this long-prized relic of antiquity? The answer was long and far to seek, but it was due to the indefatigable researches of my brother, J. H. McGovern, Esq., of Liverpool, that it forthcame at last. But let him relate the discovery in his own words in an article



in *Notes and Queries*, October 29, 1892 (8th S. ii., 341):

"The antiquarian readers of *Notes and Queries* will be pleased to know that I have at last discovered the possessor of the Bell of St. Mogue and its shrine. It came about in this way: Whilst perusing Lady Wilde's most charming essay on 'Early Irish Art' in her *Ancient Legends of Ireland*, I found that a reference was made to Mr. Westwood's magnificent book on *Anglo-Saxon and Irish Manuscripts*, 1868, and the great praise justly awarded induced me to make an inspection of its artistically-illuminated illustrations, when, to my intense joy, in an article on 'Sacred Bells' I came across the following excerpt: 'The Clog Mogue, or Bell of St. Mogue, with its shrine or cover, and an ancient bell called the Barre Garreaghan, are in the collection of Archdeacon Beresford, of Ardagh.' But on consulting Thorne's *Official Directory of Ireland*, 1892, the reverend gentleman's name was not to be found. Subsequently, in a London periodical, I saw that the Archbishop of Dublin was in possession of these treasures; so I wrote to His Grace Dr. Walsh, Primate of Ireland, and his lordship said it was not so, and advised me to write to the Royal Irish Academy. In reply to my query, the treasurer, M. H. Close, Esq., very kindly gave me this information, viz., that the Bell of St. Mogue is one amongst other bells preserved in the Palace of the Protestant Archbishop of Armagh, and that in December, 1863, Dr. Reeves read a paper, which is in the *Proceedings* of the Academy, on those bells. He mentions that 'your family were the hereditary keepers of that of St. Mogue. It was of iron; only three fragments of it remain. The case is of copper, which was ornamented with silver-plated bands. On the front were two small figures, of which only one now remains; these were also plated with silver. The remaining one is a habited ecclesiastic holding a book at his breast. The case is much injured. . . . The Rev. Marcus G. Beresford, who is now dead, purchased it from — Kelleher (who was married to a McGovern) about thirty years ago—that is, about 1833.' (*Proceedings Royal Irish Academy*, vol. viii., p. 441). Being desirous of knowing more of these relics of the past, I wrote to the Most Rev.

Robert Knox, D.D., Protestant Archbishop of Armagh, and was informed by His Grace that 'the late Primate had four ancient bells, one of them the Clog Mogue. His executors gave them to the Armagh Library, but the Clog Mogue only exists in name, as there are only a few fragments of it attached to the broken shrine; but I send you a memorandum where you will find a full account of it and drawings.' On referring accordingly to the *Proceedings of the Society of Antiquaries of London*, June 15, 1865 (second series, vol. iii., pp. 149, 151), I read the following extract: 'The Clog Mogue, or Bell of St. Mogue. Three fragments only of the bell have been preserved, two of them attached to the shrine or case in which it was contained, the other a separate piece; they are of iron. The case is now in a very mutilated state. It is formed of four plates of brass (Mr. Close states that the case is formed of copper), which have been joined at the angles by rounded mouldings, of which only one remains. To the front have been attached silver ornaments, consisting of bands forming margins to the panel; the pattern of each portion is different. A straight band of silver is in the centre, and above have probably been a crucifix and two figures of the same metal. Of the latter only one remains. The front plate is 9 in. high and  $6\frac{3}{4}$  in. wide at the base. The sides are  $4\frac{1}{4}$  in. wide. The Clog Mogue was formerly preserved in the family of Magoveran in the county of Cavan, who were the hereditary keepers of the relic, which was carefully rolled up in rags, and only exposed when it was required in the parish of Templeport or in the neighbourhood for the administration of oaths. . . . St. Mogue founded a number of churches both in Wales and Ireland, and was the first Bishop of Ferns.' It would be interesting to know under what circumstances this Kelleher sold the saintly relic of the Clan MacGauran or McGovern, one which they treasured beyond a monetary value with the deepest feelings of affection, considering that it was in their possession at least twelve hundred years."

Future antiquaries will now experience no difficulty in pointing to the (let us hope) final resting-place of this interesting relic.

(To be concluded.)

## Pagan Myths and Christian Figures.

BY W. HENRY JEWITT.

### III.—WINGED BEINGS.

(Concluded from p. 269.)

**F**ROM all that has been said, it will not appear strange that the angelic messengers of God should be represented as winged beings. The angels of Scripture (of course, we must except the cherubims of Ezekiel) are generally men. Those who visited Abraham were men, and are so represented by Raphael in the Loggia of the Vatican. "The *men* turned and went



ANGEL OF SIR E. BURNE-JONES, FROM WINDOW IN EAST HAMPSTEAD CHURCH.

angel who travelled to Ecbatana with Tobias was in the semblance of a man.\* Again, the angel who wrestled with Jacob, or those which appeared to the Blessed Virgin Mary,



CHERUB: MERTON COLLEGE, OXFORD.

or to the women at the sepulchre, are in no way alluded to as winged beings, but in Christian art they are nearly always represented as such. Thus they appear in the windows of New College, Oxford, in the angel choir at Lincoln, in the Nativity and Assumption of Botticelli, in numerous pictures of the Annunciation, and a host of other works down to the "Elijah and the Angel" of the late Lord Leighton and the newest stained-glass. We see them bowing down round the manger at Bethlehem, attendant on the Sacrifice on Calvary, and encircling their Divine Lord or His Blessed Mother upon their heavenly way.†

It is probably owing to this treatment in their iconography that they are always represented in our hymns and ordinary verse as

\* In the legend of St. Cecilia we are told that she was attended by an angel, and that her husband Valerianus, after his baptism, found his bride at prayer, "and by her side, in the shape of a beautiful young man, the angel clothed in brightness" (*Gentleman's Magazine*, 1783, quoted from Sir John Hawkins).

† The angels of the Renaissance, which have been followed in the later works, are said to have been copied from the Roman Victory, which they certainly resemble; but those of earlier date are symbolical, like the Nineveh sculptures, having sometimes several wings, not only two.

towards Sodom," says the sacred narrative. And again in the Acts, "Behold two *men* stood by them in white apparel." "The *man* Gabriel," says Daniel (ix. 21), and the arch-



being winged, as the following lines are professedly taken from a picture of Fra Angelico:

Press each on each, sweet wings, and roof me in  
Some closed cell to hold my weariness--  
Desired as from unshadowed plains to win  
The palmy gloaming of the oasis.



THE VICTORY OF BRESCIA.

Soft wings, that floated, ere the sun arose,  
Down pillared lines of ever-fruited trees,  
Where through the many-gladed leafage flows  
The uncreated noon of Paradise.

Still wings, in contemplation oftentime,  
Stretched on the ocean depth that drowns desire,  
Where lightening tides, in never-failing chime,  
Ring round the angel isles in glass and fire.\*

Be this as it may, the angels of the poets and hymn-writers retain their connection with the feathered race. So Dante describes them (I quote Longfellow's translation):

My master yet had uttered not a word,  
While the first brightness into wings unfolded;  
But, when he clearly recognised the pilot,

\* Digby Mackworth Dolben in *Lyrics of Light and Life*.

He cried aloud: "Quick, quick, and bow the knee!  
Behold the angel of God! Fold up thy hands;  
Henceforward shalt thou see such officers!

"See, how he scorns all human arguments,  
So that no oar he wants nor other sail,  
Than his own wings, between so distant shores!

"See how he holds them, pointed straight to  
heaven,  
Fanning the air with the eternal pinions,  
That do not moult themselves like mortal hair!"  
And then as nearer and more near us came  
The Bird of Heaven, more glorious he appeared,  
So that the eye could not sustain his presence.



VICTORY OFFERING A LIBATION TO APOLLO.  
GRÆCO-ROMAN BAS-RELIEF, BRITISH MUSEUM.

Thus, again, Milton, in his "Ode on the Circumcision":

Ye Flaming Pow'rs and winged warriors bright,  
That erst with music and triumphant song,  
First heard by happy watchful shepherd's ear,  
So sweetly sung your joy the clouds along  
Through the soft silence of the listening night.

And in that of Christ's Nativity :

The helmèd cherubim  
And sworded seraphim  
Are seen with glittering *wings* display'd.



EMBLEM OF ST. MATTHEW, FROM A PROCESSIONAL CROSS, FOUNTAINS ABBEY.

And when he paraphrases Ps. lxxx., he says :

That sitt'st between the cherubs bright,  
Between their *wings* outspread.

Thus in Byron's "Heaven and Earth" one of the earthly maidens speaks to her sister of their celestial lovers :

I hear them *winging*  
Their bright way through the parted night,  
The clouds from off their *pinions* flinging,  
As though they bore to-morrow's light.

And in the rival work of his brother poet Moore, the angel mentions, speaking to his mortal love, "the spell that plumes" his "*wing* for heaven," with the result that she repeats it, and

That very moment her whole frame  
All bright and glorified became,  
And at her back I saw unclose  
Two *wings* magnificent as those  
That sparkle round the eternal throne,  
Whose *plumes*, as buoyantly she rose  
Above me, in the moonbeams shone.

Lord Lytton, again, speaks of

A reverent listening for some angel *wings*  
That cower above the gloom.

And Keble writes in the *Lyra Apostolica* :

But louder yet the heavens shall ring,  
And brighter gleam each seraph's *wing*.

The wings occur again and again in our hymnology :

Angels come on joyous *pinion*  
Down the heaven's melodious stair.

The herald lights from heaven on golden *wing*.  
(Rev. I. Williams, translated from  
Paris Breviary.)

Sleep, Holy Babe;  
Thine angels watch around,  
All bending low with folded *wings*.  
(Rev. E. Caswell.)

Then all the hosts of heaven  
Bowed low with one accord ;  
Their bright *wings* veil their faces  
As they worship their King and Lord.  
(Rev. G. Moultrie.)



ANGEL FROM AN ANNUNCIATION OF FRA LIPPO LIPPI. OLD PINAKOTHEK, MUNICH.

And as the rainbow lustre falls  
Athwart their glowing *wings*.  
(Church Hymns.)

And angels and archangels come  
On *wings* of light from out their home.  
(Altar Hymnal.)



Then, again, Montgomery's well-known Christmas hymn:

Angels from the realms of glory  
Wing your flight o'er all the earth.

And the now almost equally familiar one of Dr. Sears:

Still through the cloven skies they come  
With peaceful wings unfurled,  
And still their heavenly music floats  
O'er all the weary world.  
Above its sad and lowly plains  
They bend on poised wing,  
And ever o'er its Babel-sounds  
The blessed angels sing.\*

Again, in Neale's *Hymns of the Eastern Church* is a translation, from St. Joseph of the Studium, alluding to the ancient belief that the cloud which veiled our Blessed Lord at His Ascension from the wondering gaze of His disciples was composed of angels' wings:

Rain'down, ye heav'ns, eternal bliss!  
The Cherub-cloud to-day  
Bears JESUS, where His Father is,  
Along the starry way.

And a present-day author gives utterance to the same belief:

He comes! He comes! from earth He soars!  
See how the living cloud  
Of angel wings around Him clings  
Bright rays, His form to shroud.  
(Rev. G. P. Grantham, in *Chope's Carols*.)

But whence came the modern idea of them being white-robed and white-winged? for the old masters continually represented them in all manner of hues, both of pinions and drapery (and so they are shown in the new decorations at St. Paul's); but white they undoubtedly are in the popular imagination and in much popular verse:

The angel came in his robe of snow,  
A white and glittering form.  
(R. M. Benson, "Hymn for Easter"  
in *Lyra Messianica*.)

When, lo! a white-winged angel  
The watchers stood before.  
(Miss Procter, in the same collection.)

Is this idea of whiteness derived from the "two men in white apparel" who appeared at the Ascension, or is it some lingering recollection of the swan maidens?† It would

\* This is perhaps not the correct wording of the author, but it so occurs in our hymn-books.

† The vulgar idea of a ghost, however, is something clothed in a white sheet.

seem in the following verses, translated by Mr. Baring-Gould from the Swedish, to be derived from the stork, the soul-bearer:

When the last faint sigh is breathèd,  
Ope thy door of pearl;  
Bid my watchful guardian angel  
His white wings unfurl.

That through regions wild, untrodden,  
Lost I may not roam,  
Bid him bear my quaking spirit  
Softly, softly home.



WINGED DEITY FROM NINEVEH.

The angel of death is described as white-winged in a dirge of a Greek widow. "The other day I beheld at our threshold a youth of lofty stature and threatening mien. He

had outstretched wings of gleaming white, and in his hand was a sword.”\*

Sometimes it is only the raiment that is white, while the pinions are of divers hues. Parnell, in his “Hermit,” thus describes the angel as he appeared to the gaze of the astonished recluse :

His youthful face grew more serenely sweet,  
His robe turned white and flowed upon his feet;  
Fair rounds of radiant points invest his hair;  
Celestial odours breathe through purple air,  
And wings whose colours glittered on the day,  
Wide at his back their gradual plumes display.  
The form ethereal bursts upon his sight,  
And moves in all the majesty of light.

This is also the case in the somewhat similar lines in Morris’s poem of “The Proud King,” the most beautiful telling of the story of that unfortunate monarch with whom Longfellow has made the English reader so familiar by his version of the mediæval “Romance of King Robert of Sicily” :

But when the King stepped forth with angry eye,  
And would have spoken, came a sudden light,  
And changed was that other utterly;  
For he was clad in robes of shining white,  
Inwrought with flowers of unnamed colours bright,  
Girt with a marvellous girdle, and whose hem  
Fell to his naked feet and shone in them;

And from his shoulders did two wings arise,  
That with the swaying of his body played  
This way and that; of strange and lovely dyes  
Their feathers were, and wonderfully made.†

A rather curious legend in the *Lyra Mystica*, “The Disciple whom Jesus Loved,” referring to the first Easter, says :

That morn, when first the sunlight touched the  
Grave,  
And for the first time Angels dressed in white.

More quotations relating to the appearance of these winged beings might be given, but the above will more than suffice. Doubtless numerous others will occur to many readers.

The object has only been to show how the ancient (and, it would seem, almost universal) belief in the winged form of any spiritual being is still perpetuated, as well in

our art and literature as in the folkcreeds of various localities. I have not touched upon the Child Angels (more properly “Amorets”) which surround the Blessed Mother in the Assumptions of Titian and Murillo; they appear to have no mystical meaning, and are clearly derived from Roman figures of Cupid or Eros, many of which may be seen in the Terra Cotta Room of the British Museum, nor the “unpunishable” Cherubs of the later Renaissance once so popular on our gravestones and monumental tablets. They seem to have been only decorative renderings of the mediæval form.



### The Fasting Girl of Schmidweiler in the Sixteenth Century.

BY WILLIAM E. A. AXON, HON. LL.D., F.R.S.L.

(Concluded from p. 272.)



HE names of those that were heard  
and examined.

Steuken Conrad of Schmidweiler, an officer of the Lawe and Gets his Wife, Molter John and Margaret his wife. John the Taylor. John Conrade a Smith, and Magdalein his wife. Enichen a sheepheards wife, all inhabitants of Schmidweiler.

Fourthly, the physitions visited the said Katerin, & found her in every point as insueth, according to the markes and tokens, and her shape and speech.

First her face is faire and sound, of good couller, ful of life and good disposition, her eyes clære, quicke and well sighted as anie whole bodies, except that they be a little suncke into her head, and that sometimes there arriseth a swelling under them which continueth not long, neither is there any impediment in her smelling, hearing or tast, as they say and testifie. Her speech likewise is faire, gracious, decent, clære, significant and intelligible: onely her mouth is shronke up so close by reason of her cheekes that are very sore (as her selfe told vs) that she can scarce put in her litle finger, albeit

\* *Essays in the Study of Folk-songs.*

† Did Morris (unconsciously, perhaps) plagiarize Parnell, or did Parnell only say beforehand what Morris intended to say better, and, like the ancients, rob him of one of his best sayings?



there appeare no apparent or grosse swelling. But when she is vp, she cannot of herselfe holde vppe her head, or keepe it vpright by reason of swimmings of the heade: Her hayre is all fallen, but begginneth to growe againe, and shee never felt any vermin therein. During this her infirmitie or weakenes, for threë yeeres shee lost almost her hearing and vnderstanding, but vpon Thursday before Easter 1583, shee recovered her speech and vnderstanding verie well, yea much better than she had them in her health time, and that after this strange and wonderfull manner ensuing. viz. While her Father the same time, as a man of occupation was making of planckes in the forest, and her Mother was gone to him, so that their was no body in the house, but that all the doores were shutte: there came a man into the stooine in Minister's apparel, and drawing neere the bed, lifted her up under the left elbowe, & walking up and downe with her, began to question with her whither shee could pray well, wherat she was somewhat amazed, because she could make him no answer, for she was yet dombe. Then hēe began to pray unto her (as she termeth it) Gods Ten Commaundements after the Lutherans manner, and then after such sorte as her Minister and Pastor had taught her them, together with the Articles of the faith, the Lordes prayer, and the institution of Baptisme and the Lords supper, repeating all the premisses unto her, with an exhortation to patience, consolation and assurance that she should shortly receive her speech and so he departed suddainly from her: and that after that her speech returned immediatly, so as she talked sensibly to her mother at her return home, whereat her said mother was maruailously abashed, and as it were afraide, as also was her father at his comming in. Since which time shee neuer had impediment in her speech or understanding.

2. Concerning her breast or stomach, her breath is sweet and of good sauour, her pouls in both armes and feete naturall, in good order, proportionable and equall, but outwardly both before and behind her two shoulders, above and beneath shee is somewhat wearie and tired. Her brestes are more long, soft and hanging than Maidens use to be. Sometimes she feeleth paine one both

sides under her short ribs, which slideth and bendeth toward the pit of her stomack, & maketh her so weake and faint, that she can scarce drawe her breath, and sometimes she seemeth as her wind should utterly faile her, which paine neuertheless weareth soone away by reason of applying or chafing her with vertuous and sweet waters, and if any touch the pit of her stomack, it putteth her to paine.

3. As for her wombe, it is somewhat fallen as a voide & emptie bodie, and yet is outwardly reasonable plump, fleshy and fat, as also she is about the hips and the nether part of her chine. She is not troubled with any winde or collick, or any other prickings within her, as hickets or other troubles of the stomack. Farther albeit oftentimes without constraint of neede and necessitie, shee hath strained herself to take & swallowe any thing, yet can shee not doo it, nevertheless she can wel abide the sight and sauour of meat, and suffer them to eate and drinke by her, howbeit sometimes more then other, for her throte was & yet is, as if it were close & stopped vp, neither hath she any stooles, urine, or mēstruall purgations, as before her sicknes for a while shee had verie perfectly and in good order, but doe nowe vtterly faile her. Likewise she neuer thirsteth, yet sometimes she taketh a little freshe water and Aqua vitæ mingled together to wash her mouth withall, but spitteth it straight out againe. This she used to doo with Aqua vitæ alone before, but now she can not abide it, as being over sharp and strong in her mouth, which is waxen over tender and delicate, so that she doth it but to refresh her head and hart.

4. Concerning her armes and legs, her armes are sounde and fleshy, especially the left, which is very active, and in euery respect without default, but her right arme is numbe from the elbow to her fingers ends, so as her hand is become crooked, & her fingers stiffe that she cannot stir them. She can doo somewhat with her right arme neer the shoulder, yet can she not lift it to her head, or from one side to another without help. Her legs are meetyly full and fleshie, but so crooked that she can not stretch them forth, yet can she somewhat mooue her feete & her toes. Her arme is so benumbed

and her legges crooked since within these three yeares that she hath lien and eaten nothing. Throughout her whole body, she hath a temperat and kindly heate. The nayles both of her feete and hands are wel formed, somewhat long, in good state and disposition, as beseemeth a whole bodie.

Now in as much as throughout this search and inquest, yea a very dilligent inquisition, as exactly taken as might bee, there doth not appeare any certaine ground, means or reason for this Maidens state, condition or case, whither she be thus maintained by the singular grace of almighty God, or by any flight or deceit she be fed with natural meat & drinke: all and euery the said Commissioners haue thought it good and expedient for the discouery of all truth to employ this farthar charge, viz., That the Maid be tended by foure wise and skilful women meet for such matter, who for the same purpose shal be chosen, and sent to the said place of Schmidweiler, there by turnes to keepe and watche her, two by day, & two by night, for the space of 14 daies with all dilligence, to see that she haue neither meat nor drinke administred unto her by any person, father, mother, or whosoever, likewise y<sup>t</sup> the bed wheron she now lieth be changed, & an other brought in the place, as also that throughout the whole stoone, there be dilligent search, and the rather for occasions folowing.

First, because out of the Maids own mouth it hath been heard, that not only there come unto her both Jesuites, Nuns, and some Lay persons of the bishoprick of Treues, which use sundry speeches with her, yea even rare revelations & prophesies from her, but because there haue been Letters found about her, written as it were to a holy virgin, wherby it appeareth they would make her a very Idol, yea and in the end forme and practise some pilgrimage unto her.

2. Secondly because of the inquest among the peasants, there can be nothing learned, but as they haue heard of y<sup>e</sup> Maides father and mother, except that Steuen Conrad of Schmidweiler, in his deposition toucheth some doubt, and yet can testifie nothing certaine or assured, whether there be any deceit or fraude in the action.

3. Thirdly, for that the said Maid is so

sound and perfect in her lims, and not otherwise disposed then a very sound body, which cannot be naturally, as also shee can not so long continue without eating and drinking: These be the causes as aforesaide, especially for the eschewing of all Idolatrie, as also to cut off all meanes and occasion of villanous backbiting from enemies and adversaries, of this good aduice & deliberation of the saide Commissioners, who without delay tooke in hande this searche & exact obseruation before the said Maid were any further circumvented, or wrought for her faith, whereof shee made declaration to the said Commissioners, namely, that she will & purposeth constantly to perseuere in the ten Commandements, and all ye doctrine she hath learned of her Pastor, as also she gave the superintendent at his going forth, whom she desired speedily to return again, as also to haue her in remembraunce in euery his prayer at his ordinary preachings, likewise that he might help to pray to God for her, that he would vouchsafe to maintaine and keepe her in this knowledge and constant confession of faith.

Howbeit this affaire dependeth vpon my saide most noble Lords pleasure, and resteth in his hand and power, etc. And the said Commissioners doe most humbly heerevpon attende more ample cammandement and answer. Giuen, the day, time, and place above mencioned, in the presence of Ma. Godfrey Tabor, Pastor of the Church of Colberberg. Nicholas Hoche, prouost Justice in the same place, and James Schicab, Lieutenant Chatelain, of Caizerlauter. Also the said Commissioners haue subscribed it with their owne hands.

Conrad Colb, of Wartemberg, Esquire,  
Gouernor of Caizerlauter.

Adrian Lollemanne.

Henry Smith, doctor of phisicke.

John James Theodore, D. of phisicke.

To our Maisters, the worthy, noble, honorable, & most learned Gouernor of *Neustatt*, Lieuetenant to the most noble Prince, our Lorde, and to the Counsellors of the said Court, our gracious and gentle superiors, and our good friendes.

Right vertuous, noble, honorable, and learned Gouernour and counsailers, our



fauourable superiors, Lordes and good freendes, we present vnto you first, our cheerfull, speedy, and ready service.

According to the commandement and commission, proceeding from your generositie and worthines, bearing date the 24. of December, 1584, unto vs directed, concerning the Maids case of the village of Schmidweiler, whe (*sic*) have euery way made dilligent inquisition after foure honorable women, but a good while could find none that would meddle in such a matter, until at the last we had induced and perswaded Anne Brenning, the widow of the late Andrew Zils of this towne, otherwise called the olde Carpentresse; Anastazia, the widowe of the late of good memorie John Eberhard, in his lifetime Pastor of Walhaben; Agnes, the wife of the now Pastor of Steinwarden; and Margaret, the widow of the deceased John Gauffen, in his lifetime Burgesse of this towne, and the same furnished with power and authoritie in such a case requisite. Having instructed and informed the of their duties, according to the tenor of the aduice first sent to our Lord, and having sworne all the foure, wee caused them the 16. of Januarie last, to be conueied to Schmidweiler, with Ma. Lolleman the superintendent, where they remained about the said Maid until the 30. of the same Month, and vpon their return hither, the next day they reported vnto vs at large, what they had learned, found and tried concerning her, as followeth.

When the superintendent with the fore-said women, arrived late at Colberberg, the 16. of January, they wold not trouble the said Maiden that night, but the next day, viz., the 17. they went by wagon to Schmidweiler, & came first to her father & mother, giving them to understand that by the Gouvernors commaundement they came with charge & commission to keepe their daughter one fortnight, and that it was doone only to stop y<sup>e</sup> mouthes of such as euerywhere spake badly of her, yea and of their most merciful Lord and prince, because his highnes giueth credite to their daughters speeches, namely, y<sup>t</sup> in so long time shee neither eat nor drank, fully perswading himself that she vseth not those

speeches upon any lying or fraud, as also to the end that once the whole truth may be known. Whereto her parents did willingly consent: and louingly receiving them, brought them into the Maids chamber, where the said M. Adrian vsed the same speeches to the Maide, as before to her father & mother, concerning the cause of their comming. Herevpon she beganne to enquire why they should now begin so much to molest & trouble her, but most shee greeued that her father and mother might not nightlie lie in her Châber, whereupon she wept sore. But when M. Lolleman was gone, Anne Brenning spake her so fair, y<sup>t</sup> she willingly granted them, not onely to carie out her father and mothers bed, but also to searche her owne, and to cary it away and make her another in another place of y<sup>e</sup> stooene, so as her parents could not by night lie in her Chamber, and whensoever they came into the Chamber, yet durst they not come neere their daughter, or have any secrete speech with her.

Now during the said fortnight, they did at full declare and rehearse to the said women how her weaknes began, & how long she had continued without eating and drinking, which dooth wholly agree with the first report made to the Commissioners. The said women also found her to be sometime weaker than othersome, and stil two of them watched with her by day, and two by night. Also for further triall of y<sup>e</sup> truth, one of the foure nightly lay in bed with her, that no deceit might bee vsed, which they dilligently preuented, and watched carefully night and day, and yet can there be nothing found, but all agreeth with that which before she said of herselfe in truth assured. Moreover, the sayde foure women, especially Anne Brenning, haue confessed before vs, and sollemnly affirmed that they doo take it vpon the salvation of their soules, and wil die therevpon, that the said Maiden neither eate nor dranke one morsel or droppe, neither tooke anie comfitures. Likewise y<sup>t</sup> she voided no vrine neither any other excrements out of her, much lesse that she slept any whit.

Also that whosoever calleth this Maidens case into doubt, dooth her injurie & great wrong, and the rather, because her Parents

doe freely offer, & are ready to suffer their said daughter to be transported into any other place, which it may please our most mercifull Lord and Prince to name and appoint, so that shee may onely endure the cariage.

Besides, the said women reported vnto vs, that at y<sup>e</sup> taking of their leave of the saide Maide, she hartly besought & requested them in her name, most humbly to beseeche our most courteous Princesse to giue her some good bed, also to impart vnto her of her vertuous and corroborating waters, because she hath heeretofore manifestlie perceived and tried that shee hath found ease in the said waters, albeit she could not recouer her health.

Of all which thinges, according to our dueties and humble seruice, we doo by this our present report certifie your generositie and worthines: withall, commending you vnto almightie God, to whose good favour we hartilie desire to be commended. From Caizerlauter the 19. of Februarie, 1585.

Of your generositie, worthines, the most ready and affectionate seruitors, *Conrad Colbe of Wartemberge*, Esquire, *John Zann*, Notarie prouinciall.

The Readers are to be advertised that the said Katerin yet liueth in like disposition & state as this report doth import, and hath thus continued without eating, drinking, or sleeping, the space of nine whole yeeres compleat, and yet miraculously liueth through the singular, pure, and incomprehensible grace of almighty God.

FINIS.

A copy of this rare tract is in the British Museum, C. 31 e. 19. There is another in the Radford Library, Manchester.

The subsequent career of Katharine Cooper appears to be unknown.



## Note on an Ancient 'Acoustic Jar' found at Hull.

By THOMAS SHEPPARD, F.G.S.

**I**N the course of the numerous excavations now being made in connection with the new streets, etc., in the city of Hull, and especially in the "Old Town"—that is, the town within the docks, which occupy the site of the old wall and moat—numerous objects of antiquarian interest have been unearthed. These, though perhaps of little value from a monetary point of view, are in some instances of great importance from an antiquarian standpoint, and from the light they throw upon the past history of this ancient port. Some of these objects have found their way to their proper home, the Hull Museum, where they will be permanently housed and cared for.

One of the most recent of these finds is the curious conical earthenware vessel here figured:



It is 16 inches long, 9 inches broad across the "shoulders," the mouth is  $3\frac{1}{2}$  inches wide, and the base is  $1\frac{1}{2}$  inches across. It will be noticed that the vessel has obviously not been intended to stand on end, and the mouth is also very small (barely over 2 inches, inside measurement), having regard to the size of the vessel.

When found it was perfect. With the thoughtlessness, however, of the average British navvy, a crow-bar was thrust through the jar in order to ascertain whether it contained gold coin; but it did not. The fragments, however (wonderful to relate!), were preserved, and the pieces have been put together again. On the inside of the jar a few small crystals were adhering, but on examination these proved to be selenite, or gypsum, and were consequently derived from the clay of which the vessel is made.



On the authority of Mr. J. R. Boyle, F.S.A., the vessel is an "acoustic jar." According to Mr. G. C. Yates in Andrews' *Antiquities and Curiosities of the Church*, the old jars found in various churches are supposed to have been used for the purpose of improving the resonance of the sacred edifice, after the manner of the brazen "echeia" noticed by Vitruvius, as used in some ancient Roman theatres. They had a peculiar contrivance of horizontal pots along the seats, which are understood to have augmented the sound in the same way as a short and wide tube presented to a hemispherical bell when struck augments its sound. Hence the jars which have been occasionally discovered during the restoration of certain churches in different parts of the country. In Norfolk, Kent, Devonshire, Northamptonshire, and other counties, acoustic jars have been found under churches. At Fountains Abbey several earthenware vessels were discovered in removing the earth and stones from the floor at the entrance to the choir. These jars were laid in mortar on their sides, and then surrounded with solid stonework, their necks extending from the wall like cannons from the side of a ship.

The particular acoustic jar now being described was found on the site of "that stately and superb palace" built by Sir Michael de la Pole. This was later known as Suffolk Palace, and still later as the King's Manor. According to Sheahan, this "stood nearly opposite to St. Mary's Church, and its court-yards, buildings, and grounds occupied a large space. The east front was towards Lowgate, then called Market Gate." Possibly the acoustic jar was placed in one of the halls in connection with this palace.



### The King Alfred Millenary Celebration.



HE long-expected celebration has come and gone, and it may be said at once that it was a decided success. There can be no doubt that the proceedings would have attracted yet more attention and would have been yet

more markedly a national recognition of the greatness of the Saxon King had we not still been under the cloud of war, and had the week of celebration not been immediately overshadowed by the terrible tragedy that robbed our brethren of the sister nation across the Atlantic—the United States of America—of their universally-honoured President.

The movement for the proper commemoration of the millenary first took shape some three years ago. Mr. Alfred Bowker, then, as now, the Mayor of Winchester, identified himself very heartily with the project. He received cordial support, not only throughout England, but from America, especially Philadelphia. Interest in the movement grew rapidly. The late Sir Walter Besant lectured at Winchester upon King Alfred's place and influence in the history of England and the Empire. Soon afterwards Mr. Frederic Harrison addressed a Birmingham audience upon a similar topic. A committee was formed, and received generous help. Our late Sovereign took considerable interest in the movement for the honouring of her illustrious predecessor, as well as in the volume of Alfredian essays to which the Poet Laureate, Sir Walter Besant, Sir Clements Markham, Professor Oman, the Bishop of Bristol, and Sir Frederick Pollock, contributed. The more recent proceedings must be familiar to our readers. The invitations to learned societies and Universities throughout the English-speaking world met with a most satisfactory response, and some 500 delegates attended the celebration.

Wednesday, September 18, was the first day of the commemoration, and the weather was most favourable. The arrangements for the day were numerous and varied. In the morning a party visited the West Gate, conducted by our old contributor, Alderman W. H. Jacobs, who gave a brief historical description of the gate and its museum. Thence the party, largely augmented, went to the Castle Hall, where Mr. Portal, Vice-chairman of the Hampshire Archaeological Society, acted as guide. The great hall is one of the most interesting buildings in the city. It formed a portion of a fortress which was erected by the Conqueror. Portions of one of the original towers, the remains of a

ditch, and a subterranean passage, still exist. It was from this castle that William Rufus started on the hunting trip which cost him his life. All this and much more bearing out the history of the building was explained by Mr. Portal to the visitors.

A very large gathering of delegates accompanied the Mayor on a visit to Hyde Abbey. No place in Winchester possesses greater national interest for the student and the antiquary. It was at the abbey—presumably at the front of the high altar—that the great Alfred was finally laid, and there his dust lay undisturbed for several centuries.\* Little now remains of the abbey save a few tottering walls. The Mayor, after extending a warm welcome to the various delegates, traced the history of the abbey from its erection to its final destruction. The land on which it formerly stood has been acquired by the city for recreation purposes, and the Mayor expressed a hope that the new park which the corporation intends to lay out might be named after Alfred. Subsequently the delegates visiting the abbey were entertained at luncheon by Mr. W. Barrow Simonds, the late proprietor of the abbey grounds, when appropriate speeches were delivered. After luncheon the delegates were shown over the cathedral by the Dean of Winchester, the Very Rev. W. Stephens.

In the afternoon Sir Henry Irving gave a reading from Tennyson's *Becket* to a large and appreciative audience in the Castle Hall; and at night Mr. Frederic Harrison's lecture on "King Alfred," the Mayor presiding, was very largely attended.

The second day, Thursday, September 19, saw large additions made to the already great assemblage of visitors. The city was gaily decorated and the weather favourable; but the shadow of the sad ceremony which was taking place that day in far-away Ohio, the burial of the murdered President McKinley, hung over the day's proceedings. The day's business began with a visit to Wolvesey, the site of the old Palace of the Saxon Kings, and now occupied by the ruins of the castle erected by Henry de Blois, Bishop of Winchester, in the twelfth century. Mr.

N. C. H. Nisbett, A.R.I.B.A., conducted the visitors over the ruins. Some Saxon stonework in the east side of one of the outer walls and a few slender columns built horizontally into the Norman keep are probably the only remains of the palace of Alfred's day.

At the Castle Hall in the afternoon Sir John Evans, F.R.S., President of the Numismatic Society, delivered a lecture on "The Coinage of King Alfred." There was a large and appreciative audience. The lecturer pointed out that by far the greater number of coins struck under Alfred were silver pennies, and their coinage extended over the whole of his thirty years' reign. The Danes who settled in England freely copied the coins of Alfred, and struck off many barbarous imitations bearing his name. Referring to the Alfred jewel, Sir John suggested that probably it served the purpose of a bookmark. The Earl of Northbrook, who presided, moved a vote of thanks to the lecturer.

At night the Mayor and Mayoress held a reception at the Guildhall, and over 1,500 guests were present. In the course of the evening a series of tableaux illustrative of the life of King Alfred were shown in the great hall of the municipal buildings.

All the visits and entertainments and speeches of the first two days were but introductory to the commemorative proceedings of Friday, September 20. The day, broke fine and clear, but later heavy clouds threatened a deluge which, fortunately, did not come. It is impossible to say how many people attended the ceremonies on this final day, but a very large number indeed must have been present, for the crowds everywhere were very dense. It was primarily a national occasion and a national gathering, but in reality it was an international and representative throng that celebrated the millenary of the Saxon King's death. The procession from the castle to the Broadway, where stood the great shrouded bronze figure of Alfred, started soon after eleven o'clock, and was a noteworthy parade. In it mingled troops and cathedral choristers, Lord Mayors and Mayors, the delegates of British, Colonial, and American learned societies and Universities, Bishops, Deans, and other clergy, Sheriffs and

\* See Mr. W. H. Draper's article on "The Burial-place of King Alfred" in the *Antiquary* for October, 1899.



High Sheriffs, the representatives of friendly societies and of many other organizations. Near the end of the procession came Lord Northbrook, Lord Rosebery, Mr. Hamo Thornycroft, the designer of the statue, and the Mayor and Corporation of Winchester.

Everywhere the leading and best-known figures in the long array were enthusiastically received, an especially warm reception, we are glad to say, being given to the Mayor, Mr. Bowker, to whose initiative and zeal the commemoration was so greatly indebted. At the statue a guard of honour of blue-jackets from H.M.S. *Excellent* was mounted. The opening proceedings consisted of a prayer by the Bishop of Winchester and the singing of the Chorus of Praise, composed by Dr. Arnold, the organist of Winchester Cathedral. The combined choirs, drawn from the cathedrals of Winchester, Salisbury, and Chichester, the Chapel Royal, Windsor, and elsewhere, were accompanied by the band of the Royal Marine Artillery. A few words from the Mayor introduced Lord Rosebery, who proceeded to deliver a very fine and effective address. He said: We are here to-day to consecrate a great memory, and to raise before our countrymen the standard of a great example. For a thousand years ago there died in this city one who by common consent represents the highest type of kingship and the highest type of Englishman. It is meet and fitting that we should celebrate such an occasion. Around King Alfred there has grown up a halo of tradition such as would dim a lesser man, though his personality stands out pure and distinct amid the legends, and yet for our purpose even the tradition is perhaps sufficient. The noble statue which I am about to unveil can only be an effigy of the imagination, and so the Alfred we reverence may well be an idealized figure. For our real knowledge of him is scanty and vague. We have, however, draped round his form, not without reason, all the highest attributes of manhood and kingship. The King without fear, without stain, and without reproach, is to us the true representation of Alfred. In him, indeed, we venerate not so much a striking actor in our history as the ideal Englishman, the perfect Sovereign, the pioneer of England's greatness. With his name we associate our

Metropolis, our fleet, our literature, our laws, our foreign relations, our first efforts at education. He is, in a word, the embodiment of our civilization. And yet so narrow was his stage, so limited his opportunities, that he would have marvelled not less than the son of Jesse or the son of Kish at the primacy to which he had been called, and at the secular reverence which embalms his memory. Even at his best he ruled over but a province; he made no great conquests; he wrote no great books; he knew none of the splendours of wealth and dominion; there was nothing in him of the Alexander or the Cæsar; he had none of the glories of Solomon, save wisdom alone. What, indeed, is the secret of his fame, of his hold on the imagination of mankind? It is, in the first place, a question of personality. He has stamped his character on the cold annals of humanity. From another point of view we behold in his career the highest and best type of the qualities which we cherish in our national character. Note first his absorbed devotion to duty. "This will I say," he writes, "that I have sought to live worthily while I lived, and after my life to leave to the men who come after me a remembrance in good works." And he gave himself, we are told, wholly unreservedly to his royal responsibilities and the charge of his people. Then, he was the first Englishman of whom it is recorded that he never knew that he was beaten. Sometimes the Danes crushed him, sometimes he crushed the Danes; but he won in the end. Nor was it only with these that he had to contend. In the last twenty years of the half-century that was his life he struggled against agonizing disease and the paralyzing apprehension of its recurrence. That he should have done so much is wonderful; that he should have done so much under this disability is amazing. Then, he had the supreme quality of truth. His word was his bond. That is a quality which was then rare among princes, and is never too common; but it is one which Englishmen love. He was known as the Truth-teller. It is a noble title, more distinguished than the vapid and prostituted epithet of Great. In history he stands as Alfred the Truth-teller. Then he was a man, a complete man. What strikes one in

him, indeed, is his completeness. Complete is, I think, his distinctive epithet. Though profoundly pious, he was no anchorite; though a King, not a pompous and mysterious phantom; though a passionate seeker after knowledge, not a pedant or a prig. He lived as a man among men, or he was "all things to all men," in the best sense, interested in all worthy interests, mixing freely with his subjects, and playing among them, but with a little scroll of high thoughts always in his bosom, a man among men dealing all day with the common affairs of life, but with the high ideal burning at his heart. Is it not thus that great things are done? Is it not in the practical character, fired half unconsciously with imagination, that the best of the Briton is seen? And is there a higher specimen of this potent amalgam than Alfred? Then, he was a King, a true King, the guide, the leader, the father of his people. He did for them all that in their barbarous condition they required, and in so working a limited work for them he wrought an immortal work for us. He was the captain of all their enterprise, their industrial foreman, their schoolmaster, their lay bishop, their general, their admiral, their legislator. It is indeed less for what he did, great as were his achievements in relation to his opportunities, than for what he engendered that we now honour his name. He was cheered, we are told, in the distress of desertion and defeat by visions of the saints, who bade him be of good cheer. And little, indeed, could the hunted King in his rushy concealment amid the booming of the bittens have realized the awful destinies which awaited him and his people. But suppose that in some such dream a seer had led him up into a mountain and shown him the England which was to be the England of which he had laid the foundations, had not concealed from him the first dark hour in which his kingdom and race should be overwhelmed by a Norman invasion, of which the iron should enter the English soul—not to slay but to strengthen, to introduce, indeed, the last element wanted to compose an Imperial race—and then, passing over the ages, had solaced him by showing him the new England, as we see it, had led him to the banks of the Thames and had shown him

the little Saxon fort developed into a world's capital and a world's mart, inhabited by millions, often crowded and distressed, but familiar with comforts unknown to a Saxon prince. Suppose that, guiding him through the endless maze of teeming dwellings, the seer had brought him to a palace where the descendants of his Witan conduct a system of Government which, remote indeed from perfection, is the parent of most constitutions in the civilized world. Not far removed, again, the Saxon King might have beheld another palace consecrated to that jurisprudence which he himself, with a solemn invocation to the Almighty, had raised from the dead. And then, passing down and beyond the Imperial river, he might have been brought within sight of the British fleet, the offspring of his own poor boats. Suppose, moreover, that there could have been spread before him the opulent and brilliant vista of English literature, that promised land for which he was to prepare, but scarcely to enter—suppose that he could have seen in an unending procession the various nations which own the free fatherhood of the British Crown, and not merely these, but those descendants of his sparse subjects who, aggregated no doubt from many other races, are yet the central source of the American people—that people which, always divided from us by the Atlantic, and often by differences of policy and aspiration, cannot, if they will, be wholly separated, and in supreme moments of stress and sorrow irresistibly join hands with us across the centuries and the seas. Suppose, in a word, that he could have beheld as in unfolded tapestry the varying but superb fortunes of that indomitable race by whose cradle he had watched, would he not have seen in himself one of those predestined beings greater than the great, who seem unconsciously to fashion the destinies and mark the milestones of the world? And as he, looking forward, would have marvelled, so we, looking backward, marvel none the less, but proudly and gratefully consecrate this monument to the memory of Alfred the Good, Alfred the Truth-teller, Alfred the Father of his Country, and ours.

The cheers which greeted the conclusion of the address had barely died away, when Lord Rosebery, stepping to the side of the



platform, pulled a cord; the wrapping which hid the statue from view fell away, and the bronze figure of King Alfred stood revealed to the admiring eyes of the people. Thunderous applause followed. The 90th Battery Royal Field Artillery, stationed on St. Giles's Hill, fired a salute. "God save the King" was sung with whole-souled vigour by the vast assemblage to the accompaniment of the massed bands. Cheers were given for Lord Rosebery, the Mayor of Winchester, Mr. Thornycroft, and the ceremony was over.

Later the Mayor entertained a distinguished company to luncheon in the Guildhall, when Lord Rosebery spoke with effect and humour.


The other ceremonies of the day must be briefly chronicled. In the afternoon a special service, at which the Archbishop of Canterbury officiated, was held in the cathedral. The edifice was crowded. The processional hymn, "O God, our Help in ages past," was sung by the combined choirs.

Among the series of functions in the afternoon was the presentation of war medals by the Earl of Northbrook to men belonging to the Hampshire Regiment and other corps. This ceremony took place in front of the Guildhall, and was witnessed by a large crowd. Later there was a procession of school-children to the statue, when the National Anthem was sung. The Mayoress presented commemoration medals and bags of sweetmeats to the children. In the evening there were sports and fireworks.

The whole commemoration was a great success, and we most warmly congratulate the Mayor of Winchester and all who have worked so heartily with him on the thoroughly national and representative character of the celebrations that have marked so worthily the Millenary of King Alfred the Truth-teller.



### The Antiquary's Note-Book.

"UT OFF WITH A SHILLING" is a familiar phrase, but wills exemplifying the process are not very common. Mr. W. B. Redfern, of Cambridge, kindly sends us a copy of one such document which is in his posses-

sion, and which he vouches for as quite genuine. It runs as follows:

"In the name of God, Amen. November the tenth 1699 according to the computation of the Church of England, I Richard ffarmington of Guilded Mordon in the County of Cambridge being sick of body but of sound and perfect memory praised be God do make this my last will and Testament in manner and forme following, first I bequeath my soule into the hands of Almighty God my redeemer hoping that through the meritorious death of my Saviour Jeasus Christ to receive free pardon and forgiveness of all my sins and also for my body to be buried in Christian buriall at the discretion of my Executrix hereafter nominated. Itt I give my daughter Mary Martin and unto her husband one shilling apeece and 5 pound thay had already for thaire part of the grove lying against little Green cutting against bushey Cloase Itt I give unto my daughters Elizabeth and Margret ffarmington between them my grove lying ainst Little Green cutting against Bushey Cloase—Item I give unto my daughters Elizabeth and Margret ffarmington ffifty shillings apeece to be paid out of the house by my son John ffarmington when he shall be of the full age of 21 yeares Itt I give unto my daughter Sara ffarmington 5 pounds to be paid out of the house by my son John ffarmington when he shall be at the age of 24 yeares

Itt I give unto my Son John ffarmington my house and orchard to him and his heires for ever Itt I give unto my wife my house for her life if in case she keeps herselfe single but if she marries then she shall have only the moveables and no part in the house thus I make her sole Executrix of this my last will and testament revoking all other wills and testaments. In witness whereof I have hereunto set my hand and seale the day of the yeare first above written. the marke of Richard ffarmington sealed in the p'ence of Barnaby Bartleane Robert Dottrill John Corye."

Then follows the usual abbreviated Latin ending to the will, commencing "Probatum fuit," etc., and signed by the lawyer, G. Cooke. The seal has disappeared from the parch-

ment. Mr. Redfern also possesses the original receipt for the two shillings, signed by the "husban" for himself and his wife. It is as follows :

"March 17th, 1700.

"Received then of Mary ffarmington of Gildem Morden in the Countie of Cambridg one shilling as a legacy for my wife and one shilling as a Legacy to my self due to be paid us from the late will of Richard ffarmington deceased as also Received then of the said Mary ffarmington two shillings six penies as my ful part for the Grove for one whole year and do thereby acquit her from all dues and demands whatsoever. In the date whereof in witnes whereof I set

hereunto my hand  
the day above written  
WILLIAM N JOINSWORTH  
his mark —"



## Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

"It has often been a matter of complaint in Vienna," says the *Athenæum*, "that the many Roman antiquities found in that city and its neighbourhood have never been gathered into a common centre. The Common Council lately appointed an archæological commission to take steps for the foundation of a Museum Vindobonense for the reception and exhibition of the Roman antiquities belonging to the city. Two large rooms in the Rainergasse have been placed at the disposal of the commission as a temporary museum. One of these rooms is being set apart for the exhibition of the smaller finds, such as pottery, bronze, iron, and other articles. The other room, called the Lapidarium, will contain the oldest historical monument of Vienna, a tombstone of the first decade of the Christian era, Roman altars, the well-preserved fragments of a local mausoleum, and other relics of the Roman period."

The poet Dryden's house, No. 43, Gerrard Street, Soho, has been condemned by the London County Council, and the owner has been required to pull down and rebuild the front wall, or such part of it as may be "loose, cracked, or otherwise defective." John Dryden, it is said, used often to write in the ground-floor room next the street, and here he died in the year 1700.

A curious find is reported from one of the Chincha Islands, off the coast of Peru. In a bed of guano

an old ship's compass was lately dug up, which, when cleaned, was found to be in working order. The case of the instrument is of brass, and it bears the engraved inscription: "Jno. Warren, Chepe-side, City of London, Maker. 1699." The compass has been sent to a museum in Lima.

The second volume of the catalogue of the well-known Hunterian coin collection, now in the University of Glasgow, will shortly be ready for publication.

## PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

THE first paper in the *Transactions of the Essex Archæological Society*, vol. viii., part ii., is a study of "Mediæval Colchester—Town, Castle, and Abbey," from MSS. in the British Museum, by the Rev. H. J. Dukinfield Astley. Not the least interesting feature of a valuable paper, which is chiefly documentary, is the reproduction of a number of quaint pictures of Colchester, which have been thought to be contemporary with the MS. which they adorn, but which Mr. Astley thinks are "probably due to some possessor of the book, somewhere in the fifteenth century, who thought he would embellish the margins of his book in this way." The longest contribution is the first part of Mr. W. C. Waller's account of "An Extinct County Family: Wroth of Loughton Hall." It was to a member of this family—"the lady most deserving her name and blood, Lady Mary Wroth"—that Ben Jonson dedicated his *Alchemist* in 1610, and also addressed a poem, in the *Underwoods*, on her own sonnets; while the Lady Mary herself was the author of the once famous *Urania*, published in 1621. Among the other contents of the part are notes on "Wallbury Camp, Great Hallingbury," by Mr. I. C. Gould, and on "The Castle of Stansted Montfitchet," by Mr. Henry Laver; and short papers by Mr. J. H. Round on "The Order of the Hospital in Essex," "Helion of Helion's Bumpstead," and "The Manor of Colne Engaine."

In the *Journal of the Royal Institution of Cornwall*, vol. xiv., part ii., for 1901, the Rev. S. Baring-Gould gives the third part (H to Ke) of his "Catalogue of Saints connected with Cornwall, with an Epitome of their Lives, and List of Churches and Chapels dedicated to them." Cornwall abounds in saints with queer names, or with names which cannot be identified with certainty, and even Mr. Baring-Gould's erudition is sometimes at fault. The "Catalogue" is most interesting. The Rev. S. Rundle sends a fresh and charming paper on "Cornish Chairs"—natural, giants', church, historic, and saints'. Among the illustrations are fine pictures, from photographs, of a noteworthy carved oak chair which stands within the sacarium of St. Ladock Church, and of the so-called "St. Germo's Chair," a time-worn stone structure, containing a seat divided into three compartments, which stands in St. Germo's Churchyard, but the origin and purpose of which are unknown. The



other contents of antiquarian interest include a paper on "The Occurrence of Flint Flakes and Small Stone Implements in Cornwall," by Mr. Francis Brent; "Notes on the Churches of St. Mylor and Mabe," with ten fine plates, by Mr. Thurstan C. Peter; and an illustrated comparison between the "Stone Circles of Cornwall and Scotland," by Mr. A. L. Lewis.

The greater part of the new issue of *Archæologia Eliana*, vol. xxiii., part i., is occupied by the Rev. J. F. Hodgson's elaborate treatise on the much-disputed subject of "Low Side Windows." Mr. Hodgson carefully brings together and sets forth the various theories that have been advanced to explain the use and object of these windows. He accounts, with illustrations, for fifteen—some of them wild enough—and we should not have been surprised had he been able to produce a score, for on a subject in regard to which direct evidence is so absolutely lacking, guessing and special pleading are abundant. Mr. Hodgson's essay is not finished in the part before us, so we are unable to say exactly what his final conclusions are; but he plainly supports the theory that "low side windows" were used in connection with the "exhibition of lights, wherewith to dispel evil spirits." In illustration of the strong belief of old in the reality of evil spirits, and of the many protective devices more or less connected with lights, Mr. Hodgson takes a rapid survey of a very wide field. It is impossible here to fully indicate the scope of his inquiry; but he includes chapters on mediæval candelabra, the cross over the graves of the dead, protective symbols about coffins, chantry chapels, hearses, "lanternes des morts," churchyard crosses with lamps, Irish round towers, etc. We do not think that Mr. Hodgson has proved his point with regard to the object of the much-discussed windows, but he has written a most interesting and valuable essay on mediæval and other ideas with regard to light as a protection against demons and evil spirits. The other papers include a thorough account of the "Excavations at Chesters in September, 1900," by Mr. Haverfield, and an article on "Tynemouth Priory to the Dissolution in 1539, with Notes of Tynemouth Castle," by Mr. H. A. Adamson.

#### PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

On August 28 the EAST HERTS ARCHÆOLOGICAL SOCIETY, in conjunction with the ST. ALBANS AND HERTS ARCHÆOLOGICAL SOCIETY, visited Hitchin. St. Mary's Church, Bancroft, was first visited, and papers by Mr. Walter Millard and Mr. T. G. Lucas were read. The church is supposed to possess a genuine Rubens representing the offerings of the Magi. An outside inspection was also made under the guidance of Mr. Millard. The Biggin (Norman-French "Béguinage," nunnery) was next visited, and an interesting account was given by Mr. G. Aylott. Up to the time of the suppression of monasteries by Henry VIII. this building was occupied by an English Order of nuns known as

the Gilbertines. The Order was established by St. Gilbert, who was born in the year 1089. In the seventeenth century the building was converted into a school by one Joseph Kent, who left it as an almshouse to the town, for which purpose it is at present used. The Biggin contains eighteen rooms. After this a brief visit was paid to the Coopers' Arms Inn, where the principal object of interest is a fine window dating from early in the sixteenth century, and some observations on the house were made by Mr. Aylott. The party then started for Fairfield, and on the way some of them visited the back-premises of the Angel Vaults Inn to see some very ancient woodwork. At Fairfield the large collection of local antiquities possessed by Mr. W. Ransom was seen.

The LANCASHIRE AND CHESHIRE ANTIQUARIAN SOCIETY visited Leek in August. At the abbey the Rev. W. Beresford acted as guide, pointing out a fifteenth-century gateway, a thirteenth-century coffin-lid, and the ground-plan of the monastic buildings. He next took the party to a large rampart of earth in a field to the east of the abbey ruins. This rampart, he said, could be traced through Staffordshire in an oblique direction from Buxton to the river Severn, near Newport in Salop. Later in the day a visit was paid to Mr. Hulme's farm, Abbey Green, where Mr. Beresford had some surprises in store. He showed the visitors the red flakes of rock peeping out of the ground, from which flakes of rock Leek got its name. Here was a quiet bay in the hills, protected from cold winds and open to the sun, where the White Monks, who came from Pulton, near Chester, in 1214, probably spent the seven years from 1214 to 1221, till their abbey was ready for them. He showed the visitors a part of the mediæval cross which had formed, he thought, the centre of their place of worship during that seven years. And close by was the quarry where they hewed their stone. The floor of the cell, occupied by the superintendent monk, had been recently discovered through the thoughtfulness of Mr. G. Hulme, who, on pulling up a young tree on the spot, found a tile sticking to its roots, and had then bared the pavement. It was when invited to see these tiles that he (Mr. Beresford) had noticed the extraordinary characteristics of the hill in which the quarry lies. These he then pointed out to the visitors, asking them to notice how a bold promontory of rock was cut off from the hill behind it by a deep trench, and how the promontory was made difficult of access by two sharp artificial escarpments, one above the other, which ran round the projecting sides. The top was defended by a rampart and trench, where watchmen or slingers could lie hidden from view ready to throw missiles upon an attacking party. Mr. Beresford explained that this ancient British station at Abbey Green was linked by roads with other stations. The defenders had provided themselves with a road, sunk in the ground along the bottom of Sudden Dale, deep enough for them to drive away their cattle towards the hills unobserved. That road led to another camp, near Tittesworth Farm,

and that camp was linked with another at Thorncliffe, and, further off, another near Colt's Moor of a larger size, where cattle could be safely enclosed. The last three were camps in the forks of brooks, and defended at the side subtending the angle by trenches or ramparts. The roads linking these ancient British fortresses together were disused; but those along the Roman line which became the Mark were still mostly in use.

The annual summer meeting of the BRISTOL AND GLOUCESTERSHIRE ARCHÆOLOGICAL SOCIETY was held on August 20, 21, and 22 at Chipping Campden, an interesting and quaint town on the Cotswolds. The report, which was read at the annual business meeting, showed that the society was in a flourishing condition. It was stated that the investigations which were commenced on the site of the Cistercian Abbey of St. Mary, Hayles, in 1899 were continued in 1900, and the abbey church was carefully excavated, under the superintendence of Mr. St. Clair Baddeley and the general secretary. The excavations had been temporarily suspended, owing to the sale of the Toddington estate; but it was hoped that they would be recommenced next year. The purchaser, Mr. H. Andrews, had assured the secretary and Mr. Baddeley of his lively interest in the work, and had led them to believe that they would have his valuable assistance and sympathy. Lord Sherborne had presented to the society a Calendar of Deeds in his possession, and Mr. F. F. Fox had presented *The Little Red Book of Bristol*—two handsome quarto volumes. The council had purchased Dugdale's *Extinct Barony* and several similar works. The council had gladly adopted the suggestion of the Congress of Archæological Societies, that a list of the monumental effigies in Bristol and Gloucestershire should be compiled under the direction of that society. The committee would be glad to receive offers of help in the rural deaneries of Winchcombe, Camden, and the Forest. Mr. Latimer, who had ably represented the society as local secretary at Bristol for some years, had resigned his post, and the council had appointed Mr. J. E. Pritchard, F.S.A., in his room. Mr. Pritchard had already greatly strengthened the position of the society at Bristol, having proposed fifty-five new members during the last nine months.

On August 21 the EAST RIDING ANTIQUARIAN SOCIETY visited the Wolds. At the summit of Dugleby Mound, or "Howe," the Rev. E. M. Cole read a highly-interesting paper on the site. He described the opening of the tumulus on the "Howe" by Sir Tatton Sykes. The work was entrusted to the care of Mr. J. R. Mortimer, of Driffield, whose skill and experience admirably qualified him for the task. The mound was found to be 18 feet high at the western end, and 22 feet at the eastern. The original summit had been worn down or removed, so as to constitute a somewhat level platform 47 feet in diameter. The base of the mound showed a diameter of more than 120 feet. It was soon ascertained, from scattered human bones belonging to two bodies and numerous

fragments of Anglo-Saxon and mediæval pottery, iron scissors, carved bone, combs, etc., that interments had taken place of a more recent date than the original construction of the mound, and that these had been disturbed by a previous opening. It appears that about the year 1798 the Rev. Christopher Sykes, brother of the late Sir Tatton, made an attempt to open the "Howe," but abandoned the task after penetrating to a depth of about 8 feet from the present summit.

On September 2 the NEWCASTLE SOCIETY OF ANTIQUARIES visited Bishop Middleham, Sedgefield, Grindon, Bishopton, and Great Steinton. At Bishop Middleham the party were escorted by the Vicar, the Rev. M. B. Parker, through the church. There are some very fine grave-coverings both outside and inside the north porch. Two finely-preserved hatchments, with legends attached to each, are hung above the north and south porches. An old font of Frosterley marble lies in the vestry. In the chancel floor there is a grave-covering with a chalice upon it. At the extreme end the walls give back a hollow sound to knocks, seeming to suggest a covered piscina, although the situation appears to be too far east for such a vessel. The nave arches are peculiarly twisted, owing to the badly-constructed spring from the capitals. The detached pillars in the south porch are very badly weather-eaten. Among the tombs in the churchyard are those of Brabant, a Vicar during the Commonwealth, and of the Surtees family. Close by the church is the site of the Bishop's palace, or manor place, at which two of the prelates died—De Insula in 1283, and Kellawe in 1316. The foundations are quite covered with turf, but the principal plan is yet well defined, and the site would afford some interesting excavation work. Almost the whole length of the Bishop's park wall is traceable. The visitors partook of coffee at the vicarage, where they saw some interesting documents relating to the church. The church is evidently of Early English date—about 1330. There are two bells, one of them bearing the unusual invocation to the Virgin, the other of 1723.

The YORKSHIRE ARCHÆOLOGICAL SOCIETY visited Hull on August 22. At the Trinity House Mr. T. M. Fallow, F.S.A., described the valuable collection of ancient plate. Trinity and St. Mary's Churches were afterwards visited, and a paper was read at each edifice by Mr. J. R. Boyle, F.S.A., on its history, and by Mr. J. Bilson, F.S.A., on its architecture. Leaving St. Mary's, the party split into two sections, one accepting the guidance of Colonel Pudsey for a tour of the old houses in High Street, and the other proceeding to the Town Hall, where Mr. Boyle exhibited and explained some of the old charters and silver.

The members of the HAMPSHIRE FIELD CLUB AND ARCHÆOLOGICAL SOCIETY on September 12 visited Dummer and Overton, two parishes in the north of Hampshire which have, in their way, helped to make county history. Prior to inspecting the interesting church at Dummer, the party visited



a field, now under cultivation, on the estate of Sir Richard Rycroft, Bart., which beyond doubt is the site of an extensive Celtic burial-place. The first discovery of urns was made there in 1888, and since then several others have been found, but no systematic exploration of the site has been made, though experts believe it would yield results of great interest to archaeologists. The urns are deposited in the earth upside down. In anticipation of the visit of the club, Dr. Andrews, who was the director of the excursion for the day, had, by permission of Sir Richard, made some excavations, and no less than three urns, with the accompanying food vessels, were laid bare to the visitors, *in situ*, and within 3 or 4 feet of each other. One of the large urns discovered thirteen years ago is to be seen in the Hartley Institution, others are in the Reading Museum. Those seen on Thursday will probably be sent to the British Museum. At Overton the party were received by the Rector, the Rev. Canon Stenning, who first of all conducted them to Quidhampton, on the outskirts of the village, to inspect a Saxon cell, which is in excellent preservation. The wall is of herring-bone flint work, and Mr. Shore said it was one of the oldest buildings in the county. There was no question that the wall was Saxon, and possibly the building was one of the two ancient churches mentioned in Domesday Book in connection with Overton. On the way to Overton Church the source of the Test at Polhampton was pointed out, and also one of the four old mills mentioned in Domesday. At the church the visitors were met by Mr. W. W. Portal, President of the Club, and Mrs. Portal. Inside the building the Rector gave some interesting details concerning the architectural features of the church—which was restored in 1854-1855, much that would be treasured now being then destroyed—and of the little known of its history. He said that Overton itself was an interesting place. There were many evidences of Roman occupation, and the great Roman road from Silchester to Sarum was three miles north, and probably Overton was made a station because of the advantage it afforded by its excellent water.



## Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

THE PILGRIMS' WAY FROM WINCHESTER TO CANTERBURY. By Julia Cartwright. New edition. Many illustrations by A. Quinton. London: *H. Virtue and Co., Ltd.*, 1901. 4to.; pp. viii, 105. Price 10s. 6d.

It is little wonder that a new edition has been called for of this charming book. Antiquaries often

sigh over the slight regard paid by so many of their countrymen to the claims of age and to the beauty that comes with time. They can point to vandalism here and "restoration" there, and, in general, to far too much reckless destruction of our rich inheritance from the days of old. But there is another side to the picture. Rural England has always been a stronghold of all the conservative forces in respect of language and custom and tradition. We know well that great and inevitable changes are altering all this; but even yet there is very much in English rural speech and life and habits of thought to link us to the days of a long-vanished past. Pilgrimages are centuries out of date, and the shrine of St. Thomas at Canterbury no longer draws devout wayfarers from all parts of the kingdom; yet the road by which so many pilgrims from the West Country, and so many of their foreign brethren who landed at Southampton, wended their way along the southern slope of the Surrey hills and through the Weald of Kent, is still known in many places to the rustics as the "Pilgrims' Way," or the "Pilgrims' Road." It is a pleasant route by which Miss Cartwright leads us from Winchester, through some of the most charming and characteristic of English country scenes to the goal at Canterbury. She beguiles the way with pleasant chit-chat, and seldom fails to point out the many beauties which attract the eye of both the archaeologist and the lover of the picturesque along the road. The mere mention of some of the names of the places through which the "Way" takes us is suggestive of a mine of antiquarian wealth, of historical associations, and of picturesque beauty—Alton, Shalford, Albury, Shere, Reigate, Chevening, Wrotham, Lenham, Charing, Godmersham, Harbledown. The very many excellent illustrations, mostly full-page plates, add greatly to the attractiveness of the volume. By the courtesy of the publishers we are able to give one which shows a general and characteristic view of the countryside as seen from the Pilgrims' Road. It is just such a scene as the modern pilgrim may feast his eyes upon as he follows in the track of the devout of long ago along the grassy lanes which mark the route of the ancient Way on the southern slope of the curiously shaped chalk ridge between Farnham and Guildford known as the Hog's Back. The frontispiece is a fine rendering of Percy Robertson's etching of the church at Shere—the little village nestling at the foot of the Surrey hills between Guildford and Dorking, whose charms are known to every wanderer afoot or awheel through that most picturesque district.

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THE GERM: THOUGHTS TOWARDS NATURE IN POETRY, LITERATURE, AND ART, 1850. A reprint in facsimile. Introduction by W. M. Rossetti. London: *Elliot Stock*, 1901. Price 10s. 6d. net.

The *Germ*, like some other works, has hitherto been more talked about than known, for the original issue is exceedingly scarce; but this reprint, which is an exact reproduction of the original, makes it fairly accessible to students and art-lovers. Here we have the four parts of the *Germ*, indistinguishable in appearance from the numbers as they were first issued, with the plates and advertisements exactly reproduced. The etchings by Holman Hunt, James Collin-



VIEW FROM THE PILGRIMS' ROAD.



son, F. Madox Brown, and W. H. Deverell are faithfully and exactly reproduced. It is not quite correct to speak of the four parts of the *Germ*, for only the first two bore that name; numbers 3 and 4 were called *Art and Poetry*. But the *Art and Poetry* of the Pre-Raphaelite Brotherhood fell flat in 1850, and the venture did not get beyond the fourth issue. Yet among the contents of these four pamphlets are the first versions of Dante Rossetti's "Blessed Damozel" and various other poems, of Woolner's "My Beautiful Lady," and of a variety of the early work of Christina Rossetti and Coventry Patmore. The reprint has, indeed, much more than an antiquarian interest, and its value is much increased by the full introduction by Mr. W. M. Rossetti, which is stitched in a separate wrapper quite apart from the facsimile pamphlets. No one is so well justified to write on the *Germ* as Mr. Rossetti, for no one knows so much as he—the original editor—of the history of the magazine's inception and publication. In his introductory tractate he gives a full account of the formation of the Brotherhood, and of all the arrangements connected with the publication of their venture; he describes its reception at the hands of friends and critics; and gives a detailed account of the various contributions, with the names of the writers. Mr. Stock, who has had this reproduction in view for many years, may be congratulated on the entirely successful result of his undertaking.

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COUNTY FOLKLORE, Vol. II. Examples of printed Folklore concerning the North Riding of Yorkshire, York, and the Ainsty. Collected and edited by Mrs. Gutch. London: D. Nutt (for the Folklore Society). 1901. 8vo., pp. xxxix, 447. Price 15s. net.

An inevitable drawback to collections made on the system adopted in this volume and its predecessor is a certain amount of repetition; but Mrs. Gutch deserves special credit for the care she has taken to avoid, so far as possible, giving in detail what is common to other parts of the country. She usefully summarizes and indicates, or simply indexes, where a less discreet compiler would have mercilessly iterated. Mrs. Gutch's lively preface and her long list of authorities show that she has swept her chosen field pretty thoroughly, and it is indeed an amazingly full and varied collection of gleanings which she puts before us. The arrangement is excellent, and, although there is little actual novelty in the matter, students will find the volume a most useful and handy compilation. The sections on "Goblinhood" and "Local Customs" are perhaps the most striking; but under "Tales and Ballads," "Place and Personal Legends," "Festivals, etc."—and, indeed, under almost all the nineteen headings—there is much matter of value and interest. Mrs. Gutch may be congratulated on having carried out an undertaking involving much patient labour in thorough and workmanlike fashion.

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TWO NORFOLK VILLAGES. By Rev. H. J. Dukinfield Astley, M.A. Norwich: A. H. Goose. 1901. 8vo., pp. 48. Price, paper, 1s.; cloth, 2s. 6d.

Mr. Astley here reprints, with additional notes and translations of the original documents, a paper which he contributed to a recent part of the British Archaeological Association's *Journal*. The villages described

are East and West Rudham. Mr. Astley notes the prehistoric relics which have been found in their vicinity, runs rapidly through their annals in historic times, and fully describes the churches of the two villages. The illustrations add much to the interest of a readable and attractive booklet. One picture shows the two faces of a beautiful fourteenth-century floriated cross, which stands on the southern apex of the roof of the south transept of East Rudham Church. It is much weatherworn, but is impressively massive and still very beautiful. The appendices contain four original documents relating to the two parishes and to Coxford Priory, and translations of the same. The profits, if any, of the publication are to be devoted to the replacing in the church of certain alabaster fragments, of which illustrations are given, which were discovered some years ago cased over in the north wall of the sacristy, and are supposed to be portions of a highly-ornamented reredos of rich fifteenth-century workmanship. From the drawings given they are certainly very interesting fragments.

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In the *Genealogical Magazine* for September the legal lore as regards the peerage of Mr. Anthony Hope in *Tristram of Blent* is defended against the attacks of Mr. Gerard Fienness. The number also contains, *inter alia*, articles on "The Baronies of Fauconberg, D'Arcy, and Meinill," and on "The Armorial Bearings of a Lady." The frontispiece is a picture of the Lord High Steward breaking his wand at the conclusion of the Earl Russell trial. We have also on our table *East London Antiquities*, September, with special articles on "East London and the Forest of Epping," and "Maritime Stepney"—the latter of fresh and special interest; the *Architects' Magazine*, August, with a capitally illustrated paper on Laon, by G. A. T. Middleton, A.R.I.B.A.; *East Anglian*, July; *Le Château d'Hardelot, Notes Historiques* (Boulogne, Imp. Delahodde, 26, Rue Nationale), a little descriptive handbook which should be very useful to visitors to Hardelot, the newest seaside resort near Boulogne to come into notice; the *Annual Report of the Smithsonian Institution*, Washington, for the year ended June 30, 1899; the *Reports of the United States Museum* for the year ended June 30, 1897, part ii., and for the years ended June 30, 1898, and 1899.

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

TO INTENDING CONTRIBUTORS.—Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.

Letters containing queries can only be inserted in the "ANTIQUARY" if of general interest, or on some new subject. The Editor cannot undertake to reply privately, or through the "ANTIQUARY," to questions of the ordinary nature that sometimes reach him. No attention is paid to anonymous communications or would-be contributions.



# The Antiquary.



NOVEMBER, 1901.

## Notes of the Month.

SOME of the recommendations made by the representatives of the Society of Antiquaries, the Wilts. Archæological Society, and the Society for the Protection of Ancient Buildings, whom Sir Edmund Antrobus invited to advise him with regard to the preservation of Stonehenge, have been carried out; others are in process of being executed. Amongst other things recommended was an examination of the great trilithon which overhangs the altar-stone, and has been leaning at a dangerous angle ever since its foundations were weakened by the diggings made in 1620 by the Duke of Buckingham, with a view of maintaining it in a position of safety. It is proposed to raise the stone into a perpendicular position, and the work is being carried out in the most careful manner by Dr. Gowland, Professor of Mineralogy at the Royal College of Science, who is acting for the learned societies, and Mr. Detmar Blow, Sir Edmund Antrobus's professional adviser and architect. When raised the stone will be secured in a bed of concrete. Excavations for putting in the concrete have been commenced on the south-east side of the stone, and the bottom was reached at a depth of 8 feet 6 inches. In the course of digging, the workers found a large number of paleolithic implements and some sarsen and syenite chippings, which it is thought point to the fact that Stonehenge dates back to the Stone Age, and that the stones were partly if not wholly dressed on the spot. The tools consist of hammers and axes, and they are remarkably well formed. They were discovered about 3 feet from the

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surface and about 5 feet from the south-east face of the monolith around which the excavations were made. Investigation is proceeding apace, and more relics may come to light before the work of restoration is finished. But even if nothing else is found, the stone hammers and axes do much to disturb the generally accepted opinion that Stonehenge was erected by a bronze-using people, especially as stone implements have never before been found in the immediate vicinity of the circles.



Another recommendation was that the monument should be enclosed, and accordingly for some months past Stonehenge has been surrounded by a barbed-wire fence, while some 3,000 persons have paid a shilling each for admission. We have every respect for the representatives of the various learned bodies who advised Sir Edmund Antrobus to take this course, and there can be no doubt that unrestricted access is likely to lead to abuses; but there are very grave objections to the enclosure of this national monument under present conditions. What has been done, unless it be promptly undone, has destroyed all rights of way leading to the monument, has abolished the freedom of access to Stonehenge which the public have enjoyed for unnumbered centuries, and has consequently given the owner an exclusive possession of the monument such as he has never previously had. Sir Edmund Antrobus is no doubt determined to do all he can to preserve Stonehenge, but who can guarantee the goodwill of future owners? The wanton destruction of the ancient camp adjoining Wimbledon Common by the late Mr. Erle Drax, M.P., remains on record as a warning of what is always the possible fate of archæological remains in the hands of private owners. It is obvious that the public rights of access and way should not have been thus obstructed, so long as Stonehenge was in private hands. So unique a megalithic relic should be transferred on reasonable terms to the custody of the nation. When once the monument is national property, then enclosure or any other measure which may be necessary for the preservation or protection of the stones can be carried out without any

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fear that such measures can be hereafter turned to the injury of public rights.



Another crannog has been found on the Clyde. Mr. John Bruce, of the Scottish Archæological Society, has unearthed a lake dwelling on the south side of the river in which articles have been found which indicate that it was in use during the Roman occupation.



The Swiss Society for the Preservation of Historical Monuments held its yearly meeting at Coire, under the presidency of Dr. Kemp, in the second week of September. Professor Rahn, says the *Athenæum*, gave an account of various discoveries of old "Bildercyklen" made during the year, and described a series of wall-paintings, of the fifteenth century brought to light in the ancient Schloss at Sargans. In a great room where the French were interned a hundred years ago the walls were found to be covered with pictures of boys at play, singers and musicians, groups of lovers, and men busy at different games. Professor Rahn also described a cycle of wall-paintings, probably of the beginning of the fourteenth century, which have been laid bare in the Schloss at Maienfeld. The subjects are taken from the legends of Dietrich's fight with the dragon, Dietrich and his comrades, the Queen Virginal of Tyrol, and the acts of Samson in the Old Testament.



A most interesting collection of Peruvian relics, gathered by Sir Spenser St. John, who was formerly our Minister-Resident in Peru, was sold on October 10 by Mr. J. C. Stevens. The collection consisted mainly of pottery, dug from the graveyards of the northern and central provinces, and illustrated the artistic attainments of Southern America before the Spanish Conquest. These vases and water-bottles exhibited the most extraordinary adaptations of human faces as well as of the figures of animals. The prices realized were not large. A water-bottle, with a design of a tiger suckling her cubs, brought five guineas; other jars and bottles carved with human or animal heads fetched from £2 to £3 each. The 395 lots brought a little less than £300.

The session of the Royal Archæological Institute opens on Wednesday, November 6. Thereafter meetings will be held on the first Wednesday afternoon in each month, except January, until July.



Mr. C. Fred Fox, of Newport, Isle of Wight, calls our attention to the fact that in the October number of the *Connoisseur*, a newly-started periodical, there is the following advertisement: "Reredos. Old carved oak, by Grindling (*sic*) Gibbons, from Parish Church in Essex. 125 guineas." It is simply shameful that such sacrilegious vandalism should be possible. It might not be amiss if our friends of the Essex Archæological Society were to attempt a little investigation of the matter. Someone must have been guilty of gross neglect, or worse.



An interesting memorial of the Roman occupation of England passed under the auctioneer's hammer at Carlisle on September 28. This was the Roman station of Amboglanna, which passes with the estate of Birdoswald, near Gilsland. It is the largest of the twenty-three stations on the famous Wall which marked the limit of the Roman province, and it had an area of five and a half acres. After an existence of 1,800 years, the walls of the station, 5 feet thick, are in wonderful preservation. The gateways are noble specimens of Roman work; some of the wedge-shaped stones used in the arches remain on the ground. The pivot holes of the gates are to be seen, as are ruts on the threshold, which appear to have been produced by carriages having wheels about 3 inches broad and 4 feet apart. The interior of the camp is marked with lines of streets and the ruins of buildings. The great Wall westward is in an unusually good state of preservation, and taking into account not only the height, but the length of the fragment, and the completeness of the face on both sides, it is regarded as the finest specimen of the structure that now remains. The price realized was £8,000.



The annual meeting and dinner of the Bradford Historical and Antiquarian Society took place on October 11, when a satisfactory

report was presented. The new president, Mr. Harry Speight, in his address examined the evidence in support of the statement made by William of Malmesbury, and repeated by Sir William Blackstone in his commentary, that Alfred was responsible for the division of the country into tithings and hundreds, if not into counties. Mr. Speight showed that tithings, hundreds, and shires existed before Alfred's day, and that what Alfred really did was to develop and bring



them under systematic control. It was a marvellous accomplishment, to which we owed the constitution of those districts or divisions of county jurisdiction that had continued for the most part unaltered to the present time. Speaking of his own county, Mr. Speight said the name Yorkshire did not occur either in Bede or in Asser, the contemporary biographer of Alfred. Nor was it met with till long after his death, when it appeared in the Anglo-Saxon *Chronicle*

in the form of Eorforiwiicsir. Eorforwic, he suggested, was a Saxon transliteration of the Roman Eboracum. An interesting programme of meetings and excursions for the coming session has been issued.

The accompanying sketch gives a good idea of the statue of King Alfred, by Mr. Hamo Thornycroft, R.A., which was unveiled by Lord Rosebery on the occasion of the Millenary Commemoration.

The report of the Deputy Keeper of Public Records in Ireland just issued contains the interesting announcement that the department has come into the possession of a large map of the "Government of Athlone," which, with other maps and manuscripts of the Headfort collection, was acquired by the Commissioners of Woods, Forests, and Land Revenues in 1837 from the representative of Sir Thomas Taylor, who was Deputy Surveyor-General of Ireland in the reign of Charles II. From long exposure in former times, the map had become so much discoloured and injured as to be in its then state of little use. It has now been carefully cleaned and remounted.

It has been definitely decided, says the *Sussex Daily News* of October 4, to bring forward at the next council meeting of the Sussex Archaeological Society a proposition to establish a national fund with the object of purchasing Battle Abbey. The abbey, which stands within a domain covering some 6,000 acres, occupies an eminence on the field of the Battle of Hastings. The site of the high altar of the ancient monastery indicates, it is supposed, the exact spot where Harold fell. The original building was erected by William the Conqueror to signalize his victory, and some of the finest specimens of Norman architecture are still to be seen. The estate has passed into the hands of the auctioneers through the death of the late Duchess of Cleveland, mother of the Earl of Rosebery.

A perforated stone axe-hammer—a fine specimen—has been unearthed in the course of excavations for new streets on Walney Island. The implement is of micaceous



grit stone, and is about  $5\frac{1}{2}$  inches long,  $2\frac{1}{4}$  inches wide at the cutting edge, and tapers towards the hammer end, the surface of the latter being about  $\frac{3}{4}$  inch in diameter. The perforation tapers from both faces of the implement towards the centre, where it is about  $\frac{1}{2}$  inch in diameter. The relic is now in the possession of Mr. Harper Gaythorpe, F.S.A. Scot.



The excavations which are being made at Canterbury on the site of the eastern portion of the great Abbey Church, which formerly stood close by the monastery of St. Augustine, resulted recently, it is reported, in the discovery of the skull and mitre of Abbot John Dygon, who died in 1510. It was at first fancied that the skull might be that of St. Augustine, but this idea was exploded by the discovery of the skeleton of the body, and also of the coffin-plate—a large plate of lead bearing the Abbot's name. The body appeared to have been robed in full pontificals for burial, but owing, presumably, to the poverty of the monastery at that period of its history, the inmates were unable to give the deceased Abbot a real jewelled mitre or gold ring. The mitre found is of lead, with painted imitations of jewels; the episcopal ring on one of the fingers was also of base metal, and the chalice and paten of lead. But little is known of Abbot John Dygon beyond the fact that he was one of the honoured guests who sat at the high table at Archbishop Wareham's enthronization banquet in 1504.



Dr. M. A. Stein has been giving an interesting account of the discoveries he has made in Chinese Turkestan, where, on behalf of the Indian Government, he has been examining a district which for many centuries has been buried under a sea of sand. This great sandy desert is regarded with much superstition by the people who live in the scanty settlements along its edge, and the difficulty of carrying sufficient supplies and water has luckily kept the native "treasure-seekers" from visiting and exploiting the more distant and also more ancient ruined sites which have now been systematically explored for the first time. "No doubt can be entertained," says Dr. Stein, "that the inhabitants of these places were in possession

of a culture mainly derived from India, and that they were Buddhists. My excavations go to prove that their culture was highly advanced, and that the art influences of Greece and Rome were felt even at that great distance from the centres of classical culture. Possibly the most striking excavations I made were at a site in the heart of the desert north of Niya, where one settlement was exposed, covering with its scattered dwellings and shrines an area of about six miles by four. Until digging began all that was visible were weird-looking rows of bleached timber pieces projecting in various places like the framework of a wrecked ship from between the sand-dunes. Even with all the interesting work on hand the utter desolation of the place made itself felt most keenly during a prolonged stay, and the uncanny surroundings specially affected my people. Of special interest were the refuse-heaps unearthed near some ruined houses, once apparently tenanted by village officials—kinds of 'waste-paper' baskets, containing hundreds of documents, beautifully written on wooden tablets, and carefully tied and sealed. Owing to the preservative nature of the sand many of these were in splendid condition—the ink as black and the seals and string as perfect as if they were only a few weeks old. As these documents are in a known Indian script, their decipherment can be expected to reveal in a fascinating manner many of the details of the ancient village life." Among the articles unearthed were such things as pitchforks, mousetraps, boots, chairs, shoemakers' lasts, etc. A number of colossal statues were also dug up, while round most of the sand-buried houses were brought to light carefully-planned little gardens, with avenues of trees, fenced lanes, orchards, and so forth.



From the splendid series of town records in the possession of the Corporation of Beverley, the Historical Manuscripts Commission have just made a collection of extracts which throw light on many of the social customs of mediæval England. For instance, the records of the different trade guilds clearly show that the distinguishing marks of a separate craft were a separate light in the church, a separate "castle" at the Rogation

procession, and a separate scene or pageant at the Corpus Christi play. Moreover, the pageant had to be maintained at a certain standard. Among the records of penalties are a fine of two shillings on Richard Trollop, Alderman of payntours, "for that his play of Les 3 Kyngs of Colleyn was played badly and disorderly in contempt of the whole community in the presence of many strangers," a fine of twelvence on Richard Gaynstang, Alderman of talours, "for that his play of Slepynge Pilate was badly played against the ordinance made in that behalf," and a fine of two shillings on William Watson, Alderman of drapiers, "for his play badly played," and fourpence on the same "because his pageant was not covered with decent dress." Others, in addition to the amateur dramatists, were kept under vigilant supervision. Thus, John Peyke, of Cotyngname, forfeited eightpence for selling a measly pig ("porcum leprosum, *Anglice* mesell") in the common market "to the damaging of the people of the Lord King," while John Hancock, shoemaker, "for that he had worked a sheep's skin into shoes," was mulcted in the sum of fourpence.

Mr. Leonard King has left London, on behalf of the British Museum, for the purpose of inspecting the mounds at Konyunjik, the traditional site of part of the city of Nineveh, and reporting on their condition. It will be remembered that this was the scene of the excavations and discoveries of Sir Austen Layard (1845-47, 1849-51), of Mr. Hormuzd Rassam (1854), and Mr. George Smith (1873-76). As the result of their labours the general outline of the city was brought to light. The ruins of four palaces were discovered, and in thousands of clay tablets was found the great library of Asurbanipal, the greater part of which is in the British Museum.

From Berlin comes confirmation of the report that the work of the German Oriental Society at Babylon had resulted in the discovery of Nebuchadnezzar's Throne Room. The chamber, which is a structure 160 feet long by 60 feet wide, is in an excellent state of preservation. As yet, many of the in-

scriptions found have not been deciphered, but it is confidently expected that they will be of much historical value, and throw light upon many questions. The discoveries made will doubtless give stimulus to research. A considerable period has elapsed since we had a more interesting item of news from the land of hidden history.

A unique discovery is reported from the province of Dordogne, where excavations have revealed portraits of mammoths and other prehistoric animals engraved in the rocky walls of a cavern. Professors Capitan and Breuil, of the Académie de Sciences, testify that these carvings are not only contemporaneous with the existence of the animals in question, but were drawn from life, as is shown by the muscular action. They are therefore invaluable additions to what is known of prehistoric animal life.

Dr. Cresswell, Rector of Northrepps, Norwich, writes to the *Guardian*: "Many years ago I saw, at a meeting of the British Archæological Association in Sackville Street, a set of Eucharistic vessels dug out of the ruins of a temple at Medinet Abou, near Egyptian Thebes, which had been used as a Christian church, but was destroyed by the Arabs in a year now lost to me. The celebrated Dr. Rock was present, and, in answer to my inquiry, said they were genuine, and were used for the deacon to carry the Sacrament to the sick. One vessel was like a little flat teapot, and in this the consecrated cake was inserted, and the wine was poured over this, and administration took place through the spout. I can find no trace of this exhibit in the *Journals* of the society, nor in the files of the *Church Times*, to which in after-years I sent a contribution. Can your readers help me?" Perhaps some reader of the *Antiquary* may be able to give a clue to the present whereabouts of these interesting relics.

The return of November 9 and its customary City festivities reminds us that it is just 400 years since the Lord Mayor's banquet was held for the first time in Guildhall, inaugurating the mayoralty of Sir John Shaa, or Shaw. Ninety years previously the nucleus



of the present buildings had been erected, and, as an old chronicler says, "about Easter the Guilde Hall in London was began to be made new by the forsayde Maior (Sir Thomas Knowles) and Aldermen . . . from a cottage it grew into a greate house." Owing to the absence of kitchen premises, however, the annual banquet had still to be held in the hall of one of the City companies; but Sir J. Shaa, early in 1501, erected a "baker-house and confectionery," so that his mayoral festivities could be celebrated within the great civic banqueting-hall. Sir John was a goldsmith by trade. He had received knighthood in 1485 at the hands of Henry VII. upon Bosworth Field, having distinguished himself in the battle.



The famous French savant, M. Berthelot, has discovered platinum in Egypt. Examining a metal box, once the property of an Egyptian Queen in the seventh century B.C., he found a plate supposed to be silver. Closer examination showed that the plate is made of an alloy of platinum and gold. The box itself is otherwise interesting, its sides being covered with inscriptions and designs in gold and silver. It comes from Thebes. The platinum probably came from the alluvial deposits in the valley of the Upper Nile.



Few of those interested in early printed books can afford to buy originals. A year ago a small society—the Type Facsimile Society—was formed, which for an annual subscription of £1 delivers to members excellent collotype reproductions of pages from a number of books, mostly dating from the fifteenth century. The portfolio recently issued contains forty-five such reproductions and six special plates printed from *clichés*, made, but not used, for Dr. Lippman's *Druckschriften*. It includes examples by printers as widely known as Christopher Valdarfer and the craftsmen responsible for the Sarum Breviary of about 1477, as well as by printers whose names are unknown, but who produced noteworthy books. Within a week or two of its formation the roll of the Society, limited to fifty members, was filled up, and, applicants being numerous, there is little hope for those who have not already joined.

The autumn council meeting of the Bristol and Gloucestershire Archæological Society was held (by kind permission of the Lord Mayor) on October 7 at the Guildhall, Bristol, under the presidency of Alderman F. F. Fox. The usual reports from the treasurer, secretary, and editor were given, and the editor announced that the second part of the volume of *Transactions* for 1900 was completed, and would be issued in about a fortnight's time. The reports upon the spring meeting at Almondsbury and the summer meeting at Chipping Camden were most satisfactory. The question as to the districts to be visited in 1902 was then discussed, and it was finally decided to hold the spring meeting at Banwell and the summer meeting at Tewkesbury, which should afford much scope for archæological investigation.



The ancient parish church of St. Dunstan, Stepney, was the scene of a serious fire, which destroyed a considerable part of the building, early on the morning of Saturday, October 12. The whole of the old oak roof of the nave was destroyed, only the skeleton of charred rafters remaining, stripped of its tile covering. The fire seems to have begun in the heating cellar, and thence to have run up the steps of the organ-loft to the organ, which was completely destroyed. The débris of the organ fell on the altar, which was also burned, and the vestries were gutted. The roofs of the aisles, except about 5 feet at the organ end, are intact; the walls, floor, and seats of the church are practically uninjured, and the square tower at the west end, with its clock and bells, has not been touched. The great east window was much injured, and one other stained-glass window destroyed; but the parish registers, going back to 1568, and the silver-gilt church-plate, of seventeenth-century work, having been kept in a large safe, have been preserved uninjured.

The Church of St. Dunstan, the "mother church" of the East-End, is an ancient and most interesting building. It was built in the year 960 by Archbishop Dunstan on the site of an earlier church, and was at the time dedicated, it is supposed, to All Saints. Later on, when Dunstan became canonized,

the church was dedicated to its builder. In 1485 the church was rebuilt, the fine old oak roof now destroyed dating to that time. The only parts of the present church which date back to before that rebuilding are the sedilia and an old stone crucifix, but these probably were not made earlier than the twelfth century.

The church contains many interesting monuments, which have fortunately been preserved. The most famous is that of Sir Henry Colet, Lord Mayor of London in 1486 and 1491, and father of Dean Colet, founder of St. Paul's School. The monument to Sir Thomas Spert, Comptroller to the Navy of Henry VIII., and founder of the Trinity House, which is on the south wall of the chancel, was erected in 1622, eighty years after his death, and replaced in 1725 and 1806, at the expense of the Elder Brethren of the Trinity. Another famous tomb is the "Fish and Ring" monument on the west wall. It is really to a Dame Rebecca Berry, but, owing to the fact that a fish and a ring occur in the arms, a tradition grew up that she was the heroine of the ballad of the "Cruel Knight and the Fortunate Farmer's Daughter." In this the knight, to defeat a prediction that he would marry a damsel of low birth, swore that he would never see her until she brought back his ring, and to prevent her doing so, cast the ring into the sea. The damsel became a cook, and cutting up a fish one day, found the ring. Then they married, and lived happily ever after. Here, too, were buried Sir John Leake, Queen Anne's admiral, who twice relieved Gibraltar; Matthew Mead, the Puritan divine, who was ejected by the Act of Uniformity in 1662; Benjamin Kenton, who began life as a pauper and died a wealthy vintner in Aldgate; and a great company of lords and ladies, officers of the Horse Guards, "admirals of the Irish seas," captains of East Indiamen, and mariners generally. One inscription in the churchyard is quaint—"To the memory of Betsey Harris, who died suddenly while contemplating the beauties of the moon, 24th April, 1831, in her 23rd year."

## The "Great House" at Cheshunt.

By W. B. GERISH.



HIS building, a "great house" only in name now, stands some 400 yards or thereabouts north-west of the church, to the right of the main-road leading from Cheshunt to Goff's Oak, and some mile and a half west of the railway-station.

There are, I think, substantial reasons for believing that the artificial knoll or mound upon which the remains of the present building stands dates from prehistoric times. Although our county historians give rather meagre details of the manor, and do not specify any record of it earlier than the fourteenth century, it was, I feel sure, a Saxon *burh*, or bury, corresponding with the numerous other defensive earthworks of that period, and which were formerly common in the district between here and Hertford. Evidence of the moat which once surrounded it may still be traced in the field to the north, and it is just possible to discern its course at other points, although with difficulty, for the moat has been filled in and the ground levelled for more than a century. But though the record of the existence of a house pertaining to this manor does not go back earlier than 1378, it is interesting to note that it is situated just on the western side of the famous bank which divided Hertfordshire between the kingdom of Mercia on the west and the East Saxons on the east.

This bank is believed to have followed the ancient highway from Bishop's Stortford, through Hadham and Braughing, to Cheshunt, and from thence into Middlesex. Antiquaries are divided as to whether this bank was a continuous mound of earth (if so, it is practically impossible to trace at this date) or merely a series of small tumuli or similar landmarks; but the custom by which copyhold property on the western side, or "Above bank," falls to the eldest son, but on the eastern, or "Below bank," to the youngest, still prevails, I understand, at Hadham and Cheshunt. This, of course, only applies in cases of intestacy. The reason why the youngest should inherit under the Mercian





customary law termed *jus primæ noctis*, a relic of serfdom, is alluded to in one of Scott's novels.\*

In this earliest record extant, or, rather, at present known, the house and lands are entitled: "The manor of Andrewes and Le Motte." The latter was the earliest title, Andrews being the name of an owner of the manor early in the fourteenth century. It would seem that successive writers have confounded the French noun *le motte*, meaning a clod or ball of earth, and which does not require any great stretch of imagination to apply to the mound, being, we may assume, so named by a Norman owner, with the English word "moat," "moat," of course, in French being *le fossé*. Moats to buildings of any importance were far too common in mediæval times, one would judge, to give a title to a house.

During a century and a half (1378 to 1519) the manor was in the possession, either as actual owners or as feoffees, of many notable people, amongst whom were Aylmer de Valence, the Earls of Pembroke, Richmond, and Warwick, the Duke of Suffolk, Cardinal Beaufort, and Sir John More, besides others of less note.

The estate seems to have changed hands rather frequently during this period; indeed, one writer states that every generation saw a fresh owner, but this is hardly correct.

In 1519 it was held by Henry Stafford, Earl of Wiltshire, who inherited it from John Walsh the self-same year. He seems to have immediately disposed of it to Wolsey, who is termed in the deed "the Most Reverend Father in God, Thomas Earl Cardinal, Legate to the Pope's Holiness, Archbishop of York, Primate and Chancellor of England."

There seems to be a very considerable difference of opinion as to whether the present house, which is but a fragment of the original, was built by Wolsey or no.† The chief writers on the building are of opinion that it was not, but they are usually

\* This of course is a much-debated rite. There are several communications relating to this in recent numbers of *L'Intermédiaire*, the French *Notes and Queries*.

† A recent writer states that this building is the ancient Waltham Palace, built by Cardinal Beaufort!

careful to avoid stating whether it is earlier or later than the great Cardinal's time. One local historian assigns it to the reign of Henry VI., while another regards it as an erection of Queen Anne's time. Personally I should not venture to date its erection earlier than the reign of Henry VIII., but the portion we see to-day has been so restored (if one may apply to it so equivocal a term) that the actual date of its erection must always remain a matter of conjecture. I can call to mind no example of a similar building in this county to compare with it. There is a bricked-up Tudor window in the north front, which it is suggested may have been removed from an earlier building, though this is scarcely likely.

I am inclined to think that the original house did not stand upon this site at all, but on the estate some 300 yards south-west of the present house. There still remains part of the foundations of a large house surrounded by a wide, deep moat in an almost perfect state, and, now almost filled in, distinct traces of a second or outer moat. It seems very possible that much of the material from this more ancient structure was utilized in building the present house.

One may, I think, conjecture that when Wolsey obtained possession he at an early date surveyed this earlier house, and probably found it in a very decayed condition: its numerous changes of ownership would rather tend in this direction. He would probably find the accommodation was not at all in accord with his luxurious tastes. His intention may have been to erect a hunting-lodge for the use of his royal master, probably with a view of vying with Sir Henry Colt, of Nether Hall, for the patronage of the King. Fuller incidentally records a visit of the King to Nether Hall, but we have no evidence of any such visit here.

A sketch made early in the eighteenth century shows the building to be quadrangular in shape, enclosing a courtyard, the house then containing, it is said, nearly forty rooms. All these save some five or six perished some century and a half ago,\* the whole structure at that time being in a very dilapidated condition. To preserve what

\* The tenant for life obtained permission to pull down the ruinous portions.

remained after the removal of the wings, it was, we are told, encased in brick, a very unusual proceeding, I believe. It is said that the building was composed of the local clunch stone, which is not altogether a success for buildings where exposed to the weather.\*

The chief feature of interest is the banqueting-hall. It has an arched roof supported by timber-worked ribs of chestnut, the walls are wainscoted, and the floor paved with black and white marble. It is some 40 feet long, 23 feet wide, and 36 feet high. The minstrel's gallery at the south (over the entrance), the buttery hatch at the lower end, and the dais, have all disappeared, but in other respects the hall has not been substantially altered, and gives us a good idea of the hall of the manor-house of the Tudor period.

With regard to the furniture and ornaments, one feels on rather delicate ground. Taking the pictures, the half-length one of Wolsey in the chimney-piece is reputed to have been placed in its present position during the Cardinal's ownership, a statement I much doubt. It is a side-face, like all similar portraits of the prelate, and surrounded by carved festoons of flowers and cherubims, attributed to Grinling Gibbons, surmounted by an Archbishop's mitre. The portrait is reputed to be an excellent likeness; may it not be a copy of the one at Hampton Court Palace or at Christ Church? Of the other paintings, those of the Shaw family have the greater local interest. The portraits of historical personages, all of whom have had some direct or indirect connection with Cheshunt, are interesting, but one can hardly believe any of them to be originals by Vandyke, Lely or Kneller, the whereabouts of whose paintings are very well known, their value being too great to allow of their being relegated here. They are probably *copies* from these great Masters. The representations of Scriptural scenes are extremely poor, and certainly seem out of place in such an assembly. The specimens

of arms and armour,\* banners and chests, are, I think, in the majority of cases genuine, but they have no direct connection with the house, having been collected from time to time (so I was informed some years ago), and placed here by an antiquarian enthusiast early in the last century. In an apartment of small dimensions, opening out of this room on the east, is an interesting example of an early organ, reputed to have been made by a monk at the Abbey at Waltham, and removed to its present position at the Dissolution. Another account states it to have been in use in the Lady Chapel at Waltham as late as the eighteenth century. Not being an authority on musical instruments, I am unable to offer an opinion upon this. The chair and bed hangings preserved in a chest in this apartment are accredited to Wolsey's ownership and use.

Ascending to the upper floor, the staircase, with its series of three balusters to a step, each one of a different design, is worthy of attention. This and the panelling are said to date from Queen Anne's time, although I am inclined to assign them to a rather earlier date, successive coats of paint having tended to modernize the appearance of the woodwork. One of the panels in the upper room, we are told, had a sliding arrangement operated by a spring; this communicated by a stairway with the basement. The existence of this secret means of exit would seem to bear out the view of the panelling being of earlier construction. The series of Scriptural scenes portrayed in the Dutch tiles around the hearth in this room is interesting. The rocking-horse and moth-eaten and decayed arm-chair, both of which are said to have been owned by King Charles, are curious, but according to the measure of one's faith one must believe them to be Stuart relics or not. The seventeenth-century table, the ancient harpsichord, and last, but not perhaps least, the inevitable bloodstain, which no amount of scrubbing or cleansing will remove, furnish this apartment with a great amount of more or less authentic features of interest. The last-named object, I regret to say, serves to blacken the memory of the fallen prelate, who is said to have murdered a frail beauty

\* There is no evidence discernible of this. Parts of the brickwork are of much earlier date than others; this is especially noticeable at the back. What probably happened was that the bricks were replaced in the decayed parts, and, of course, the pulling down necessitated some new exterior walls being erected.

\* One specimen of chain-armour it is asserted was worn by William the Conqueror (?).



on this particular spot, the ghost of whom haunts the room and house to this day. While on the subject of Wolsey's atrocities,\* I may mention that at one period a wooden block was to be seen in the basement, whereon heretics were despatched, and the remains of a thumbscrew by which they were first tortured—of course by the Cardinal's orders!

One imaginative writer, indeed, actually tells us that the Cardinal was the original of Bluebeard, and that this house was the scene of his exploits!

Descending below, an apartment or cupboard under the stairs is shown as being a dungeon or cell. It is, of course, extremely improbable that this was ever put to such a use.

In the room used as a kitchen, a cavity in the wall is pointed out in which, while some repairs were being made in the last century, two skeletons, said to be females, were discovered together with a picture (? pitcher) and a lantern, the inference being that they had been so enclosed alive. What became of the objects found I have never been able to trace, and we may, I think, safely dismiss the story of this "walling up alive" as one of the traditions which, while they serve to stimulate morbid interest, are the bane of the student of history. What was most probably found was a vault, the picture and the lantern being added to give colour to the narrative.

By far the most interesting part of the building to the antiquary is the so-called chapel or crypt. Its original use is very puzzling, there being no satisfactory trace of its having been used for religious purposes. The space and opening, called a confessional box, were never, I am sure, used for this purpose. A portion of this is a comparatively modern dividing or sustaining wall, and this and an orifice made in the brickwork which fills a Tudor doorway constitute the airy foundation for the story of a confessional.

By some it is said to have been a prison, by others a food store, and one individual, more practical, perhaps, than others, suggests

\* The story of the victims to Wolsey's lust is set forth in a local guide of a quarter of a century ago, which relates how the monks *procured* the maidens for him, etc.

that it was merely built to secure dryness in the buildings above.

Very considerable curtailment and alteration appear to have taken place here, as elsewhere. The floor is said to be three to four feet above its original level, but as the bases of the pillars are visible, this statement can hardly be correct. The apartment is nowhere more than six feet high—in places, not more than five feet. It is difficult to account for this low pitch. There are a few early encaustic tiles to be found in the floor, and the walls are of great thickness; doubtless these were so constructed as to bear the great weight of the superstructure.

The arches forming the ribs and octagonal piers which support them, with their moulded caps and bases (the stones are small, some having vertical joints), point to its erection at an early date, and may be all that remains of some earlier building on this site. It is noticeable that some of the piers are of clunch, while others are of brick; but as they have all been erected, apparently, at the same period, the builders must have been unable to obtain a sufficiency of suitable stone, and had to fall back on brick.

The windows, the mullions of which have, with the exception of some small decayed fragments, disappeared, date from the early Tudor period.

There can be no doubt that the history of these two sites and the successive buildings upon them remains yet to be written, the fact being that the more the archæological student consults local historians and writers of guide-books, the more bewildered he becomes, the most improbable traditions being set down as facts, and the errors of one writer perpetuated by his successors.



## St. Peter's, Limpsfield, Surrey.

By J. RUSSELL LARKBY.



THE Church of St. Peter, Limpsfield, although a victim to successive restorations, still retains some considerable portions of original work, and as these are above the average interest, it may be well to put them on record in these

pages. The position of the church is one of peculiar charm, full of that silently eloquent romance which carries one back to those days of old so much misunderstood and maligned. Fancy necessarily restores to the place some of its ancient glory—the sun streaming through the painted lights, brightening the silken folds of Eucharistic vestments, and emphasizing the stillness of the solemn altar-lights. The setting sun still glows in the west, but no more does it kiss the gold and jewels on the altar, or skirt with its declining rays the outstretched Figure on the Cross.

On plan, the church is quite normal, consisting of chancel, nave, north and south aisles, and a sometime Lady Chapel.

The east wall of the chancel has a well-

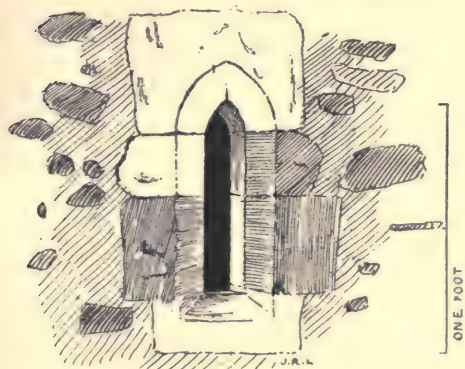


FIG. 1.

proportioned triplet of slender lancet lights retaining a little of the original work.

Near the junction of the east and north walls is a typical and interesting low side window, the outer detail of which is drawn in Fig. 1. The opening is deeply splayed, glazed near the outer surface of the wall, with a segmental inner arch. The bottom of the internal splay is but 1 foot 5 inches from the floor-level, and, taking into consideration the diminutive character of the opening, one is inclined to express some doubts on the confessional theory for this interesting feature. Externally, the window is a very small lancet placed near the base of the wall. Here one is bound to admit that it would certainly be possible for a penitent to kneel and confess to the priest or friar,

who would of course hear the confession seated on a low chair. On the other hand, however, there is really no apparent reason why the penitent should be excluded from the church for his confession. The "anchorite cell" theory sometimes put forward to account for this does not appear to convince many people. In the absence of any independent evidence, I would suggest that, so far from this window supporting the "confessional" theory, its position in the sacarium offers a denial of such an argument. Surely there is a place more suited to confession than the sacred enclosure of the altar? Confession, although in later days invested with a very exalted character, was never looked upon as anything beyond a preparation for Mass. It is here that the sanctus-bell theory returns to one with double force. The window opens out to the oldest part of the village, and if these windows were intended for the ringing of the sanctus-bell during Mass, then the low position of this example seems to confirm that theory. It is certain that the posture of the clerk during the singing of the sanctus would be one of lowly adoration, as it is at the present time, and by a simple and practical experiment it was found that for any person of average height, this opening is well adapted for the ringing of the sanctus-bell. It is, of course, quite unnecessary to remark that the glazing of the light is modern; a glazed low side window is quite an anomaly, since it destroys the original purpose of the opening, and is not supported by any theory promulgated by antiquaries. Its proper covering is a shutter, as at Warlingham, with perhaps a grille to exclude birds or small animals.

Next to the low side window is a piscina and the sedilia. Over the piscina is an oblong aumbry or credence. All these features are Early English, and over them are two Early English lancets; both are deeply splayed, and show some slight signs of ancient colouring. The design is now much faded, but seems to be principally rosettes roughly drawn in yellow and brown.

West of the windows is the arch leading to the south tower; here we certainly find some of the earliest work in the church. The arch is little more than a rough passage cut through the great thickness of the tower



wall. The abaci are extremely rude, and of the type found in many Norman churches before the general introduction of moulded responds to carry the arch. This, in addition to the unmistakable axe marks on the ashlar, would place the work at a rather early date in Norman times (see Fig. 2). I understand, however, that some doubt has been expressed on this point. The tooling on one stone is in herring-bone fashion, and much too rough for chisel work.

As it sometimes happened in times past that the tower of a church served for military

Its lower story, now used as an organ-chamber, has in the south wall a roughly-worked round-headed piscina, which may be Norman. Above it is a two-light thirteenth-century window, exhibiting an early and simple form of plate tracery. Externally the window is unrestored, and, from some rather later examples at Meopham, it appears

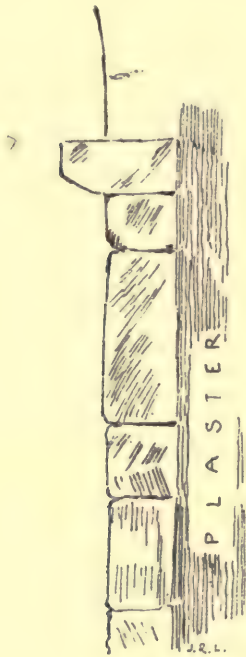


FIG. 2.

purposes, it is often the most substantial portion of the structure, and stands to the present day as the only evidence for an earlier church. This is exactly the case at Limpsfield; the tower with its thick walls and high-set windows at once conveys the impression of the Norman workmen who built the fort-like church of God, and the castle "like a rock upon a rock." The tower is square, and capped by a low broad spire of a much later date; the former is unequally divided by two string courses.

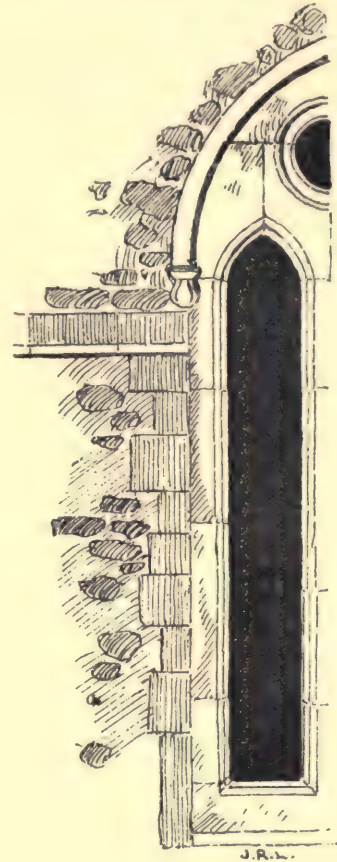


FIG. 3.

to be an insertion of *circa* 1210. The head is traversed by a bold dripstone terminating in masks. It cuts into the lower string-course, and is obviously much later than the tower. The construction of the head, in the large unoccupied spaces under the dripstone, is a form of tracery only seen in the early examples of thirteenth-century work (Fig. 3).

In the east face of the tower, and cutting

the upper string, which is also an addition, is a small round-headed light, much earlier than the window just described. It is Norman, and the head is cut from a single block of white ashlar.

The east wall of the north chapel has a triplet similar in construction to that in the chancel. Under it is an oblong aumbry and a rudely-carved block of ashlar. I am unable to suggest any explanation of its meaning; the Rector informs me that it was removed during a "restoration" of the church some years before his induction. The Rector of Limpsfield, one might add,

the unblushing awfulness of some modern architecture. The work is a frank but unwitting confession that present-day Gothic architecture can be the ugliest thing on earth in the hands of an unsympathetic architect.

But to return to Limpsfield. At the junction of the south arcade of the nave

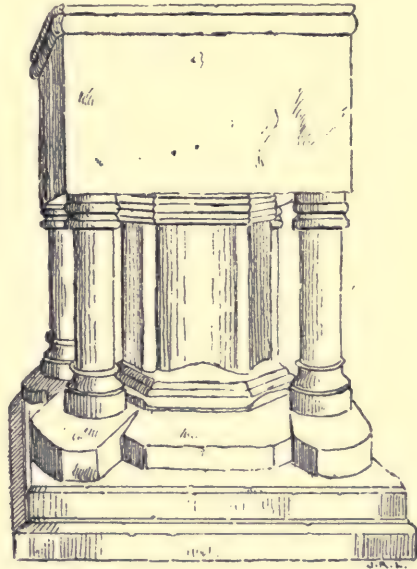
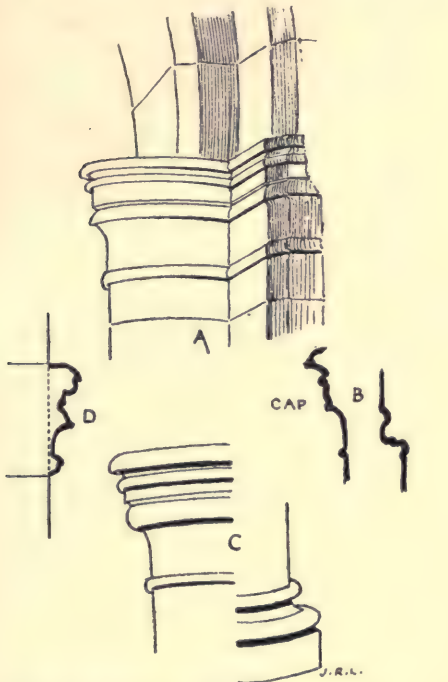


FIG. 5.



A EAST RESPOND. NAVE.  
B WEST RESPOND DO. D STRING TOWER.  
C FIRST BAY NAVE.

FIG. 4.

is not at all prepared to welcome any ordinary restoration in his church. He has probably taken a lesson from the shocking example at Titsey, a neighbouring village of modern date. Until he has visited this church, the antiquary has no conception of

and chancel arch is the blocked-up entrance to the rood-loft, and a large projection over the arch probably masks some portion of the woodwork in connection with the rood.

The south arcade of the nave is Norman, but of a rather later date than the tower; its piers are 13 feet in circumference, and 11 feet in height from abacus to base, a proportion which exhibits to advantage the immense strength of Norman building in its later phase.

In Fig 4 I have drawn the main mouldings of the church. Some remark might be made on the east and west responds of the



south arcade, as I imagine them to be the later cutting on the original Norman work.

The font in Fig. 5 is of more than usual interest. Generally speaking, it may be put down as rather late Norman, and one portion, the central stem, in its present form, is probably not earlier than Perpendicular times. My evidence for this is the weak and irregular moulding of the capital and central shaft. The curiously varied plan of the stem is quite Perpendicular in style, and nowhere in Norman or Early English work do we find these undulating, ill-defined outlines. It is, I think, quite safe to say that the stem, if not entirely fifteenth-century work, was totally recut during that time. It is apparently unfinished, with the exception of the face lettered A, which seems to indicate the intended shape of the completed support. The disengaged columns are late Norman, and the mouldings, especially those of the capitals, are roughly and irregularly worked; the bases and plinth partake more of Norman character. Considering these points, the font may be reasonably dated *circa* 1170, and constitutes an interesting feature of an interesting church.

The south porch is an addition of late Perpendicular times, and both arches have pointless heads. It is Gothic architecture "sprawling its last," as Carlyle might have termed it.



## The Ancient Barony of Teallach Eachach.

BY THE REV. J. B. MCGOVERN.

(Concluded from p. 300.)

**T**HE castles or forts of the barony were conspicuous alike for their strength and position, as their ruins, notably those of *Lios-an-uabhair*, or the "Fort of Pride" (*Anglicè* Lissanover Castle), Largine, Glan, Coologe, and others amply attest. Coologe (Cuil O'Guire) Castle was the seat of Brian Bregach MacGauran, chieftain of Tullyhaw, "the most bountiful and puissant man that was in his own time," say the Four Masters, who was

slain there by Aedh Breifnech O'Conchoblaire and the Clann-Muirchertaigh on the third day of summer, 1298. The recently-discovered cyclopean fort in Money Gashel, near Blacklion, guarded the barony on the north-west frontier, close to which were also unearthed several archaic monuments or sepulchral mounds. Lissanover Castle, near to Bawnboy, to judge from its ruins and lofty position, was a stronghold of considerable eminence, and appears, according to Joyce, to have derived its soubriquet "Fort of Pride" from one of its occupants having, in a fit of ungovernable wrath, slain a priest at the altar for having begun the service before his arrival. This is but one of many legends in connection with this tribal fortress. In addition to these land-castles the barony was further strengthened by numerous crannogs or fortified islands—notably that in Ballymagauran lake—but the chief seat of the clan King was situated in Ballymagauran, protecting the south-east border-line of the territory. Lewis records "that some remains of the old castle which was destroyed by Cromwell yet exist." With reference to this castle the Four Masters state somewhat curtly, *ad an.* 1594: "There is a tradition concerning Baron MacGauran, Earl (*sic*) of Tullaghagh, near the end of the sixteenth century." The "tradition" takes the form of a domestic tragedy, common enough in those troubled times, and is fully given by O'Hart. Amongst minor items of interest connected with the barony were the Bullan, or St. Bridget's Stone, possessing nine cavities, and each containing a stone so formed as to nearly fill it, known as the "cursing-stone"; two giants' graves, one cromlech, and a rocking-stone.

A word, in the next place, as to the sept which for so many eventful centuries owned Teallach Eachach as its "native heath." Though it is a matter of history that a tribe of Firbolgs were in possession of the district of Magh Slecht (A.D. 464) with the connivance of the Milesians, everything points to an early occupation of the barony by the MacGaurans. The origin claimed for the sept itself is so remote that it is literally lost in the "twilight of fable." In the *Cain Lanamhna* (Law of social connections) in the *Senchus Mor*, a reference is quoted to a MacSamhradhain, a legal authority, which

confirms its antiquity; and the Rev. R. Leech, Rector of Belturbet (who has written largely on the sept), maintains its separate existence as a clan B.C. 50, and that it sprang from Eochaidh Feidlioch, father of Maev, Queen of Connaught, of "*Tain Bo Cuilgue*" fame. The same author also claims for Tullyhaw the site of Rath Cruaghan at Killeshandra, adjoining the *Relic na-Ri*, or Necropolis of the monarchs of Ireland, a fact which goes far to establish the royal descent of the sept. But the pedigree generally accepted by historians places this beyond dispute. The discrepancy between this genealogy and that of Keating is more apparent than real. Whether the clan sprang from Feargus, King of Brefney, Prince of Connaught, and son of Muireadhach Muilleathan, King of Connaught, A.D. 696-702, or from Brian, first King of Connaught, eldest son of the (124th) monarch Eochaidh Muigh Meadhoin (Eochy Moyvane, A.D. 358-366), and eldest brother of Niall of the Nine Hostages, who died A.D. 387, or from Breannan, son of Feargna, Prince of Brefney, it was undoubtedly of the line of Heremon and of the Hy-Briuin race. If the first contention be accepted, the sept branched off from the Siol Muireadhach (Sheel Murray) in the eighth century; but the third is regarded as the most probable—i.e., that Breannan is the direct founder of the clan.

This Breannan was brother to Aodh (Hugh) Fionu, King of Connaught, who died in A.D. 611, and was buried at Fenagh. His great-grandson, Eochaidh, gave his name to the tribal territory, and seven generations later one Samhradhain furnished the sept with a patronymic. Another stretch of nine generations, and we have Brian MacSamhradhain, between whom and Farrell MacGauran is "a great gulf fixed." This latter is given as chieftain in 1220 by the *Four Masters*, who supply the succession uninterruptedly down to 1532; but it is certain that the clan maintained its independence as late as 1585. In this latter year the name of Tyrelaghe MacGauran, of Largin, is recited in a deed of composition between Sir John Perrott, Lord Deputy-General of Ireland, and others. He was probably the last chieftain elected according to the ancient

law of Tanistry, but from this period, by a species of legal fiction, a King and Queen of Glan have been uninterruptedly chosen to fill the obsolete chieftaincy. Tribal and family disputes are adjusted by them, and their judgments are irrevocable. The election is by plebiscite, and the custom is probably *sui generis*. In 1829 Peter and Elizabeth MacGauran were thus elected, and in 1896 the King of Glan was Michael MacGauran, Esq., J.P., Moneensauran, Dowra, who inhabited one of the clan's ancestral homes. Thus, though Tanistry, like Gavelkind, has, with this as with all Irish clans, fallen into regrettable desuetude, its semblance still hovers over Glan as a wraith of the past.

The old tribal name or patronymic has experienced many and curious vicissitudes in its Anglicized form. Originally (on the adoption of surnames) MagSamhradhain (from Samhradh = summer), it has been indiscriminately written MacGauran, Magauran, McGoveran, Magovern, MacGovern, McGovern, McGoveran, McGowran, McGawran, Magawryne, McGaughran, McGawrain, and Gawne. But these are only a few of the ingenious contortions to which the name has been subjected. McGawroll, McGirrell, and McGough are three further specimens, less happy than their predecessors, of attempts at Anglicizing it, for which Sir J. Davies, Attorney-General of Ireland in 1606, and an old map of Tullyhaw, circa 1609, are responsible. But the surviving authentic spellings are MacGauran and McGovern.

Nor has the clan MacGauran or McGovern lacked many noteworthy celebrities. A famous hero, named MacSamhradhain, is referred to in the "War of the Gaedhill with the Gaill"; in 1585 Adam MacGauran was Bishop of Mayo; in 1593 Edmond MacGauran was Archbishop of Armagh (slain in that year at Scioth-na-Fearta in a conflict between Hugh Maguire and Sir R. Bingham); in 1606 John Gawne (or MacGauran) was Bishop of Ardagh; in 1618 Eugene MacGauran was titular Archbishop of Dublin; and in 1815 James Magauran was also Bishop of Ardagh. Literature has also found ardent votaries in the clan. In this direction an exceptionally interesting paper was read by Mr. J. H. McGovern in 1896



before a Liverpool literary society on an "Ancient Gaelic Book or MS. of Thomas MacSamhradhain," in the course of which he wrote :

"Among the valuable finds by the Historical MSS. Commissioners, that of Thomas MacSamhradhain ranks as one of the choicest treasures of Hiberno-Celtic literature of the fourteenth century, having been transcribed by one of the greatest Irish historians of that period. Some of the poems are the only known productions of their authors, and the prose portion may be said to be the muniments of title of the Clan MacGauran or McGovern to their Cantred or Barony of Tullyhaw. The MS. is in the possession of the Right Hon. The O'Connor Don, who has informed the writer that the MS. is chiefly made up of pieces in praise of different members of the clan. The following official reference thereto by J. T. Gilbert, Esq., F.S.A., is given *in extenso* from the second report presented to both Houses of Parliament by command of Her Majesty. London, 1871, Eyre and Spottiswoode, p. 223. This account was the first published. Its very existence appeared to have been unknown up to that time. 'MS. in the Irish language on vellum, 54 pp. folio, in double columns, imperfect at beginning and end. The penmanship is excellent, but the vellum is dark and defaced in some places. From a note on the first page we learn that this book was transcribed by Adam O'Cianan (O'Keenan, canon and historian, obiit 1373) for Thomas, son of Brian MacSamhradhain, apparently the chief of the territory of Teallach Eachach, whose death is chronicled by the *Four Masters* under the year 1343. The contents consist mainly of poems on the genealogies, achievements, and liberality of the chiefs of Teallach Eachach and their relatives. . . . The volume also contains various pieces in prose on the territories, rents, and genealogies of the Sept MacSamhradhain and the families with whom its members were allied. In it we likewise find miscellaneous writings, among which are tracts on the kindred of Christ, the parentage of Mary Magdalene, the names of the Twelve Apostles, the rites of the Church, the letters of the alphabet, divination, etc. . . . The volume may be regarded as a valuable accession to the col-

lections of the native literature of Ireland of the fourteenth century.'"

Passing on some four centuries, we find that, to quote Walker's *Irish Bards* (ed. 1786, p. 81), "one of Carolan's (the last of the Irish bards) earliest friends was Hugh MacGauran, a gentleman of the county of Leitrim, who had a happy poetical talent, and excelled particularly in the ludicrous species of poetry. This gentleman was author of the justly celebrated song of 'Pleraca na Ruarcach' (or 'O'Rourke's Feast'), which he prevailed on our bard to set to music. And the air is worthy of the words. The fame of the song having reached the immortal Dean Swift, he requested of MacGauran a literal translation of it, and was so charmed with its beauties that he honoured it with an excellent version. A faithful poetical translation of 'Pleraca na Ruarcach' has been since published by Charles Wilson (*Irish Poems*, 1782). MacGauran was a great favourite with Lord Chancellor Cox. He died in 1710."

That the *Divinus afflatus* still breathes over the now scattered members of the clan is evidenced in the person of Mr. John McGovern of Chicago (who in 1882 published *A Pastoral Poem, and other Pieces*), and others.

But Mars as well as Pallas can count many devoted adherents among the Sept MacGauran from the earliest to the latest times. "The MacGaurans and other septs were only anxious for a leader," wrote Meehan (*Confederation of Kilkenny*, p. 54) of the troubled days of 1642 under Owen Roe O'Neill; and the editor of *Davis's Poems*, in a note on the Battle of Benburb (1646), says: "Some fighting men were also brought by MacGauran, of Templeport." There was a Captain Philip Gawne, or MacGauran, who commanded a company in Colonel Philip McHugh O'Reilly's regiment at the muster in 1649-54 of Ulster horse and foot at Clonmel; a Captain Bryan MacGauran and a Lieutenant Daniel MacGowran in Colonel O'Gara's regiment of infantry engaged in the rising of 1688, as also another Captain MacGowran who fought in the Lord Grand Prior's (Fitz-James) infantry at the Boyne. Captain Bryan MacGauran was grandson of Baron Mac-

Gauran (attainted under James I. for complicity in O'Neill's rebellion), and grandfather of Major Edward MacGauran, Ensign in an Austrian regiment, Major in the Portuguese Army, Lieutenant in the British Army in America, and author of *Memoirs* (1786). My own grandfather, Mr. Bernard McGovern, of Blacklion, was also renowned for the active part he took in the troubles of '98. In 1802 a Lieutenant Taaffe McGovern, of the Northumberland Fencible Infantry, the hero of eighteen duels, was killed in a contest with George Henderson, an attorney, on March 2, aged twenty-three. But the most notable military character in the modern annals of the clan was Sergeant John McGauran, V.C., of the 1st Bengal Fusiliers (now the Royal Munster Fusiliers). According to the *London Gazette* of June 21, 1859, the decoration of the Victoria Cross was conferred upon him "for gallant conduct during the operations before Delhi, but more especially on June 23, 1857, when he carried into camp a wounded comrade under a heavy fire from the enemy's battery at the risk of his own life"; and the author of a regimental history says of him "that he was a well-known character in the regiment, his reckless, dare-devil acts being the talk of the army." When last (1886) heard of he was at Halifax, Nova Scotia. It only remains to add that there was a Colonel Gilbert McGovern in the Crimean War.

I cannot close this sketch more appropriately than by a reference to Mr. Philip McGovern, of Glan, a lineal descendant of the original possessor of a remarkable cure for hydrophobia in the time of James I. The method is, of course, a secret, but hundreds of cures were effected by means of it. Lady Wilde refers to it in her *Ancient Cures, Charms, and Usages of Ireland*, 1890, and the Rev. R. Leech is very eulogistic of its present owner in his *Gortoral: the McGovern's, their Lands, and their Secret Cure*. Thus has the MacGauran sept perpetuated up to recent times its old-world traditions of chivalry and philanthropy for which it had been for so long conspicuous.

Let me add, in conclusion, that I am indebted for the bulk of the information embodied in this sketch to the exhaustive researches of Mr. J. H. McGovern, happily

permanently recorded in our joint *History of the McGovern Clan* (1886), and his *Sketch of its Tribal History* (1889), *Historical Notices of the McGovern Clan* (1890), etc.



## Pagan Myths and Christian Figures.

BY W. HENRY JEWITT.

### IV.—THE LAND BEYOND THE SEA.



FOLLOWING on those just noted, we come to the popular belief in the land beyond the sea, the home of rest afar over the western wave beyond the setting sun. "Call them not idle," says a modern poet :\*

"All the tales they fabled  
Of happy isles in far Hesperian seas,  
Whose straining sight no torch of truth enabled  
To pierce by faith the unseen mysteries."

Certain it is that legends of a golden land glowing in the sunset existed from prehistoric times, and exist to-day in our popular hymns and religious poetry.

Was its origin purely mythical? or was this home of the dead the remains of a tradition still lingering on of the Western Hemisphere—only a reminiscence of primeval knowledge? "Of the world in the other hemisphere," says Schlegel, "a trace is unquestionably to be found in antiquity in the legend of the isle of Atlantis. The general description of this island, as equal in extent to both Africa and Asia together, agrees remarkably with the size of America. But the fable contains the additional circumstance that, having existed in the Western Ocean in very early times, it was subsequently swallowed up by the waves. From this circumstance, I am inclined to infer that the legend did not, as is generally supposed, owe its origin to Phœnician navigators, who, even if it be true that they succeeded in sailing round Africa, most assuredly never ventured so far westward. Like so much besides that is equally great and grand—and, indeed, far

\* C. L. Ford, in the *Lyra Mystica*.



grander—the main fact of the tradition, from the primeval time, when unquestionably man was far better acquainted with his whole habitation of this earth than in the days of the infant and imperfect science of Greece, or even of the more advanced and enlightened antiquity, a vague traditional notion of its existence lived on from generation to generation. But afterwards, when the Phœnician sailors, however far they penetrated into the wide ocean, were unable to give any precise information about, or adduce any proof of, the fact, the hypothesis was advanced, and finally added to the tradition, that the island was swallowed up by the sea.\* If, however, there was ever any knowledge of the Western Hemisphere, it had perished in the very early ages, and the ocean remained the only thing known.†

Others would take us back to the days when, they say, the first fathers of the Aryan race dwelt on the green tableland of Central Asia—the ancient Bactriana—and when it has been supposed that a vast inland sea, uniting the Caspian to the Sea of Aral, stretched across what is now the Khivan Desert.‡ And it may be very easily understood that as tribe after tribe passed away from this primeval home, to the unknown land of the west, disappearing in the wide waste of waters, never to return—as the old Scotch song has it:

"There's a path upon the deep, and a track across  
the sea,  
But the weary ne'er return to their ain countrie "

—going down, as it were, into the home of the setting sun, that the passage of the sea seemed synonymous with death, that sleep after the journey of life, and the soul-land to

lie beyond it, in the dim misty region of the west, where the sun sank to rest after his daily journey across the heavens. We might also believe that this far-off shore had always been described as a golden land, a land of promise, overflowing with milk and honey; as some fifty years since the "West, the land of the free, where the mighty Missouri rolls down to the sea," was put forward in like manner in popular emigration songs: alas, how often was the promise broken! See the "Eden" of Martin Chuzzlewit.

Now, it is contended, and I believe accepted by many scientists, that the Aryan race did not originate in Central Asia, but spread eastwards, westwards and southwards from the tableland of Germany, or some district between the Baltic and the Euxine, and consequently did not cross the Asian Sea (if such sea ever existed) at all—never departed thence to an unknown land. But if, as we have also been told, from identically the same root we get the Latin *mare*, the sea, the Teutonic (German and English) *mere*, and likewise "the Sanskrit and Zend (old Persian) *mara*, death, the Latin *mors*, the old Norse *mordh*, the German *mord*, our *murder*, all signifying the same thing," it would appear that to at any rate a portion of the race a crossing the sea was a necessary stage upon the road to Paradise. Be this as it may, it is certain that from early ages there existed a belief in a mysterious Western land—Ogygia, Atlantis, the Island of the Hesperides, Flathinnis, Avalon. "Opposite to the coast of Africa, and in the West Ocean," says Diodorus Siculus, "is found an island of considerable extent, which is separated by an immense interval from the rest of the world. The soil of this island is in some parts flat, in others mountainous, and is watered by large rivers. . . . The climate is so mild that the trees bear fruit through the greater part of the year. In short, this favoured country seems more fitted for the abode of gods than men." He then goes on to say that it was discovered by the Phœnicians, but kept concealed by the Carthaginians as a place of refuge, which is manifestly improbable; the Phœnicians never could have crossed the ocean to the peopled portion of America. In all likelihood he confounded

\* *Philosophy of Life*, by Fred. von Schlegel.

† "The ocean," says Xerif al Edrisi, an eminent Arabian writer of the Middle Ages, "encircles the ultimate bounds of the inhabited earth, and all beyond it is unknown. No one has been able to verify anything concerning it, on account of its difficult and perilous navigation; its great obscurity, its profound depth and frequent tempests; through fear of its mighty fishes, and its haughty winds; yet there are many islands in it, some peopled, others uninhabited. There is no mariner who dares to enter into its deep waters; or if any have done so, they have merely kept along its coasts, fearful of departing from them."

‡ Keary, "Myths of the Sea and River of Death," *Contemporary Review*, October, 1879.

the fabled land of the West with the Canaries, the Fortunate Islands of the Ancients, whose existence was afterwards forgotten, until rediscovered by the Portuguese in the fourteenth century. One thing further is to be noted in his account, that it was in consequence of a tempest driving them far to sea that the island was discovered; the same incident occurs in mediæval stories of the fabled isle. For certain it is also that during the Middle Ages there was a widespread belief in the mysterious transoceanic land, St. Brandon's Isle, the Vitramannaland of the Northmen, at times visible amid the sea-mists, but fading away if neared (the historical "Vinland," discovered in the tenth century by Norse sea-rovers, was confounded with it in more than one account), and that the belief has coloured the hymns and religious verse of our country. Unconsciously, probably, on the part of the comparatively uneducated, the old Druidical belief having never died out of the minds of the people. Consciously, no doubt, on the part of others, as Mr. Baring-Gould says he has intentionally embodied the myth in one of his hymns, before quoted. "Repentance and Faith," by the Venerable Archbishop of Armagh, is a beautiful example of likening the soul to the passage of the ocean.

Sometimes, as in the Styx of classical antiquity,\* the myth takes the form of a river, as :

\* "The way to Tama's home was long, and a canoe to cross a river is mentioned. He is said in the 'Rig-Veda' to have crossed the rapid waters, to have shown the way to many, and to have first known the path taken by the fathers in crossing subsequently." (Rhys, *Hibbert Lectures*, 1886.)

According to the author of *Greek Folk-Songs*, the "River of the Dead" is in most Thessalian songs at the present day "identified with the great river of Thessaly, the Salembria or Peneios," "which flows from the gorge of Sarandáporos," and "has an infernal origin." The boatman Charon, however, seems now to have become the embodiment of death, and frequents the mountains as much as the river.

"Why do the mountains darkly lower, and stand brimmed o'er with tear-drops?

Is it the wind that fights with them? is it the rain that beats them?

But Charon's passing over them, and with the Dead he's passing.

The young men he before him drives, and drags the old behind him,

And ranged upon the saddle sit with him the young and lovely."

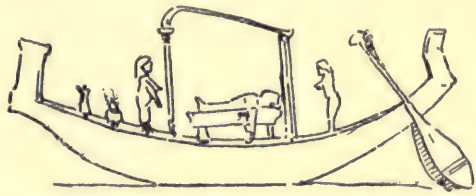
Over the river! oh, wonderful land  
Over the river, the river!  
Happy and holy each radiant band:  
May we be with them for ever!

\* \* \* \* \*

One by one we cross the river,  
One by one we're passing o'er,  
One by one the crowns are given  
On the bright and happy shore.

At other times Biblical imagery is introduced, from the wanderings of the Israelites, and the river becomes the Jordan, as:

When I tread the verge of Jordan,  
Bid my anxious fears subside;  
Death of death, and hell's destruction!  
Land me safe on Canaan's side.



THE BOAT OF THE DEAD UPON THE NILE, FROM THE MODEL IN THE BRITISH MUSEUM.

Then the *sea* of death and the golden land beyond it are also introduced:

There everlasting spring abides,  
And never-withering flowers;  
Death, like a narrow *sea*, divides  
That heavenly land from ours.

Sweet fields beyond the swelling flood  
Stand dressed in living green;  
So to the Jews old Canaan stood,  
While Jordan rolled between.

It would seem as if different races had, according to their surroundings, different ideas of the passage of the dead. Thus, the Egyptian Ritual speaks of a journey down the hill and across the desert;\* the Celtic and Scandinavian nations, dwelling on the shores of the Western Ocean, believed in the departed crossing over the trackless waste of waters; while the Christian poet drew his

He makes merry, keeping his "son's wedding; and boys he slays instead of lambs, and brides for goats he slaughters." (*Greek Folk-Songs from the Ottoman Provinces of Northern Hellas*, by Lucy M. J. Garnett.)

\* There were several conflicting beliefs on the passage of the soul: this alludes to the departure to the fields of Aatu



imagery from the passage of the Red Sea and of the Jordan by the hosts of ransomed Israel, but the Promised Land of the travel-worn tribes has become the Land of Promise far "beyond the swelling flood" of Celtic fable.

"Without contradiction, the Legend of St. Brandan is," says M. Renan,\* the most singular product of the "combination of Celtic naturalism with Christian spiritualism." "The story went that, towards the middle of the sixth century, a monk called Barontus, on his return from voyaging upon the sea, came and craved hospitality at the monastery of Clonfert. Brandan, the Abbot, besought him to give pleasure to the brethren by narrating the marvels of God that he had seen on the high seas. Barontus revealed to them the existence of an island surrounded by fogs, where he had left his disciple Mernoc; it is the *Land of Promise that God keeps for His saints*. Brandan, with seventeen of his monks, desired to go in quest of this mysterious land. . . . Every step of this monastic Odyssey is a miracle." Voyaging in a south-westerly direction, they came to the *Island of Birds*, the feathered inhabitants of which are angels, who, though they did not rebel, yet had dallied with the temptations of the arch-deceiver: their songs were so inexpressibly sweet that in listening to them whole days would pass in what seemed the space of a few minutes. "Elsewhere there is the *Isle of Delight*, the ideal of monastic life in the midst of the seas. Here no material necessity makes itself felt; the lamps light themselves for the offices of religion, and never burn out, for they shine with a spiritual light. An absolute stillness reigns in the island; everyone knows precisely the hour of his death; one feels neither cold, nor heat, nor sadness, nor sickness of body or soul. . . . *The Land of Promise* is more marvellous still; there an eternal day reigns; all the plants have flowers, all the trees bear fruits."

According to Washington Irving, the inhabitants of the Canaries maintained that from time to time they saw a beautiful sunlit island, stretching away to the westward, with lofty mountain-peaks and green shady valleys. It was seen in the clearest weather, but only

occasionally; at other times, though the weather was equally clear, it was invisible, and "so persuaded were they of its reality that application was made to the King of Portugal for permission to discover and take possession of it; and it actually became the object of several expeditions. It was, however, never reached, but gradually faded from sight as the voyagers approached, leaving them alone upon the wide waste of waters."\* Of this fabulous land, known as the "Island of the Seven Cities," it was said that "the inhabitants were the descendants of a band of Christians, who fled from Spain when that country was conquered by the Moslems. . . . Those versed in history remembered to have read in an ancient chronicle that at the time of the conquest of Spain in the eighth century, when the blessed Cross was cast down and the Crescent erected in its place, when Christian churches were turned into Moslem mosques, seven Bishops at the head of seven bands of pious exiles had fled from the peninsula, and embarked in quest of some ocean island, or distant land, where they might found seven cities and enjoy their faith unmolested."

All the people wore the ancient Castilian garb and spoke the ancient Castilian tongue; all the manners and customs were those of a generation long gone by, the dances old time, solemn and stately. So says the chronicle of one who in an evening spent there had passed away 100 years, as did the monk Felix when viewing the heavenly city.† This is the land of the sunset, whose

\* Irving, *Chronicles of Wolfer's Roost*.

† So it is ever in the land beyond the grave. There is a Russian story of "Two Friends" who made an agreement that whichever was married first should invite the other to his wedding, whether alive or dead. One dies, and the other, on his wedding morning, goes to ask his friend according to promise, and is invited into the grave to drink with him. He drank a cup, and 100 years passed; two cups, 200 years passed; a third cup, 300 years passed. He came out of the grave, and everything was changed: the very graveyard was gone; all he could find was a tradition of a bridegroom who had disappeared there on his wedding-day 300 years before. A similar story is the Norse "Friends' Life and Death," which gives a more detailed account of the world beyond the grave (see Dasent's *Tales from the Fjeld*). There are other stories of unfortunate brides and bridegrooms being detained upon their wedding morning, and 200 years rolling by in the few minutes that seemed to have elapsed.

\* *Poetry of the Celtic Races*.

fairly mountains it was firmly believed had been seen from time to time glowing in the Western Ocean—as Antonio told Columbus he had seen three distant islands 100 leagues westward of Madeira—the Land of the Departed, whose song was heard, slow, mournful, and weird, lulling the hearer into a deathlike slumber—the song alluded to in the old Spanish ballad of Count Arnaldos\* and the “stately galley sailing on the silent sea,” which

When the gray-haired sailor chanted  
Every wind was lulled to sleep;  
Like a virgin's bosom panted  
All the wide, reposing deep;

that wondrous “song that rules the sea,” of which, when the Count would know the secret, he was told:

Wouldst thou learn the ocean secret,  
In our galley thou must go—

viz., must cross the ocean to the soul-land.

A Portuguese tale, “Silver Bells,” thus describes the mystic country; it is the story of a little princess, whose father was dead, and whose wicked mother ill-treated and wished to kill her. After narrating a number of adventures, nothing to the purpose, we are told that when attacked by her mother she stepped into a boat, saying: “Bear me where my father dwells.” . . . The stream continued to flow, on sped the boat, and it soon neared the big sea; but Mirabella felt no fear, for the stream struck out across the ocean, and the waves did not come near her. For three days and nights the canoe sped on. She saw that they were approaching a beautiful island, on which were growing palm-trees, which are called sacred palms. The grass was far greener than any she had ever seen, for the sun was more brilliant, but not so fierce, and when the canoe touched the shore, oh, joy! she saw her dear father. . . . Everything seemed to welcome her; the boughs of the sacred palms waved in the summer breeze, and the humming-birds, flitting about, seemed like precious stones, set in a glorious blaze of light. Her father was not changed very much; he looked somewhat younger and stronger, and as he lifted her in his arms his face seemed handsome and his voice more welcome. . . . Farther

\* Lockart's *Spanish Ballads*, from a Cancionero, Antwerp, 1555.

up in the island she saw groups of other children running to meet her. . . . These had been her playmates, but had left before her.”\*

What is this but

. . . the island-valley of Avilion,  
Where falls not hail, nor rain, nor any snow,  
Nor ever wind blows loudly; but it lies  
Deep-meadowed, happy, fair with orchard-lawns  
And bowery hollows crown'd with summer sea?

—the Flathinnis of the Druids, an island of eternal spring and immortal youth, where “the sun shed always its kindest influence; gentle breezes fanned it, and streams of equal currents watered it. The face of Nature, always unruffled and serene, diffused on every creature happiness, and wore a perpetual smile.”

(To be concluded.)



## Quarterly Notes on Roman Britain.

By F. HAVERFIELD, M.A., F.S.A.

No. XXXIV.



MUCH regret that circumstances of an unarchæological nature, and therefore inappropriate for mention here, have recently reduced my “Quarterly Notes” to something like a struggling annual. I trust that in the future the resemblance will vanish; meanwhile, I proceed to sketch the chief finds made since my last articles.

SOUTH.—In the South of England the excavation of Silchester has proceeded steadily and surely on its appointed lines. Among interesting discoveries is a box-tile inscribed in cursive lettering:

FECIT TVBV(M)  
CLEMENTI  
NVS

“Clementinus made this pipe.”

It is one more testimony to the fact that—at least, inside the town of Silchester—the lower classes used Latin freely and familiarly. Latin,

\* *Tales from the Land of the Nuts and Grapes.*



not Celtic, was, we may assume, their proper language.

Besides Silchester, other Southern sites have yielded noteworthy finds. From Winchester Mr. W. H. Jacob reports to me the discovery of a large urn containing three smaller ones and burnt human bones, found between the roads to Stockbridge and Andover; secondly, pottery and a coin of Gallienus, found near the Worthy road—the old Roman route to Silchester and beyond; and, thirdly, potsherds dug up under the old Judge's Lodgings. The excavations for the base of Alfred's Statue also revealed Samian ware.

From Worthing in Sussex comes news of an inscribed fragment—the lower part of a memorial of Constantine the Great. In form it might be either a milestone or a dedicatory stone in honour of Constantine. If a milestone, it would seem to indicate the existence of a Roman road along the Sussex coast. The number of villas and other remains which have been found along this coast from Chichester to Brighton render the existence of such a road by no means improbable; but there is no definite evidence of it yet discovered, and the ease of natural communication along the sea or the South Downs might seem to obviate any need for an artificial road.

Much pottery has been found at and near Walmer in Kent. The principal discovery was made in March at Walmer Lodge; it included some forty urns and a fine glass *diota*, and is stated to have belonged to two interments. In August further urns, with bones, were found at Ripple, close to Walmer.

In Hayling Island Mr. Talfourd Ely has continued the excavation of the interesting villa which he discovered some little while ago in Towncil Field. As before, he has met with comparatively few objects of individual interest, but the "villa" (if villa it be) is of a noteworthy plan.

EAST AND MIDLANDS. — The Eastern counties have yielded less. Most noticeable are some excavations at Burgh, near Woodbridge in Suffolk, which yielded what Mr. Fox, who suggested the work, described as "very interesting rubbish"—tiles, potsherds, painted wall-plaster, a coin or two, and other relics of a Roman villa, of which the actual walls still await discovery. At Little Waltham

a hoard of 180 bronze coins was found in the Spring on Sheepcotes Farm; I am unacquainted with their dates. At Cottenham in Cambridgeshire an earthwork has been examined, and, though it is perhaps not Roman, one or two Roman coins have been found in or near it. At Dunstable traces have been noted of a hard stratum of flints underneath Watling Street, and about 2 feet below the present surface. This seems to represent some earlier roadway, and may well be the making of the original Roman road. At the Dove Cote Farm, finally, on the Shenley Estate, near Bletchley, Mr. Grimwood found last January portions of tessellated pavement bricks and other indications of a Roman "villa."

WEST.—Further West, in Gloucestershire, another villa has been detected in a field at Hucclecote, on the road (itself of Roman origin) from Gloucester to Birdlip, and three miles from Gloucester itself. Flue-tiles, hypocaust pillars, concreted and tessellated pavings, and much else, were met with, and the discoveries were to be prosecuted—with what result I have not heard.

At Caerwent the excavations, admirably carried out by Mr. A. T. Martin, Mr. Ashby, Mr. Hudd, and others, have gone steadily forward, and Lord Tredegar has come forward as a munificent aider in the good work, which thoroughly deserves the support of all who care for Roman archæology and the early history of our island. Several houses, some interesting mosaics, a fine gateway hitherto half buried, and much more, are noteworthy results. The work well merits continuance for another year.

Westwards yet, at Gelligaer, on the hills north of Cardiff, the Cardiff Naturalists' Society has continued, and practically completed, the excavation of a Roman fort. The result is a singularly complete ground-plan of a typical Roman fort of the first three centuries—this instance probably belongs to the first century—with a few special features preventing total monotony. There were probably some other buildings outside the fort—a bath-house in particular—which deserve to be excavated as soon as funds permit. Meantime, the work already achieved possesses high interest for students of Roman military life.

Further north, in Wales, the Cambrian Archæological Society dug in the summer at the already known site on Pendref Farm, Caersws, near Llanidloes. The excavations seem to have produced no definite result, though building operations, which were proceeding at the same time about 100 yards from the "camp," revealed a well, much broken Samian and other earthenware, and coins (one of Vespasian). The exact nature of the site remains uncertain. One might expect Caersws to have been what Gelligaer apparently was—a small fort, built in the early days of the Roman conquest to facilitate the subjection of the Welsh hill tribes.

NORTH.—On the Humber finds of pottery, bones, etc., have been made at Barton, near Hull and close to the northern end of the Lincolnshire Wolds. The finds will be deposited in the Hull Museum. Another Roman coffin has also been discovered at York, from which important site I regret to say that very few Roman finds have lately been reported.

The rest of my list of discoveries concerns the extreme North, Hadrian's Wall, and the region beyond it as far as Perthshire. This Northern military district, devoid of almost all vestiges of settled and civilized life, stands apart from most of Roman Britain, and may profitably be left for a second article.

CHRIST CHURCH, OXFORD,  
October 10, 1901.



## The Antiquary's Note Book.

**T**HE *Essex County Standard* is printing from week to week extracts from the ancient records of Colchester. So far the excerpts have been drawn from what is known as the "Red Paper Book." From a recent instalment we take the following interesting inventory:

### AN INVENTORY.

[*Folio 141* commences the following inventory apparently of Henry VII.'s time.]

First a cobord<sup>1</sup> ... .. iijs.  
Item a spruce tabyll<sup>2</sup> ... .. iis.  
Item a fetherbed... .. ijs. iiijd.

Item ij boltres<sup>3</sup> ij pellowez ij.  
Item a pelowbere<sup>4</sup> ... ij.  
Item a peyr of Blanketts xijd.  
Item a oder peyr of Blanketts ... .. xijd.  
Item a coverlicght<sup>5</sup> ... .. xijd.  
Item a cote for a woman-child ... .. vjd.  
Item a Kyrtyll for a woman ijs. iiijd.  
Item a woman's gown with a tach of silver<sup>6</sup> ... vjs.  
Item a mannys gowne colour crane<sup>7</sup> ... .. xs.  
Item a peyr of hosyn for woman ... .. iij.  
Item a mannys cote of melle (?) cloth garded with velvett ... .. iij.  
Item a mannys [cote] of coton ... .. viij.  
Item a cote for a child of ffustyen ... .. vjd.  
Item peyr hosyn for a man, of whicht (white) colour xijd.  
Item a peyr of hosyn for a man, colour skarlett ... ijs.  
Item a palelet<sup>8</sup> of wosted iij.

[*End of Folio 141.*]

[*Dorse of Folio 141*]:

Item iiij quarter of a mannys cote ... .. xijd.  
Item a Banker<sup>9</sup> ... .. vjd.  
Item v cushions ... .. xxd.  
Item ij old cussons ... .. ijd.  
Item a blak gown for a man ... .. xvjd.  
Item a elle of blankett ... .. xijd.  
Item a mannys sheet ... .. iij.  
Item a smoke<sup>10</sup> ... .. ijd.  
Item a elle of lenen cloth ijd.  
Item a smok ... .. ijd.  
Item vij pecs (pieces) of lenen cloth ... .. vijd.  
Item a bras panne ... .. xd.  
Item a ketyll ... .. xd.  
Item a bras pott ... .. xvjd.  
Item a skelett<sup>11</sup> panne ... .. jd.  
Item a bacyn of laton<sup>12</sup> ... .. iiij.  
Item ij awndyrons<sup>13</sup> ... .. iiij.  
Item a litytl coborn<sup>14</sup> ... .. iiij.  
Item a gird yryn<sup>15</sup> ... .. ijd.  
Item a Tramell<sup>16</sup> ... .. iiij.  
Item a Tresell<sup>17</sup> ... .. iid.



|                                                                                           |         |
|-------------------------------------------------------------------------------------------|---------|
| Item a pressyn yryn ...                                                                   | ijd.    |
| Item a Bird spete <sup>18</sup> ...                                                       | jd.     |
| Item a other spete ...                                                                    | iijd.   |
| Item a knyff, a hamer, an<br>pouchoun <sup>19</sup> ...                                   | jd.     |
| Item a peyr of paills<br>sheryv <sup>20</sup> ...                                         | iiijd.  |
| Item a hand sawe ...                                                                      | jd.     |
| Item a lytyll panne ...                                                                   | jd.     |
| Item a lavour <sup>21</sup> ...                                                           | iijd.   |
| Item vij candelstyks ...                                                                  | xiiijd. |
| Item a chasing dysh ...                                                                   | vjd.    |
| Item a slyce <sup>22</sup> ...                                                            |         |
| Item vj hollo dysshis of<br>pewter ...                                                    | xijd.   |
| Item vij potts of pewter<br>weyng x libri & di. price<br>the libr. ijd. <sup>23</sup> ... | xxjd.   |

[End of Dorse of Folio 141.]

[Folio 142]:

|                                                                                             |              |
|---------------------------------------------------------------------------------------------|--------------|
| Item xj pecs (pieces) of<br>pewter weyng xvj. libri                                         | iijs.        |
| Item a salt and half a<br>dozen sponez (spoons)<br>of pewter ...                            | ijd.         |
| Item vj sylver sponez<br>(spoons) weyng v unc.<br>and a quart <sup>24</sup> ...             | xvis. viijd. |
| Item a womanys Girdell<br>with a deucisyn of silver,<br>and in part over gilt <sup>25</sup> | xs.          |
| Item broke sylver a unce<br>and a quart <sup>26</sup> ...                                   | iijs. ixjd.  |
| Item a mannys sherte ...                                                                    | ijs.         |
| Item ij Tabyll clothis ...                                                                  | xiiijd.      |
| Item iij shetys ...                                                                         | iijs.        |
| Item vj napkins of drap <sup>27</sup>                                                       | ijs.         |
| Item ij coton kerchers <sup>28</sup> ...                                                    | vjd.         |
| Item ij ffustyans ...                                                                       | ijd.         |
| Item iij kerchers of lenen<br>cloth ...                                                     | iijs.        |
| Item iij kerchers ...                                                                       | xvjd.        |
| Item iij pelowbers ...                                                                      | xijd.        |
| Item a apronn, a neck-<br>ercher ...                                                        | vjd.         |

Item retheyned by the  
Chambleyn, Robt. Gar-  
dener, of a chapleyn of  
my lord of Oxford for  
certeyn weyved goodes

xxs.

[End of Folio 142. Dorse blank.]

[Folio 143 and its Dorse are blank.]

[There is no explanation of this inventory, and it is hazardous to suggest any theory. The last item appears to mean that a chaplain in the service of the Earl of Oxford compounded for certain goods retained by him by a payment of 20s. to the Borough Chamberlain. This seems to imply that the inventory is a list of goods taken under distraint, or possibly under an act of attainder.]

- <sup>1</sup> Cupboard.    <sup>2</sup> A deal table.    <sup>3</sup> Bolsters.  
<sup>4</sup> Pillow-case.    <sup>5</sup> Coverlet.  
<sup>6</sup> With an attachment (or clasp) of silver.  
<sup>7</sup> Crane colour: ashy gray.    <sup>8</sup> ? Pallet.  
<sup>9</sup> Banker: a covering or cushion for a bench.  
<sup>10</sup> Smock: a woman's shift.  
<sup>11</sup> Skellett pan: ? scalding-pan.  
<sup>12</sup> A basin of latten, a compound metal, chiefly copper and zinc.  
<sup>13</sup> Andirons.  
<sup>14</sup> Coborn: a cob-iron, i.e., an andiron with a knob at the top.  
<sup>15</sup> Gridiron.  
<sup>16</sup> Tramell: an iron hook.  
<sup>17</sup> Tresell: a movable table consisting of board and stands.  
<sup>18</sup> A spit for trussing fowls.  
<sup>19</sup> An pouncheon = and punch.    <sup>20</sup> ?  
<sup>21</sup> Washing basin.  
<sup>22</sup> A fish-knife; no price stated.  
<sup>23</sup> Seven pewter pots, weighing 10½ lbs. at 2d. per lb.  
<sup>24</sup> 5½ oz., i.e., about 3s. 2d. per oz.  
<sup>25</sup> A woman's girdle with a device (or division) of silver partly over gilt.  
<sup>26</sup> 3s. per ounce.  
<sup>27</sup> Drap: woollen material?    <sup>28</sup> Kerchiefs.



## Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

WORKMEN near Braddock (Pennsylvania) recently unearthed an Indian burial-place of considerable interest. The skeletons, says the *New York Tribune*, found were surrounded by mussel-shells in such a manner as to indicate that the bodies had been covered by the shells when they were buried. When the bones were taken out some jade arrow-points were found with them.

Professor Chroust has discovered, says the *Athenæum*, in the Würzburg University Library an Anglo-Saxon manuscript written in uncial characters of the sixth century, and containing the commentary of St. Jerome on Ecclesiastes. The inscription on the MS. leads Professor Brandl, in his paper in the *Archiv für das Studium der neueren Sprache und*

*Literatur*, to suppose that it originally belonged to the Abbess Cuthwitha of Worcester, and it appears to have been brought to the cathedral library of Würzburg somewhere about the end of the ninth century. The MS. is in good condition, six only out of 114 pages being imperfect.



A monument of the most interesting description (says the *Carlisle Journal*) has been placed over Chancellor Ferguson's grave in Stanwix Churchyard. It consists of what is known among antiquaries as a "hog back." These were monoliths placed over the graves of chieftains and other celebrities many centuries ago, and have been so called because of their resemblance to a hog's back. Really they are intended to represent the house of the departed, with a record of his deeds of chivalry, and with symbols of his faith engraved on the walls. On that just placed in Stanwix Churchyard there is much elaborate design and most careful workmanship. Each side of the stone, which is mounted on a large slab, is divided into panels by pilasters of the most beautiful interlacy work. On the southern side the middle panel contains a representation of two angels of the Resurrection kneeling, draped. Each side-panel contains a representation of the fight of man with the dragon, "Thou shalt bruise his head, but he shall bruise thy heel." On the north side are two panels with the interlacing serpent device. Either end of this monolith is taken up with an inscription which begins at the west end, and, running round under the roofing of the stone, occupies the east end and finishes on the north side. The inscription is as follows: "Here lieth the body of Richard S. Ferguson, sometime Chancellor of Carlisle and Chairman of Quarter Sessions for the County of Cumberland, who departed this life on the 3rd day of March, MDCCCC., aged LXII. years."



In the course of the construction of a new sewer through St. Austin Friars Street, Shrewsbury, a large number of bones were thrown up by the workmen. These were supposed to be the remains of the men who fell in the Battle of Shrewsbury in 1403, in which the King's forces, under Prince Henry, defeated the Percies and slew Harry Hotspur. The dead of both armies were interred in the Friars' Cemetery, which formerly stood on the spot. The bones were sold to a rag and bone merchant for a few shillings!



#### PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

THE most attractive paper in the *Transactions* of the Birmingham Archæological Society for 1900 (vol. xxvi.) is a well-illustrated dissertation on "Mediæval or Tithe Barns," by Mr. Francis B. Andrews. Among the pictures is a particularly good view of the interior of the magnificent barn at Bredon, Worcestershire. Mr. Andrews describes a number of the principal specimens, and appends a list of those that still exist, or are recorded to

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have existed, but, curiously enough, omits Stanway (Gloucestershire), although a few pages back he describes it fully, with a capital illustration. The list includes some 113 names, a record which Mr. Andrews hopes to make yet more complete by-and-by. Mr. B. Walker contributes full and valuable "Notes on Domesday Book, especially that Part of it which relates to the County of Warwick," illustrated by a map of that county in the time of William I. Among the other contents are short papers by the Rev. Arthur Chattaway on "Manduesedum Romanorum: Mancetter," and by Mr. H. S. Thompson, on "The Study of Topography." The illustrations throughout are excellent.



From the Viking Club comes their *Saga-Book* for January, 1901 (vol. ii., part iii.), which contains much matter of interest to students of Northern literature and antiquities. We can only briefly indicate some of the principal contents. Professor Bugge treats of "The Norse Lay of Wayland and its Relation to English Tradition," illustrated by very finely-reproduced views of the front and a portion of the lid of what is known as the "Franks Casket," a remarkable box covered with relief carvings of the early eighth century, which may now be seen in the British Museum. Mr. A. R. Goddard has an interesting subject in "Nine Men's Morris: an Old Viking Game." Mr. Magnússon writes on "The Conversion of Iceland to Christianity, A.D. 1000." Pastor Storm gives some "Pages of Early Danish History, from the Runic Monuments of Sleswick and Jutland"; and the Rev. W. C. Green comments on a "Passage of 'Sonar Torek' in the 'Egil's Saga.'"



The *Journal of the Royal Society of Antiquaries of Ireland* (vol. xxxi., part iii.), dated September 30, 1901, is an unusually good number. Besides a full account, lavishly illustrated, of the Society's meeting in July at Galway, there are several excellent papers. Mr. T. J. Westropp continues his careful study of the "Prehistoric Remains of North-Western Clare"; the Very Rev. Jerome Fahey sends two contributions—"Some Antiquities in the Neighbourhood of Oranmore and Kilcolgan, Co. Galway," and "The Shrines of Inis-an-Ghoill, Lough Corrib"; Mr. Patrick J. O'Reilly gives the second part of his paper on "The Christian Sepulchral Leacs and Free-Standing Crosses of the Dublin Half-Barony of Rathdown"; and Dr. Macnamara begins an archaeological and historical survey of the Barony of "Inchiquin, County Clare," relating incidentally a swan-maiden legend, which should interest folk-lorists. All these papers are well illustrated, particularly noticeable being the picture of the very fine western doorway of the Saints' Church on the island of Inis-an-Ghoill. Some quaint and interesting extracts from "The Old Session-Book of Templepatrick Presbyterian Church, Co. Antrim," which illustrate the disciplinary methods of the Church in the seventeenth century, are given by the Rev. W. T. Latimer; and Mr. Elrington Ball writes on "The Castle of Carrickmines and its History."



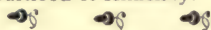
We have also received the *Bradford Antiquary* (new series, part vi.), the annual *Journal* of that active organisation, the Bradford Historical and Antiquarian Society. The most important paper in a part which does the society much credit, is a careful and suggestive account of the various kinds of "Non-Sepulchral Earthworks of Yorkshire," by Mrs. Armitage. Documentary contributions are the continuation of the late Mr. Empsall's transcript of the "Burial Register of Bradford Parish Church," and of Mr. C. A. Federer's transcript and abstract of documents under the title of "West Riding Cartulary." The Rev. Bryan Dale sends a readable paper on "The Original Home of the Pilgrim Fathers," with excellent illustrations of the so-called Manor House, Scrooby, which is simply a farmhouse standing on the site of the ancient residence of the Archbishops of York, and of the cottage at Austerfield, which is the traditional birthplace at William Bradford, one of the pilgrims, and their earliest historian. Other papers are "Kirkgate Chapel, Bradford, and its Associations with Methodism," by Mr. J. N. Dicksons, and some details of "Bradford Militia Assessments in June and September, 1716," taken from the Hemingway MSS.



#### PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

A MEETING of the ROYAL SOCIETY OF ANTIQUARIES OF IRELAND was held at Kilkenny on October 1, Professor Percival Wright, M.D., presiding. The chairman read a paper by Mr. W. R. Scott, M.A., D.Phil., on "Two Early Irish Linen Companies," in the course of which he stated that, though the linen industry had been established very early in Ireland, little progress had been made in developing it until the last decade of the seventeenth century. The first improvements were introduced by Louis Crommelin, who started looms in Lisburn in 1696. He was, however, preceded by another company. Either through timidity or poverty, Ireland was not able to provide the comparatively modest capital for the necessary improvements. The funds for the first attempt were provided in England, and for the second by Frenchmen. The capital was provided by the formation of a company. In May, 1690, a company was incorporated by charter for the manufacture of linen. In order to encourage this corporation, the sole privilege of exercising the inventions was granted to the company for ever. The corporation was a parent company, promoting subsidiary companies in Ireland and Scotland, and the capital was £5,000 in £5 shares. Only 400 shares were taken up. The company, however, had not sufficient capital. On December 13, 1690, a warrant was issued to incorporate H. Million and N. Dupin, and a number of noblemen and gentry residing in Ireland, "as King's and Queen's Corporation for the manufacture of linen in Ireland," with the usual privileges of a corporation. "The noblemen and gentry were admitted more for their countenance and favour than for any great help that could be

expected either from their purses or their heads." Then for a short time linens were produced, and the shareholders were promised prodigious gains. However, another linen company had been formed in Drogheda without any corporation. The position of the Drogheda company being illegal, it was absorbed by the chartered company. Owing to the friction with the English company, the Irish company began to flag, and the shares fell very low. Still looms were set up in various parts of Ireland, as no country in the world was better adapted for the industry, especially in the North. In 1697 Crommelin formed his company in Lisburn, and the total capital raised was valued at £10,000, and a State grant of 8 per cent. per annum. In 1717 it was proposed to grant Crommelin a pension of £400 a year in recognition of the services he had done to the country. He died in 1727. The history of the linen industry of the country may be said to have ended with the establishment of Crommelin's company.—Mr. B. M. Egan exhibited a number of Kilkenny relics, including the mace which was presented by the Duke of Ormond in 1677 to the Kilkenny Corporation, and sundry ancient charters.—The following day, October 2, an excursion was made to various places of interest in the neighbourhood of Kilkenny.



The ninth annual meeting of the EAST RIDING ANTIQUARIAN SOCIETY was held at Beverley on September 23. In the afternoon Mr. J. Bilson, F.S.A., conducted a large party over the Minster and St. Mary's Church, giving a descriptive and historical account of each structure. At the evening meeting a satisfactory report was presented, and Lord Hawkesbury, F.S.A., was re-elected president. An interesting paper on "Some Vowel Sounds of the East Yorkshire Folk Speech" was read by the Rev. M. C. F. Morris, M.A., Rector of Nunburnholme. He first pointed out the difficulty of giving a perfectly correct idea of the vowel sounds of any language with which we are not familiar by means of ordinary letters. For instance, he showed that four distinct utterances were noted in the first letter of the alphabet. The ordinary English letter "a" sound was practically unheard in East Yorkshire folk speech, its place being very largely taken by the Scandinavian "œ" sound. Anyone with a fairly sensitive ear could challenge a Yorkshireman by his sounding, say, the single word "black." The letter "e" was next dealt with by Mr. Morris, who particularly noticed the extraordinary prevalence of the "e-e-a" sound in all parts of East Yorkshire, adding that there seemed to be a sort of fascination for this particular vowel. Speaking generally, he said, the treatment of the vowel sounds in the dialect was so unlike that of the English of to-day, that it was not too much to say that there was hardly a single vowel in the standard tongue which was sounded in the same way as the vowel in the corresponding word would be in the traditional tongue of the people.—Mr. Sheppard, F.G.S., submitted "Notes on the Age and Origin of the Model Boat and Warrior Crew found at Roos, in Holderness." One of the most interesting and important objects in the Hull

Museum, he said, was the ancient model of a boat and warrior crew found so long ago as 1836. This was in excellent preservation. He described it in detail, and observed that it had been so hacked about since its description by Poulson that there was nothing to indicate its precise age, or the period to which it belonged, but no doubt it was of great antiquity. That it was found on the site of the ancient run of the Humber was significant, and of its genuineness there could be no question. So recently as 1880 and 1890 discoveries of figures were made near the East Coast of Scotland, and from numerous passages in the ancient sagas it was evident that the early Scandinavians carved wooden images of their gods and goddesses, and the fact seemed strongly in favour of the Roos figures being of Scandinavian origin. It was known that fleets of Danish ships sailed into the Humber in the years following Hålfdene's conquest of Deira, bringing families who sought not warfare, but peaceful settlement, and that many of their ships found harbour in the creek round which has since grown the port of Hull.—On the following day, September 24, a number of the members made an excursion in the Beverley district, visiting the churches at Middleton; Lund; Elton, where Mr. J. R. Boyle, F.S.A., denounced the "cruel" restoration which took place about forty years ago; and Bishop Burton.

The monthly meeting of the NEWCASTLE SOCIETY OF ANTIQUARIES was held on September 25, Mr. J. V. Gregory in the chair. Among the latest donations to the society was announced an interesting stone sarcophagus, or coffin, unearthed during the excavations in the Close for the foundations of the new power-house of the Electric Lighting Company, and presented to the society by the contractors, Messrs. J. and W. Lowry. Mr. R. O. Heslop, in the notes he read to the members on the find, stated that it was discovered 15 feet below the surface of the soil. It was very heavy and cumbersome, the outside being of unhewn stone, and the conclusion he came to was that it had never been used for the purpose of sepulture, but had probably been utilized for cooling hot tools used in the manufacture of glass, the site where it was found being that of Isaac Cookson's glass factory early in last century.—Other donations included photographic views, presented by Mr. Macfayden, representing three faces of Bewcastle Cross.—Mr. R. C. Clephan, F.S.A., read a paper on "The Effigies in Redmarshall Church." The effigies, which are those of Thomas Longton de Wynyard and of Siball Leyton, his wife, date, Mr. Clephan stated, from the reign of Henry V., and are remarkable not only for the amount of detail instructive to a student of armour and mediæval costume generally, but also for the excellent and faithful workmanship they display.—On October 7 the members of the society made an excursion to Stannington and Blagdon.

The annual meeting of the CLIFTON SHAKSPEARE SOCIETY was held on October 5. The outgoing president, Mr. T. M. Carter, gave an address on

"The Final Tragedy; a Comparative Study of some Elizabethan Dramatists," in which, putting aside first the characters of the early pre-Shakespearean plays as wooden, stagy and artificial, to whom death was merely a mode of exit from the stage, he compared the death-scenes of Marlowe, in *Edward II.* and *Faustus*, of Webster, in the *Duchess of Malfi* and the *White Devil*, of Massinger and of Shakespeare. Mr. Richard C. Tuckett, LL.B., was elected president for the coming session.



## Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

THE STONE CROSSES OF NORTHAMPTONSHIRE. By Christopher A. Markham, F.S.A. Many illustrations. London: *Simpkin, Marshall and Co., Ltd.*; Northampton: *Joseph Tebbutt*, 1901. 8vo.; pp. xxvii, 123. Price to subscribers £1 1s. L.P., 10s. 6d. s.p.

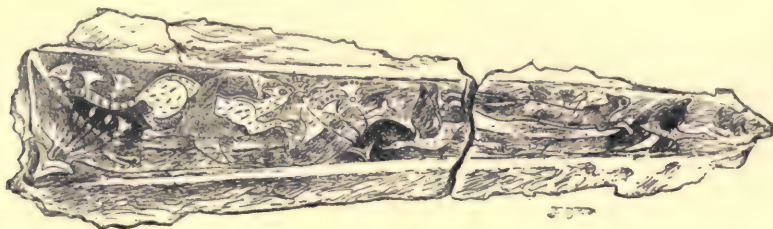
Northamptonshire has a wealth of old crosses—churchyard, market, wayside, and memorial. Mr. Markham has done a good work in visiting every parish in the county, writing brief descriptions of them or of their remnants, and illustrating not a few with his ready pencil. It is an excellent thing to have them all chronicled, including the two well-known Eleanor crosses, a large number of Anglo-Saxon fragments, and such striking examples as those of Helpston, Irthlingborough, and Higham Ferrers, as well as those of a more usual or ordinary type; and so far we are grateful to Mr. Markham for his diligence.

Nevertheless, the book is somewhat disappointing, and is drawn up in a slipshod way that does not yield much credit to an antiquary. For instance, we are told in the introduction that "crosses may be divided, with respect to age, into the following: Anglo-Saxon, from about 800 to 1066; Norman, from about 1066 to 1180; Early English, from about 1180 to 1272; Decorated, from about 1272 to 1377," etc. In the later text, however, Higham Ferrers market-cross is said to be Early English, "erected about 1280." Irthlingborough is also set down as Early English, and 1280 assigned as the date. As to Anglo-Saxon crosses beginning about 800, Mr. Markham is probably about two centuries wrong. There were a large number of stone churches built in the first half of the seventh century, and it is generally supposed by competent antiquaries that there are various crosses of that century still extant in England. The inscription, for instance, on the great cross of Bewcastle testifies that its date is 670, and one in the churchyard of Hackness is about 700. In the face of all that has been written of late years on pre-Norman sculptured stones by



such authorities as Mr. J. Romilly Allen, Bishop Browne, the late Rev. W. S. Calverley, and others, it would surely have been possible for Mr. Markham to say something more about the various Anglo-Saxon crosses of Northamptonshire, and, at all events, to have learnt the extent of their general dates.

At Barnack Church there are various interesting sculptured stones incorporated with the well-known pre-Norman tower. These have been treated of in detail by Mr. J. Romilly Allen, Mr. J. T. Irvine, and other able antiquaries as undoubted instances of interesting Anglo-Saxon sculpture. To Mr. Markham, however, they appear to be of "much later date." Knowing the tower well, our own opinion coincides entirely with that of Messrs. Allen and Irvine. We were at first at a loss to know why Mr. Markham should write about these sculptures in a book on crosses. We find, however, that he has come to the conclusion that these sculptures "probably formed the shafts of three crosses."



BRONZE SWORD-BLADE FROM MYCENÆ, WITH INLAID EGYPTIAN DESIGN OF CATS HUNTING WILDFOWL (ATHENS).

This seems to us quite as unlikely as that they are of post-Conquest date.

In the churchyard wall of St. Sepulchre's, Northampton, is a stone crucifix. The most likely suggestion as to its original use is that it was once a gable cross of the church. Mr. Markham gives various likely and unlikely theories about it, and mentions that one idea is that "it formed the 'Rode of the Wall' of Our Lady of Grace, being the Church of the Blessed Virgin in St. Mary's Street." Here are two mistakes: Our Lady of Grace at Northampton was an image in one of the friary churches to which special devotion was paid; and the Rood in the Wall of the same town, which had a guild of its own, was in the Church of St. Peter.

There are various matters in the introduction on the general subject of crosses that are not in accordance with more recent archæology. In such a county as Northampton, where bridges abound, special mention should have been made of bridge crosses. In mediæval days at least one cross on the parapet was the almost invariable use. Where old parapets remain, the stump can often be detected about the centre of the bridge.

Whatever is the meaning in the preface (p. xii) in saying that "fragments [of crosses] turn up from time to time, now buried in the foundations of a church, now used as a *fort*," etc.?

THE OLDEST CIVILIZATION OF GREECE: STUDIES OF THE MYCENÆAN AGE. By H. R. Hall, M.A. Many illustrations. London: D. Nutt; Philadelphia: J. B. Lippincott and Co., 1901. Demy 8vo.; pp. xxxvi, 346. Price 15s. net.

An increasing number of the lovers of antiquity are keen nowadays to learn about that small Greek world which was the cradle of all that is best in European culture and civilization. The story of the origins of Greece is, when rightly considered, that of the whole Ægean basin; and the Homeric poems, which (as is now universally admitted) sing of the peoples dwelling around and in that basin in the ninth and eighth centuries before Christ, have for long been, as they for ever will be, among the most precious and charming legacies of the past. But we have now far advanced in knowledge beyond the early notions as to "Homer." In truth, every decade of research and archæology seems to take us back over a new century of remotely-ancient days. The Hellenic world, so greatly

superior in quality, is being carried back to an age coeval with that of Egypt. The Lion Gate of Mycenæ is no longer the entrance to Greek antiquities; we have come to know of far earlier "proto-Mycenæan" and even "præ-Mycenæan" times and manners, and the spade and wit of scholars may reveal much more in the future. Meanwhile, this volume of studies of the Mycenæan Age, which is declared to be the result of the labour of several years, and includes the very recent and remarkable discoveries of Mr. Arthur Evans in Crete, appears as an admirable summary of present knowledge and a worthy example of cautious and accurate scholarship. Mr. Hall's theme is, in the main, that Mycenæan culture which, although much influenced by the cultures of the East, was predominantly European; "it was, in fact, simply the Greek phase of the general European civilization of the Bronze Age." Desiring to explain and account for that singular gap in the normal history text-books which occurs between "Homer" and Herodotus, he shows to how much earlier a date than is usually supposed the origins of Greek civilization can be carried back. The search for these origins he describes as "the most fascinating search which ever yet allured the seeker after forgotten history." Mr. Hall is conscious of the limitations of his science, if archæology may be so

called. "Absolute certainty in these matters," he wisely says, "is only possible where a continuous literary tradition has always existed," as, thanks to the priest Manetho, is the case with Egypt. In default of such a tradition, all that he can do is to provide a working hypothesis, based on cumulative evidence or on what is probable. "Dove la storia e muta, parlano le tombe." And even tombs are often disturbed and their original occupants summarily ejected, or, in the case of small objects, sifted down to lower strata. Mr. Hall cites the case of an Austrian coin of 1826 being found in a grave of the Early Iron Age, and (at p. 51) he gives an amusing parable which might well be observed by those who too rashly trouble one or other of the departments of that National Museum where Mr. Hall is himself a skilled official. Aware that no

Dipylon at Athens overlapped. Few, probably, will dispute the main theory of this hypothesis or controvert the findings so carefully recapitulated in the illuminating chart of comparative dates which appears at the end of the volume. But there are those who less readily accept the author's view as to the *race* of the Mycenæans, and who more readily subscribe to the view recently expounded, with great persuasiveness, by Professor Ridgeway, that this phase of culture is to be identified, not with the Achaian Hellenes, but with Pelasgians only. At any rate, this is a question over which skilled wits may still debate, although it is hardly likely that the clue to the new Cretan "pictographs" will be the key to its solution. What is at present certain is that, according to Greek tradition, archæological discovery, and geographical probability, we may bring the Hellenes as far east as Cyprus, but no further. There, most probably, they met the flourishing Phœnicians about 1450 B.C., and so trafficked with the great sea-faring nation of middlemen plying between Cyprus and Egypt. Mr. Evans' theory, based on the seal-stones which have fallen to his luck, of a close connection, implying *direct* communication, between Egypt and Crete in præ-Mycenæan times, still wants confirmation.

By the kindness of the publishers we are allowed to reproduce the figures of two of the illustrations, which (apart from the full index to the text) are themselves very usefully annotated in an indexable. The one shows that lively and finely-executed Egyptian design upon a sword-blade found at Mycenæ, which rests now in the museum at Athens, and most probably marks the zenith (1550 B.C.) of the Mycenæan period. The other reproduces a brilliant piece of wood-carving, with similar credentials, which would have delighted Ruskin himself.

Mr. Hall's volume should take its place at the beginning of the Greek bookshelf of those who love history and appreciate the labours of true scholarship.—W. H. D.

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THE HISTORY OF THE PARISH OF HAILSHAM, THE ABBEY OF OTHAM, AND THE PRIORY OF MICHELHAM. By L. F. Salzmann. Map and fourteen illustrations. Lewes: Farncombe and Co., Ltd., 1901. Demy 8vo.; pp. ix, 308. Price 12s. 6d.

Notwithstanding the modest assertion of the author in his preface that he may not have "performed any great service to either literature or science" by the publication of this work, he has accomplished a task which should certainly go far in inducing others to undertake similar works in other localities. Rather than sacrifice any original matter the author has cut down what he is pleased to call the "padding" of his book, and by a judicious connection of details has made the result something much more than a mere collection of dry facts. The value of Mr. Salzmann's labours lies in the fact that he has gone straight to original documents for his information; this being so, his conclusions are at times a little surprising. For instance, while admitting that the destruction of monasteries was a huge robbery and a cruel wrong,



CARVED WOODEN OBJECT OF MYCENÆAN STYLE,  
FOUND IN EGYPT (BERLIN).

hypothesis of an archæologist is necessarily inspired, he submits in some confidence the hypothesis which is the central theme of his book, and which is supported by abundant citations and well-chosen illustrations. This hypothesis, which is consistently borne out by the whole of the evidence contained in the Mycenæan dossier, is that the Mycenæan civilization was of præ-Dorian date. At no later time, he argues, could its culture have been so universal in the Hellenic world. Its fullest development is found in the sixteenth century B.C., at the time of Thothmes III. of the eighteenth Egyptian dynasty. Its comparatively sudden decline was due to the shock of the return of the Herakleids, which destroyed the præ-Dorian Hellenic kingdoms. Mr. Hall places the date of the civilization of the *Iliad* at 850 B.C., at the period when the cultures of Mycenæ and of the



he surely palliates the proceeding when he implies that the cessation of monastic hospitality merely sent the traveller to the village hostel and the poor to beg or to work. And the sale of church valuables—pious offerings to God for generations—was, he says “good for trade.” Does reliable history support the statement that all but the poorest were, “on the whole, pleased to see the monasteries go”? How about those “decayed gentlemen” who had bestowed their all for a home in the monastery where they might pass their old age in peace? What said the multitude of servants\* in the employ of the religious houses turned adrift all over the country to pick up a livelihood as best they could, and upon whom were visited the utmost rigours of that law which, having made them paupers, punished them for being so? Yet, on the other hand, the author justly remarks, when dealing with the change of religion, that “when a man has used the altar-stone of his professed creed to pave his pig-sty the chances are that every time he feeds the pigs he will feel more certain of the falseness of that creed.” Notwithstanding the author’s admission “that many especially amongst the larger establishments retained to the last much of their ancient beauty of holiness,” he concludes that the larger number of religious houses were undoubtedly in a deplorable condition, and a few pages further on gives an example of how their virtue was estimated, *i.e.*, by an annual income of £200! Thus the Priory of Michelham was “so unfortunate as to miss virtue” by the sum of £8 os. 8d., the relative wickedness of the monasteries throughout the land being ascertained by a general valuation—the “Valor Ecclesiasticus.” On p. 124 we are given a strange account of the insecurity of life and property in the days when Edward III. was King, and on p. 213 an instance of the unreliability of the statements of the old chroniclers.

In spite of slight defects, the author has admirably accomplished his task, the capital illustrations doing much to enhance the value of the work. It may be convenient to some readers if we add that the book may be obtained of Mr. F. S. Fowler, Cornfield Road, Eastbourne.

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**THE FRENCH STONEHENGE.** An Account of the Principal Megalithic Remains in the Morbihan Archipelago. By T. Cato Worsfold, F.R.S.L. Many illustrations. London: *Bemrose and Sons, Ltd.* [1901.] 8vo., pp. 44. Price 5s.

This booklet is a reprint, with various additions and illustrations, of a paper contributed by Mr. Worsfold to the *Journal of the British Archaeological Association*. The writer gives a careful and readable account of the extraordinary gigantic stone remains which are to be found in the neighbourhood of Carnac and Locmariaquer. Their origin and meaning are discussed, though not at any great length; but Mr. Worsfold gives full descriptions of the remains as they stand, with excellent illustrations, and also adds a considerable amount of interesting matter regarding the quaint customs, strange legends, and curious old

superstitions which still prevail in the out-of-the-way district of the Morbihan, and which in many instances centre round the great mysterious stones. The Cross dominates the land, but Paganism in various forms is far from extinct. A zealous priest will occasionally fix an iron or wooden cross to the top or side of a menhir, so as to turn the veneration bestowed by his parishioners on these giant stones into at least the appearance of a Christian act of worship; but this device has little effect on the dread and reverence felt by the peasants for dolmen and menhir, or on the strange propitiatory acts and offerings which testify to the strength of that Pagan feeling.

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**THE CATHEDRAL CHURCH OF RIPON.** A Short History of the Church and a Description of its Fabric. By Cecil Hallett, B.A. With fifty-three illustrations. London: *George Bell and Sons*, 1901. Crown 8vo.; pp. x, 148. Price 1s. 6d. net.

So general has been the praise and so happy the reception accorded to this most excellent series of handbooks to the most prominent ecclesiastical edifices in the kingdom, that it only remains to add that the volume before us maintains the reputation of its predecessors. Mr. Cecil Hallett has carried his labours over a wild field, with the result that a very full account of the great minster has been brought together within a reasonable compass. It would have been interesting to have heard a little more of the shrewd Abbot of Fountains who upon the dissolution of his monastery secured the mitre of Ripon. Marmaduke Bradley was the person of whom the King’s Commissioners wrote: “There is a monk of the house called Marmaduke, to whom Mr. Timmes left a prebend in Ripon Church, now abiding in the same prebend . . . a wealthy fellow who will give you six hundred marks to make him abbot, and pay you immediately after the election without delay or respite at one payment, and, as I suppose, without much borrowing. The first fruits to the king is a thousand pounds, which he, with his policy, will pay within three years, and owe no man one groat as he saith, and his reason therein is very apparent. . . . This monk of Ripon hath a prebend of £40, which you may bestow also upon your friend if you make him abbot.” It is needless to add that Bradley became Abbot.

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**A PERFECT PRINCE.** The Story of England a Thousand Years Ago. By Frederic B. Jeffery. Illustrations. London: *Elliot Stock*, 1901. 8vo.; pp. xi, 133. Price 3s. 6d.

Mr. Jeffery gives a lively sketch of the story of Alfred and his England based on the usual authorities. The book is evidently not intended for scholars nor for students, but for that much-catered-for individual—the general reader. The author has a lively imagination and a graphic pen, but in his next literary undertaking—this is avowedly his first book—he would do well to eschew the too staccato style and the occasional absurdities of diction into which his praiseworthy desire to be forcible and picturesque now and then betrays him. Mr. Jeffery’s little book de-

\* *E.g.*, at Michelham Priory, Sussex, where the small community of nine canons found employment for twenty-nine persons.

serves special praise for its attempt to realize the life and atmosphere of Alfred's time. It really competes with no other life of the King, it reads pleasantly and brightly, and should find a public. The illustrations are particularly good.

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A REGISTER OF THE MEMBERS OF ST. MARY MAGDALEN COLLEGE, OXFORD. New Series, vol. iii. Fellows: 1576-1648. By W. D. Macray, M.A., F.S.A. London: *Henry Frowde*, 1901. 8vo., pp. xiii, 272. Price 7s. 6d. net.

We welcome most warmly another volume of Mr. Macray's very valuable *Register*. The continuation of the biographies of the Fellows is preceded, as before, by a number of extracts from the Registers and the Bursars' Accounts of the college, covering the years 1576-1648—a very interesting period in the history of both city and University. The biographical notices of the Fellows are thoroughly done, as usual, and in several cases Mr. Macray has been able to bring together much new matter, chiefly from manuscript sources. Of Robert Ashley, traveller and scholar, for instance, who died in 1641, Mr. Macray has unearthed among the Sloane MSS. in the British Museum a hitherto unpublished autobiography in Latin, and of this he prints an interesting abstract in translation. A notable feature of this volume is the series of appendices. In addition to a number of seventeenth-century inventories of plate, etc., there is published for the first time a record of the donors' plate now in the possession of the college, carefully compiled, with descriptions in minute detail of the coats of arms, by Mr. H. W. Greene, B.C.L. This record is a most valuable contribution to that "Catalogue of all the College Plate in the University" which, as Mr. Macray notes, is projected by the Oxford Historical Society.

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FROM SQUIRE TO PRINCE. Being a History of the Rise of the House of Cirksena. By Walter Phelps Dodge. Twelve plates. London: *T. Fisher Unwin*, 1901. 8vo.; pp. 157. Price 10s. 6d.

Under this somewhat catchpenny title Mr. Dodge tells briefly the story of the rulers of East Frisia, from the rise of the House of Cirksena, or Gretsyl, early in the fifteenth century, to the extinction of the line in 1744, with a few pages added concerning the later fortunes of Frisia. Mr. Dodge's previous historical essay—that on *Piers Gaveston*—was so good that we regret to be unable to speak very favourably of the book before us. It has little perspective and no background at all. The story of no European province or principality can be properly related or studied without due regard being had to the larger sweep of events in the surrounding countries. The story of Frisia and its rulers against the background of German and Scandinavian history might have been made of much interest; but the present essay is too slight, too detached, we feel almost inclined to say too perfunctory, to be of much value. The plates are good.

WHO KILLED AMY ROBSART? By Philip Sidney, F.R.Hist.S. Frontispiece. London: *Elliot Stock*, 1901. 8vo.; pp. xix, 59. Price 3s. 6d. net.

Most people who have read *Kenilworth*, but who forget that Sir Walter Scott was a novelist and not a historian, would reply to Mr. Sidney's question under the influence of the great romancer, and lay the death of the unfortunate Amy Robsart at the door of her husband. Mr. Sidney gives the evidence *pro* and *con* in detail in this little book, devoting special attention to Queen Elizabeth's attitude in the matter, and certainly makes it hard to resist the conclusion that the Queen did at all events speak of the death of Amy before it occurred. Mr. Sidney's own attitude is judicial, and he comes to the conclusion that, "to sum up, the balance of the evidence tends to show that Amy was murdered, but by a person or persons unknown." The numerous quotations of and from original correspondence add much to the value of this brochure, which will interest all students of the Elizabethan time.

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THROUGH HUMAN EYES: POEMS. By A. Buckton. With an Introductory Poem by Robert Bridges. Oxford: *Daniel Press*, 1901. Sewed. 4to.; pp. 53. 130 copies printed.

In this privately printed brochure Miss Buckton brings together a little sheaf of verse which is delightful to read. There is nothing morbid or weak about her work. Miss Buckton's music is genuine, her outlook clear and undimmed by the shallow pessimism so much in fashion, and her utterance inspiring and noble. We have no space to notice these charming verses in detail. We would fain quote the two "Sonnets of Art," the "Victor," the "Song Celestial," and others, but we must content ourselves with the following "Circlet," which we choose because of its brevity, although the thought it contains is as pleasant as the execution is ingenious:

"If I had known, as now I know,  
That fairest Summer cometh late  
I ne'er had felt the winter slow.  
If I had known, as now I know,  
That rarest vineyards ripen so,  
And had I found it light to wait,  
I ne'er had known, as now I know,  
That fairest Summer cometh late!"

We hope Miss Buckton's poems may soon be made accessible to the general world of readers. It is needless to add of a book printed at the Daniel Press that paper and press-work are beyond reproach.

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Mr. Elliot Stock has issued, printed in red and black on a sheet of suitable size, a carefully-drawn pedigree of the D'Arcy family. The tree traces the descent of the two main branches of the family from Rönwald, whose son Rollo was first Duke of Normandy, down to the present time. It has been drawn by Mr. Vivian H. King, A.R.I.B.A., who gives in the margin a list of the chief authorities upon which he has based his work, and should



be of much interest to the members of both the English and Irish branches of the D'Arcy family. The tree is issued, in a limited edition, at the price of 7s. 6d. plain, and 10s. 6d. mounted on linen.

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We have received a *Classed Catalogue of Printed Books on Heraldry* (Eyre and Spottiswoode; price 2s.) contained in the National Art Library, Victoria and Albert Museum. The old catalogue—an alphabetical list under authors' names—has been some time out of print. The present useful contribution to heraldic bibliography contains many more titles, including, we are glad to see, a large number of references to papers and articles in societies' transactions and in periodical literature, and is classified chronologically and geographically. Full indexes facilitate reference. At the end are sixteen excellent plates, reproducing pages from various heraldic works, mostly of the sixteenth century.

\* \* \*

The *Reliquary* for October is hardly so interesting as usual. The chief contents are papers on "Three Kentish Churches," by Mr. J. R. Larkby; "Five Wells Tumulus, Derbyshire," by Mr. John Ward, F.S.A.; and "Ardfert," by Mr. H. Elrington. The illustrations are good, especially those accompanying the "Notes on Archaeology." The *Architectural Review* for October is the first number issued altogether under the new editorial arrangements. To judge from this issue, the contents in future will be more architectural, and less archaeological than heretofore. There is a splendidly illustrated article on "The Architect of Newgate," by Mr. Reginald Blomfield. In the *Genealogical Magazine*, October, Mr. Fox-Davies, under the general title of "Things which might be Attended to," gives useful "Hints to the College of Arms" in regard to a reform in procedure which would permit slight changes to be made in grants of arms, without involving the necessity of entirely new grants. We have also received the *Architects' Magazine*, September; *Lincolnshire Notes and Queries*, October, with, *inter alia*, an interesting and instructive note on the "Cost of Housekeeping in the Eighteenth Century," and two good plates of monuments in Snarford Church, Lincs.; *East Anglican*, August; and *Local Antiquities, etc.*, in the *Hull Museum* (price 1d.), by Mr. T. Sheppard, F.G.S., an illustrated pamphlet of interest which is No. 3 of the "Hull Museum Publications."



## Correspondence.

### THE SAD CASE OF SIR SIMON LEACH: HIS MONUMENT.

TO THE EDITOR.

The remote village of Cadeleigh, not far from Tiverton in Devon, possesses an interesting village church, the crowning glory of which is a magnificent Jacobean monument with life-size sculptured figures, surmounted by a heavy canopy—a most

complete and handsome example of the gorgeous Renaissance period. The monument was erected by Sir Simon Leach, a quondam Sheriff of the county, to commemorate himself and his descendants, and, in order to keep his memory green, he left also a sum of money to keep the monument in repair.

Ill-fortune, however, attended the family, and it is now, I believe, quite extinct in the direct line. The family mansion is a humble farmhouse, and the money that was left to keep the tomb in repair, although invested in land, has been allowed to lapse for the incredible reason that no trouble was taken to collect this rent in the sleepy meridian of the last century.

When I saw the tomb a few weeks ago, it was doomed to destruction. The canopy was falling backwards, and was endangering the fabric of the church, and in a fortnight, for safety's sake, was to have been removed.

For the time being the parish authorities are holding their hands, while I am doing my best to arouse interest in what is the finest example of the period in Devonshire.

The tomb commemorates a Devon worthy, and it will be a standing reproach if it be destroyed or allowed to be removed from the church in which he worshipped, and in which he desired to rest with his wife and children.

The cost of underpinning and preserving the monument will be only £80, of which about £25 has been promised.

The parish is very poor and the population small. May I appeal through you to the many lovers of the ancient and picturesque relics of our country for help in the work of preservation?

It is not desired to restore, only preserve. Many Devonians in London will, I am sure, send a small subscription for the sake of the old county; the most trifling sum will be gratefully received by Miss Chichester, Calverleigh Court, Tiverton, or by

Yours very obediently,  
PRESCOTT ROW.

Offices of the Homeland Association,  
24, Bride Lane, E.C.  
October 16, 1901.

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NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

TO INTENDING CONTRIBUTORS.—Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.

Letters containing queries can only be inserted in the "ANTIQUARY" if of general interest, or on some new subject. The Editor cannot undertake to reply privately, or through the "ANTIQUARY," to questions of the ordinary nature that sometimes reach him. No attention is paid to anonymous communications or would-be contributions.



# The Antiquary.



DECEMBER, 1901.

## Notes of the Month.

SOME interesting discoveries have been made at the Cluniac Priory of Much Wenlock in Shropshire. The Rev. Dr. H. S. Cranage, F.S.A., author of the splendid *Architectural Description of the Churches of Shropshire*, and Cambridge Extension Lecturer, has recently been making some excavations on the site of the priory church, and has found under the central tower the circular apse of a former Saxon church, perhaps the original church of St. Milbaya (who died here in February, 722). This measures about 38 feet by 28 feet, and beyond the apse on the east side is a square east wall, a unique feature in Saxon work. He has also found, further east, the east wall of the second, or Norman, church. For the present the work is suspended, but it is hoped that it will be resumed before long. The present church is the third edifice.

Mr. David MacRitchie, F.S.A. Scot., lectured before the Inverness Gaelic Society on October 29 on the curiously interesting subject of "Shelta: the Cairds' Language." In the course of his paper Mr. MacRitchie showed that Shelta, or Shelru, is a secret jargon spoken at the present day by tinkers, beggars, wandering pipers, and other nomads, throughout the British Isles. Its existence was only announced to modern civilized people about twenty-five years ago by Mr. Charles Godfrey Leland, who made his first acquaintance with this jargon or language during the course of an interview with a tramp in Somersetshire. The short vocabu-

lary published by Mr. Leland was afterwards supplemented by lists obtained by other explorers in this hitherto unknown region, and a scientific study of this peculiar form of speech was made by Professor Kuno Meyer and Mr. John Sampson of Liverpool. As a result of this study, the astonishing fact became apparent that Shelta, although now only known to our lowest castes, is really a cryptic language of great antiquity, and is, to a large extent, "a systematic perversion of the pre-aspirated Gaelic spoken anterior to the eleventh century." Thus, it may best be described as a "jargon," since it is not a language in the precise sense, but a form of speech manufactured out of a true language—viz., Gaelic. The forms of disguise employed are many, and are capable of distinct classification. In some cases the word is simply inverted, as in English "back-slang." Other disguises are effected by prefixing an arbitrary letter or letters—for example, "g-athair" for "athair," and "gr-asal" for "asal." Sometimes a suffix is added, as the "osk" of "thal-osk" (day), a word which shows a double disguise, since "thal" is the "back-slang" form of "latha," dating from the period when "latha" had not lost its dental sound. Equally complicated is the process which transfigures "rig" (the old form of "righ") into "s-rig-o," and "ubhal" into "gr-ul-a"; while other varieties of change are illustrated by "shalawa" for "balbh," "sharrog" for "dearg," "acharam" for "amarach," and "gre" for "erg" (the old form of Gaelic "eirgh"). More interesting still is Professor Meyer's statement that this secret form of speech was well known in the twelfth century, and was employed by the bardic castes, who had a special term to denote each of the various processes of fabrication. "The manufacture of such jargon is recognised not only in the preface to the 'Amra Choluimchille,' preserved in the 'Lebor na huidre' ('Leabhar na h-uidhre'), a manuscript of the beginning of the twelfth century, but also in the 'Auracept na n-eces' ('Instruction of the Poets'), copies of which are found in the books of Lecim and Ballimote. Dr. Ferguson, moreover, has detected on Ogham inscriptions examples of the practice of disguising words by the introduction of arbitrary ingredients." We



are perhaps too much accustomed at the present day to limit the term "Ogham" to a certain well-known and clearly-defined script. But Professor Meyer shows, from a passage in O'Molloy's Irish Grammar, written in 1677, that it was then used to denote an obscure form of speech, and that this speech was in use in the fourteenth century, as evidenced by the obituary notice of Morishe O'Gibelan, an Irish scholar who died in 1328, and who, in addition to many other accomplishments, was "an elegant and exact speaker of the speech which in Irish is called 'Ogham.'" Mr. Alexander Carmichael, known to all lovers of Gaelic lore ever since the publication of Campbell of Islay's *Sgeulachdan*, has collected a list of more than three hundred words from the mouths of Highland tinkers, and the lecturer announced that he had obtained Mr. Carmichael's permission to print this list as an appendix to his paper. Similar work might be done with no great difficulty by the ministers of Highland parishes, or indeed by residents in any district where such wanderers resort, and the result of a combined study of this sort would be to largely increase our knowledge of the subject, as well as to add enormously to its vocabulary. One detail of much importance to which attention was drawn in the lecture was that, whereas the tales collected by Mr. Sampson from an Ulster tinker appeared to consist of undiluted Shelta (except for an occasional English word employed), the lists compiled by Mr. Carmichael and some others contain many words that are true Gypsy, or Romani, a language absolutely distinct from Gaelic or Shelta. This seems to involve questions of race and intermixture which, with our present imperfect knowledge, are not easy of solution.

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A subterranean house has been reopened near Kirkwall, Orkney, on the estate of the Marquis of Zetland. It had originally been opened in 1857, but was not then properly explored. Signs of habitation were everywhere visible, including the remains of ruined walls, the bones of sheep, oxen, boars, fish, and whales, deer-horns, stone trestles, recessed stones, fragments of clay, pottery, and charcoal, together with some implements

fashioned from bones. The structure extends about 36 feet, and is entirely underground. It consists of the entrance at the south gallery in the middle and a chamber at the north end. The entrance consists of two square apartments, divided and roofed by large, water-worn stones. The most remarkable feature in the building is that the roofing is supported by four massive pillars, each consisting of a water-worn stone placed on end.

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Mr. G. H. Richmond has, according to *Literature*, been the purchaser at New York, for the sum of 300,000 dollars, of Mr. Gilbert's great library. In the collection are nine folio editions of Chaucer, copies of the first four folios of Shakespeare, and first editions of Froissart, Spenser, Herrick, Milton, Waller, Suckling, and Holinshed, and Still's *Gammer Gurton's Needle*, which realized £64 at the sale of Mr. George Daniel's library in 1864.

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The Berlin correspondent of the *Standard* says that further reports have arrived there regarding the important discovery by Italian archæologists of another royal palace in Crete, at Phaistos. The palace is of the Mycenæan period, or about 1500 B.C., and its ruins are, in many respects, even more interesting than those discovered at Knossos last year by English archæologists. The ruins of the Palace are situated two hours' journey from the ancient town of Gortys, known as containing the longest Greek inscription extant. It is built on the spur of a high mountain chain, a site characteristic of nearly all the Mycenæan fortresses. Two parts of the excavated Palace are of special importance. One is a large enclosure, on one side of which is a terrace-wall, and on the other a flight of stairs. As these stairs end in a closed wall, it is supposed that they must have been intended for the accommodation of spectators witnessing processions and dramatic representations on the space below. Here, therefore, we may have an example of the oldest Greek theatre. A small building, consisting of two low chambers, with benches along the walls, is connected with the enclosure, and from the chambers the way leads through two corridors to a large square,

beyond which is a staircase from 13 to 14 mètres wide, and then through an *atrium* into a large hall, supposed to be the Megaron, or Throne-room of the monarch. Two doors open into the hall, the ceiling of which is supported by three huge wooden pillars. Leaving this hall, one enters other corridors, and then, up more stairs, a second hall, with four pillars, which is thought to have been the women's room. The numerous corridors and stairs at Phaistos are especially noticeable.

So far fewer remains have been discovered than at Knossos. The Palace seems to have been pretty well looted at some earlier date, but enough has been found to show that the excavations are exceedingly instructive. But only a portion of the Palace has been uncovered, and it is, therefore, possible that future researches may bring unexpected treasures to light.



We note with much regret the death, at the age of 71, of the Rev. Isaac Taylor, LL.D., Canon of York and Rector of Settrington, Yorkshire. He was a member of that well-known family, the Taylors of Ongar, and was fourth in the direct line of that name. Canon Taylor wrote much and well on many subjects. His published works include *Words and Places*, 1864; *Etruscan Researches*, 1874; *The Manx Runes*, 1886; and *Origin of the Aryans*, 1890; but probably the work of most importance, and by which he will be lastingly remembered, is *The Alphabet: an Account of the Origin and Development of Letters*, which appeared in 1883. We regret to have also to record the death of the Right Rev. William Robert Brownlow, D.D., Roman Catholic Bishop of Clifton, which occurred on November 9, after a brief illness. Dr. Brownlow was a keen antiquary. He was co-editor with Dr. Northcote of the English edition of *Roma Sotteranea*, and wrote on "Christian Antiquities," "Slavery and Serfdom in Europe," and other subjects. He had been a member of the Clifton Antiquarian Club for some years, and last August was made a vice-president of the Bristol and Gloucestershire Archæological Society, to whose *Proceedings* he had contributed several papers

St. Petersburg correspondents report that the tomb of the great Asiatic conqueror Tamerlane, who destroyed hundreds of towns and plundered the tombs of his enemies, was plundered during October in Samarkand. The robbers not only broke the valuable memorial tablet that was on the tomb under the cupola of the great mosque, where the conqueror is buried, but they also took away many other valuables belonging to the mosque, which seems to be practically unguarded, notwithstanding that it contains some of the most valuable inscriptions in Asia.



A new work is in course of preparation on *Prehistoric Man and the Stone Age, with Special Reference to the now Counties of Cumberland and Westmorland*, by Mr. W. H. Watson, J.P., F.G.S., F.C.S., of Steelfield Hall, Gosforth. Mr. Watson would be pleased to receive any additional communication or illustrations bearing on the subject.



Dating from the thirteenth century, the Sang Schools, says the *Musical Times* in an article on "Music in Scotland," existed in all the cathedral cities in Scotland, and in many smaller towns. In course of time the Sang Schools languished, with the result that the Scots Parliament passed a Statute in 1579 "instructing the Provost, Baillies, and Counsale, to sett up ane sang scuill, for instruction of the youth in the art of musick and singing, of whilk is almaist decayit, and sall shortly decay without tymous remeid be providit." It appears that the teachers in some of the Sang Schools were remunerated in kind as well as in "filthy lucre." Here is an extract from the Air (Ayr) Records of the year 1627: "Item to the Mr. of musick scule for teaching of the musick scule and tacking up the psalmes in the Kirk x bolls victuall and xiiij of silver."



The Rhind Lectures for 1901 were delivered at various dates between November 4 and 15 by the Right Rev. John Dowden, D.D., F.S.A. Scot., Bishop of Edinburgh, who took for his subject "The Constitution, Organization, and Law of the Medieval Church in Scotland." Among the points ably dealt with were Teinds, Churchlands, "Oblations," and "Dues"; the mode of appointment to



the Bishoprics; the relations between the Crown and the Episcopate, and between the Civil and Ecclesiastical Courts; the Law of the Church, including legislation and administration; and the Constitutions of the Scottish Cathedrals.



Under the direction of Lord Barnard, a number of masons have been engaged recently in repairing Baliol's Tower, the dungeon of Brackenbury, and other ruins of the fortress built at Barnard Castle in 1112-32 by Bernard Baliol. This work of restoration is supplementary to repairs directed by the Lord of the Manor a year or two ago, which have been the means of rescuing some portions of the ancient fabric from utter demolition. Once amongst the most important and extensive fortresses in the North of England, it originally commanded one of the principal passages between Durham and Yorkshire. In 1569 the castle underwent its memorable siege, and in 1629 it was sold to Sir Henry Vane, from whom it descended to Lord Barnard. A small oriel window overlooking the Tees bears the "boar" of Richard III., and corroborates the tradition of his residence here as Duke of Gloucester to overawe the Lancastrians.



In Paris there is published an annual entitled the *Almanach du Bibliophile*. This may possibly suggest to book collectors in this country the lack of some such volume. The French work is illustrated by well-known artists like Florian, and under the head of each month comes an essay on some subject of interest. M. Anatole France has written on the treasures of the Petit Palais, and other writers have dealt with the old books and the old bindings exhibited last year in Paris. A feature in the forthcoming volume will be a list of the members and their addresses of the various bibliographical societies, not only in France, but in other countries, and a paper will be devoted to the delightfully-entitled "Société des Amis des Livres."



The *Builder* of November 2 contained an article on Old Chelsea and Brompton, one of the most interesting of the metropolitan districts. Chelsea history and topography

cover too vast a period to be conveniently summarized in a single paper, but the writer of the article contrived to pack a good deal into the space at his command. The illustrations were particularly good. Besides a cut of the Old Chelsea Bun-house as it appeared in the year of its demolition, 1839, there was given a fine reproduction, as a separate plate, of Kip's bird's-eye view of Beaufort House, originally engraved in 1707. The house was pulled down by Sir Hans Sloane about 1742.



The Shropshire Archæological Society's *Transactions* for the current year are now completed, and fill 450 pages. Amongst the more important papers are these: "The Provosts and Bailiffs of Shrewsbury," by the late Joseph Morris; "The Sequestration Papers of Sir John Weld," edited by William Phillips; "The Sequestration Papers of Sir Thomas Edwardes," edited by Miss Hope-Edwardes; "The Townships of New Ruyton, Old Ruyton, and Coton," by R. Lloyd Kenyon; and a useful "Glossary of Terms used in the Earlier Volumes of the *Transactions*," by the Rev. C. H. Drinkwater. Under the heading "Miscellanea" are a number of shorter notes. One records the discovery of a leaden bulla of Pope Urban VI. at Haughmond Abbey. Another discusses the dedications to Celtic saints in Shropshire. There is also a useful list of Shropshire recusants in 1591-92. The volume contains for the first time a general index, with numerous subdivisions and cross-references, which will be of the greatest service to Shropshire antiquaries.



"A week's work on the Langbank crannog," says the *Athenæum* of October 19, "has been carried on under the direction of Mr. John Bruce and a committee of the Glasgow Archæological Society. Forming what was locally known as Babby Island, and situated less than a hundred yards from the southern tidal bank of the Clyde, almost directly opposite Dumbarton Castle, the structure proves to be closely analogous in plan and formation to that at Dumbuck, across and some distance up river from it, the Clyde there being fully one mile wide. A circular framework is defined about 50 feet in diameter,

consisting of vertical piles and horizontal layers of unsquared timber built transversely, all now inseparably mixed with sand and stone, and covered for the most part when the tide rises. The heap has been trenched at various points, disclosing throughout a vast quantity of bones of oxen intermixed with less numerous remains of sheep and pigs. Deer-antlers occur in considerable number, and boar tusks have been found, as well as a profusion of mussel-shells. A good many of the bones are calcined, and the systematic fracture of a great many more shows them to have been broken for their marrow. Pieces of deer-horn have turned up cut neatly across, and one fine example showed the process of section unfinished. The ends of some of the beams have in course of the excavations been carefully lifted, and are believed to show evidence of the use of metal in the cutting. The most important article disclosed is that found by Mr. Bruce in his preliminary investigations—a tiny semicircular comb of horn or bone, very pretty in shape and design, decorated geometrically with circular or spiral ornament. A few unworked, cakelike pieces of shale have been unearthed. Pointed bones and horn, as well as stones suggestive of artificial shaping for tools, are also among the finds, which are all being regularly noted and preserved. So far no metal and no pottery have been discovered." Operations have now been suspended for the winter.

During December Mr. Herbert J. Finn is showing at the Modern Gallery, 175, Bond Street, W., a collection of his water-colour drawings of York Minster, Durham Cathedral, and Oxford, and a number of Dutch sketches. Mr. Finn's work of this class is extremely attractive. His feeling for architecture is true and sympathetic, and the drawings now on view, especially those of the magnificent fane that dominates the city on the Wear, are in all respects delightful.

We are glad to hear that it is proposed to found a memorial to the late Miss Margaret Stokes, Hon. Member of the Royal Irish Academy, of the Royal Society of Antiquaries, Ireland, and Lady Associate of the Society of Antiquaries of Scotland, to com-

memorate her work for Ireland, and to perpetuate her name and fame. It is intended that the memorial shall take the form of a Lectureship in Irish Art and Archæology at Alexandra College, Dublin, to be called by her name. Such a memorial, it is felt, will fittingly mark her intimate connection with the College, and will best further and continue her aims by encouraging the study of the subjects to which she devoted her life. For the adequate endowment of such a Lectureship the sum of £700 will be required. Subscriptions will be received by the hon. secretaries and treasurers: Miss Honor Brooke, 11, Herbert Street, Dublin; and Miss Ingram, 38, Upper Mount Street, Dublin.

One or two London discoveries of interest are reported. A large piece of stonework bearing the arms of the City of London, with the date 1609, has been removed from an old and recently demolished building, and placed in the Guildhall Museum. The date shows that the house was in existence sixty years before the Great Fire. Extensive excavations lately made in the development of the Finsbury estate, London Wall, have brought to light a few archæological relics—some broken pieces of pottery, medieval knives, and five Roman coins. The coins consist of two specimens of Antoninus Pius, who died A.D. 161; one of Trajan, who flourished about the same time; one of Postumus, who was assassinated A.D. 268 and a Vespasian, the date of which would be between the years A.D. 70 and 79. These coins have been placed in the Guildhall Museum.

At Bristol, in the course of sewerage works, underground passages of considerable extent have been discovered. They are probably part of the system of conduits which of old supplied the city with water.

Steps are being initiated in Cumberland for the protection of ancient monuments in that county. The Antiquarian Society of the two counties have the matter under consideration, along with the General Purposes Committee of the County Council, and the



latter approve of the suggestion that a circular be issued to each Justice of the Peace and County Councillor in the county, inviting their co-operation in carrying out the object of the Ancient Monuments Protection Act, 1900. Information is requested as to any object of antiquity in the neighbourhood which may appear in need of protection. The Council of the Antiquarian Society offer to inspect and report upon the objects named. A schedule of the monuments it is desired to protect has been prepared, and will no doubt be added to. It is as follows :

*Prehistoric.*—The stone circle near Keswick (this has been placed under the Board of Works Act of 1882). The stone circle known as Long Meg and her Daughters, near Kirkoswald. The stone circle known as the Greys Yauds, Cum-Whitton.

*Roman.*—The remains of the Great Wall, and the earthworks accompanying it. The fortresses at Old Carlisle, Plumpton Wall, Maryport, Hardknott, Walls Castle (Raven-glass), and others. The Written Rocks at Gelt Quarries, Combe Crag, and Shawk Quarries.

*Post-Roman, or of Uncertain Date.*—Borough Walls, near Cockermouth; the Monks' Mound at the Nook, Irthington; the Bishop's or Barren's Dyke, between the parishes of Irthington and Crosby-on-Eden; the Bishop's Dyke, Dalston; the earthworks, near Penrith, known as Mayburgh, and King Arthur's Round Table; many stone crosses, most of which, however, are in churchyards, and well protected.

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The Elizabethan Society, of which Mr. Sidney Lee is president, opened its session at Toynbee Hall, Whitechapel, with an interesting paper by Mrs. Stopes in support of her view that Justice Shallow is not a satire upon Sir Thomas Lucy; other papers promised are by Mr. Alfred Austin on "Alfred the Great," Miss Elizabeth Lee on "Shakespeare and Contemporary German Criticism," Mr. Sidney Lee on "Shakespeare's Prose," Mr. Ernest Rhys on "Inigo Jones and his Masques," and Mr. A. H. Bullen on "The Maid of Honour," an unpublished romance of Sir Henry North (seventeenth century).

## From Lotus to Anthemion— From Frog to Zigzag.

BY MISS H. A. HEATON.

"How very grand it is and wonderful!  
Never have I beheld a church so splendid!"

Who built it?

PRINCE HENRY. A great master of his craft,  
Erwin von Steinbach; but not he alone,  
For many generations laboured with him.  
Children that came to see these saints in stone,  
As day by day out of the blocks they rose,  
Grew old and died, and still the work went on,  
And on, and on, and is not yet completed.  
The generation that succeeds our own  
Perhaps may finish it. The architect  
Built his great heart into these sculptured stones,  
And with him toiled his children, and their lives  
Were builded, with his own, into the walls,  
As offerings unto God."



THE rich grandeur of a cathedral, the beauty of its every detail, the sense of harmony and rest, fill us with a joy that merges into perfect peace. For Art is hung in the balance and not found wanting. Proportion is the keynote to the whole. Construction is ornamented with a veil which seems to enhance its beauty rather than diminish its loveli-

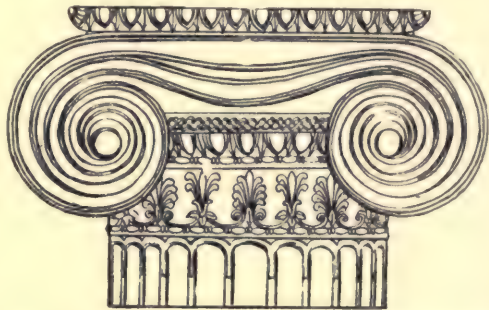


FIG. I.—IONIC CAPITAL OF THE EASTERN PORTICO OF THE ERECTHEIUM.

ness.\* "That which is beautiful is true; that which is true must be beautiful."

No nation realized this golden saying more fully than the Greeks. Their keen sense of proportion manifested itself in all

\* "Construction should be decorated. Decoration should never be purposely constructed."—OWEN JONES: *Grammar of Ornament*.

their works. Their buildings, of which we have so many models, were all planned upon some given multiple. The purity of their decoration has ever been a source of inspiration to us English, who strive, though feebly, to attain to this perfect ideal.

We stand before the Ionic capital of the eastern portico of the Erechtheum (Fig. 1). We look upon the anthemion of the Parthenon (Fig. 2). Past glories are faded, but in the ruined remains we see a perfect masterpiece of art and skill. Silent the sculptors now, useless the hands, but their works still live; and if, in the analytical spirit of this age, we seek to know the source of the decoration employed by the Greeks, let us trace the anthemion to its cradle, that we may honour the birthplace of this world-famed design.

In Egypt, resting its leaves upon the surface of the waters of the Nile, there grows a fair and beautiful flower, the lotus (*Nymphaea*) (Fig. 3). In bygone ages sages would wander by the banks of this sacred river,

sprang up again beautiful and white and pure. Every day at sunrise the buds opened to greet the light, and closed when night came on. "Resurrection\* and future bliss were articles of firm faith, not merely of



FIG. 3.—A, THE NATURAL FLOWER OF THE LOTUS (*NYMPHÆA LOTUS*); B, CONVENTIONAL LOTUS, EGYPTIAN.



FIG. 2.—ANTHEMION, FROM THE PARTHENON.

and draw from it inspirations which served as illustrations to many of the religious tenets of the Egyptians. Thus the lily became the sacred emblem for the resurrection, for in the autumn it died in the slimy bed of the Nile, and in the beginning of the year it

pious hope. What wonder, then, with this religious saturation of immortality, that the flower which symbolized the resurrection should be depicted in such profusion in their tombs and elsewhere!" (Fig. 4).

Varied and many were the forms the holy lily underwent. Century after century went by, and still the sacred emblem was the prevailing form of decoration upon the temple walls; for so bound up was it with all that the Egyptians held most dear in their religion that it became part of their inner life. Lotus pendants, suspended from necklaces, were worn by the Egyptians at least B.C. 2778 (Fig. 5).

Travelling from Egypt to Assyria, we find the lotus design represented there very profusely, together with the rosette, so distinctive an ornament of Assyrian architecture. It would seem that this rosette took its origin from the seed-pod of the Nile lily, which resembles the spout of a watering-pot. The rosette is so identified with

\* *Evolution in Art*, p. 138, by Professor Haddon



Assyrian art that some seek its source in the vicinity of Assyria (Fig. 6). Thus Layard\* believed it to have originated from the scarlet tulip, a flower very common towards the beginning of spring in Mesopotamia. But since the lotus flower is only to be

copied the lotus designs which appeared on almost every object which found its way from the Nile to the Euphrates, and the more so because there was evidently an antecedent style upon which it could be engrafted.

Granted that the Assyrians borrowed their motive from Egypt, they yet perfected it in beauty of form, in grace, and continuity (Fig. 7). And here Greece stepped in with all her love of beauty and refinement, and upon these Assyrian designs, which she did not disdain to copy, she built up the most



FIG. 4A.—FROM AN EGYPTIAN TOMB, NECROPOLIS OF THEBES, EIGHTEENTH DYNASTY.



FIG. 4B.—FROM A WOODEN SARCOPHAGUS.

found in those monuments of Assyrian workmanship dating from the eighth and seventh centuries B.C., during which time the Assyrians had intercourse with the Egyptians, it would seem that the Mesopotamian artists borrowed their motive from the flora of Egypt, and



FIG. 5.—LOTUS PENDANT, FROM AN EGYPTIAN NECKLACE OF THE NINETEENTH DYNASTY.

charming monuments or ornament, which stand everlastingly as witnesses to her glory.

" Art never dies ! Her ancient reign,  
As years roll on, revives again,  
Like Nature's self, with gentle sway,  
In far-off ages of to-day,  
Art lives and rules and aids to bind  
In one true brotherhood mankind."

*Prologue to Old Play.*

Such, then, is the origin of the anthemion,\* or honeysuckle ornament of the Greeks.

\* "Whatever may have been the origin of the characteristic form popularly known as the honeysuckle ornament of the Greeks, there is no mistaking its relation to the Egyptian lotus and papyrus ornaments."—LEWIS DAY: *Nature in Ornament*, p. 159.

\* *Discoveries in the Ruins of Nineveh and Babylon*, vol. i., p. 184, note, by A. H. Layard.

There are many designs, however, which owe their origin to far less beautiful sources. For instance, many of the complicated zigzag patterns can be traced back to such objects as a frog's legs, a bat, or cobra. Birds naturally supplied many motives for decoration, and even the triangular garments (*uluri*) of the women inspired in certain savage tribes designs for friezes, etc., which may be seen round the houses of chiefs in Central Brazil.\* According to Mr. Holmes: "The material of which an object is made must have a very definite effect upon its decoration, and the material is, to a very

a people to discover what is the most suitable form of decoration for an object made of a particular substance."\*

Many of the decorations employed on clay vessels were evolved from the primitive forms

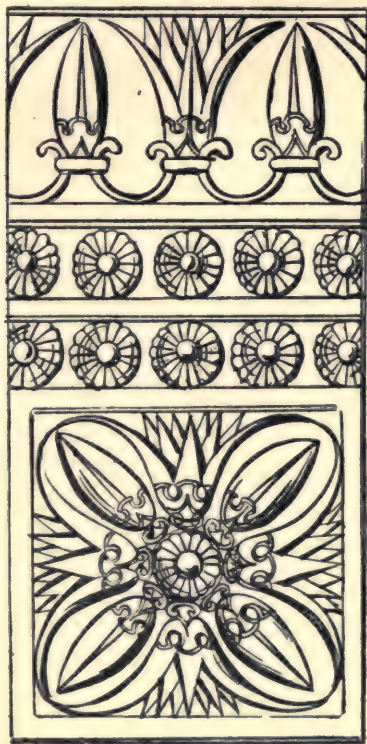


FIG. 6.—SCULPTURED PAVEMENT (KOUYUNJIK).

large extent, dependent upon the locality. Metal, stone, clay, wood, bone, skins, and textiles are so varied in their structure that they require different artistic treatment, and it has usually taken a considerable time for

\* *Evolution in Art*, p. 97, by Professor Haddon.  
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A



B

FIG. 7.—ENAMELLED BRICKS FROM KHORSABAD, THE PROBABLE SOURCE FROM WHICH THE GREEKS DERIVED THEIR PAINTED ORNAMENTS (OWEN JONES).

of basket-work. Indeed, the most ancient huts were doubtless made of wattle-work daubed over with clay.† This style probably gave place to the round towers of Ireland. Mr. Charles de Kay‡ says: "Seeing how the Irish kept heathen ideas in other things, we

\* *Origin and Development of Form and Ornament in Ceramic Art*, by W. H. Holmes.

† *The Lake Dwellings of Switzerland and other Parts of Europe*, p. 565, second edition, 1878, by F. Keller.

‡ "Pagan Ireland," *The Century Magazine*, xxxvi., p. 368, 1889.



can perceive how the round wicker-house of the Kelts, such as we see it carved on the column of Antonius at Rome, developed into the wood and wicker outlook-tower and



FIG. 8.—PUEBLO WATER-JAR (AFTER CUSHING).

beacon, and in skilful hands became the Irish tower. Christian in usage, they are pagan in design."

Many designs owe their origin to religious superstitions. Thus in Mexico, as may be

made by a pot when struck or when simmering on the fire is supposed to be the voice of its associated being. The clang of a pot when it breaks or suddenly cracks in burning is the cry of this being as it escapes or separates from the vessel. That it has departed is argued from the fact that the vase when cracked never resounds as it did when whole. This vague existence never cries out violently unprovoked, but it is supposed to acquire the power of doing so by imitation; hence no one sings, whistles, or makes other strange or musical sounds resembling those of earthenware under the circumstances above described during the smoothing, polishing, painting, or other processes of finishing. The being thus incited, they think, would surely strive to come out, and would break the vessel in so doing.\* After a time the tradition was lost, the patterns copied by other nations, and no one would stop to think of letting out the "spirit trail." Even the scroll patterns, the first traces of which are found in Egypt, dating B.C. 3500, are supposed by some to represent the wanderings of the soul. Upon these early spiral forms the Greeks built up their floriated



FIG. 9.—FROM THE CHORAGIC MONUMENT OF LISCRATES, ATHENS (AFTER VULLIAMY).

seen in examples of Pueblo pottery (Fig. 8), the vessels are decorated with encircling lines, often with ornamental zones, which are arranged with a space between, forming a gap, out of which the Indian women think to let out the 'trail of life or being.' In making a food-vessel, they imagine they are making a 'Being.' When they place it in the kiln, they put food beside it. "The noise

scrolls, decorating them with the leaves of the acanthus (Fig. 9).

Certain scroll forms originated from perfectly different sources. Up the Fly River, and south of the Papuan Gulf, one finds lime-spatulas (flat carved sticks), wooden clubs, canoe carvings, and other objects

\* *A Study of Pueblo Pottery as illustrative of Zuni Culture Growth*, by F. H. Cushing.

ornamented with scrolls. These designs were influenced by the frigate bird, sacred to the Pacific. Its head, carved more or less in the round, was represented in elaborate

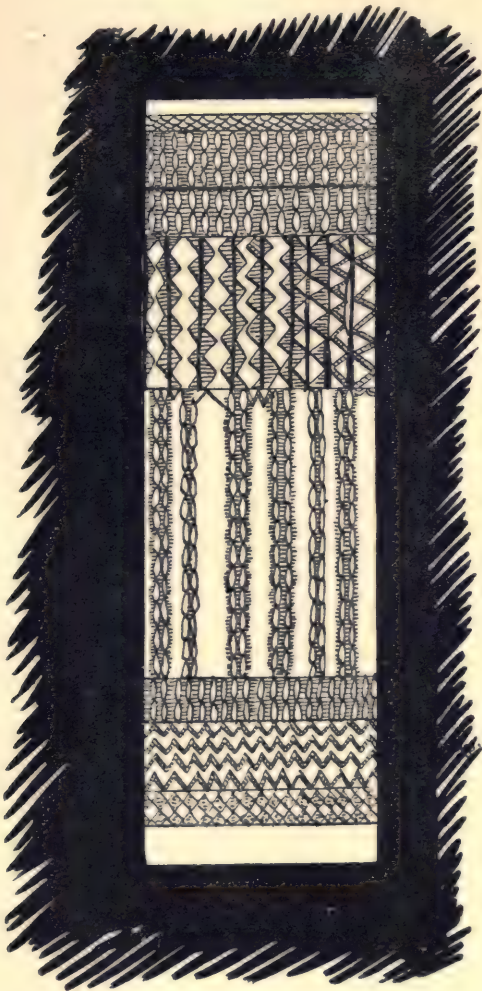


FIG. 10.—MAGICAL DEVICE EMPLOYED BY THE ORANG BÉLENDAS AGAINST A SKIN DISEASE (AFTER STEVENS).

patterns on canoes. Finally, this sacred bird becomes lost in a zigzag, and shares the same fate as the frog in Fig. 10. This design, etched on a piece of bamboo, represents certain forms of skin diseases—the

one, leprous white ulcers, the other hard knots under the skin. "The lowermost marking A, when one holds the bamboo with the open end uppermost, represents the bank of a river in which frogs have sunk holes. The dots and lines are these holes imprinted in the soft slime, some being under the water, others being above it. The zigzag lines at B represent frogs' legs; these limbs of the animal are abbreviations for the whole animal, which is always conventionalized."\* The object of decoration† was not merely to delight the eye; according to the Semang, sickness was brought about by a demon or by the spells of an enemy, and could only be averted by exorcizing the evil spirits. Hence arose the necessity of some magical charm to frighten away the intruding demons. Chief of these demons was the wind-demon. The Babylonians and Assyrians also regarded this evil spirit with fear, and, like the Semang, used magic formulæ of all kinds to ward off sorcery. The following exorcism was thus used:

"Wasting, want of health, the evil spirit of the ulcer,  
Spreading quinsy of the gullet, the violent ulcer, the  
Noxious ulcer; O Spirit of heaven, conjure! O  
Spirit of earth, conjure!"‡

"There are many other possible origins of the zigzag, but in many cases it is probably only a purely decorative motive of no further significance. The simple zigzag can be traced in Egyptian art as far back as B.C. 4000, and, according to Professor Flinders Petrie, it continued popular, with a few modifications, for about 2,000 years, when spots were associated with it, but these were adopted from foreign art. About the eighteenth dynasty the use of the zigzag was discarded in favour of the wavy line and various scroll designs."

*Inest sua gratia parvis!*

\* *Evolution in Art*, p. 244, by Professor Haddon.

† *The Architectural Record*, p. 139, 1893.

‡ *Babylonia*, p. 21, by Smith-Sayce.





## Pagan Myths and Christian Figures.

BY W. HENRY JEWITT.

### IV.—THE LAND BEYOND THE SEA.

(Concluded from p. 341.)

**T**HE same belief in the mythical land is found among the Welsh. "One of the most remarkable superstitions," says a writer on Welsh fairy mythology in the beginning of the last century, "is the belief in fairy islands, which prevailed along some portion of the coast of Carmarthen and Pembroke. These islands would sometimes appear quite plain on the distant horizon, but were only seldom seen by human eyes. Their appearance corresponded with the nature of their inhabitants. Rising in beautiful clusters on the bosom of the main, they looked like the abode of the immortals." This is evidently the same land mentioned in Spanish and Portuguese tradition—the "Land beyond the Sea" of the hymn-writer :

The Land beyond the Sea,  
When will our toils be done ?  
Slow-footed years, more fleetly run  
Into the gold of that unsetting sun :  
Homesick we are for thee,  
Calm Land beyond the Sea.  
Dear Land beyond the Sea !  
Sometimes distinct and near  
Thou grow'st upon the eye and ear,  
And the gulf narrows to a threadlike mere.  
We see halfway to thee,  
Calm Land beyond the Sea.  
Why farest thou in light ?  
Why art thou seen tow'rds night ?

or the following from "Down the Stream" in the *Churchman's Companion* for July, 1865 :

Far away ! far away !  
Beyond the stormy sea,  
My home of endless day,  
O would I were in thee !  
Farewell, O fleeting scene !  
Welcome, O distant land !  
Though ocean roll between,  
Yet shall I reach thy strand ;

or, again, the revivalist :

Land ahead ! its fruits are waving  
O'er the hills of fadeless green,  
And the living waters laving  
Shores where heavenly forms are seen.

Onward, bark ! the cape I'm rounding ;  
See, the blessed wave their hands :

Seaward fast the tide is gliding,  
Shores in sunlight stretch away.\*

But perhaps the most complete embodiment of the Celtic myth of the Land of Rest beyond the setting sun, and of the spirits of the departed calling us thither, is to be found in Mary Howitt's "On the Threshold" (quoted in the last chapter) :

See, through the opening vistas of the west  
Bright glimpses of the Land toward which  
I am bound !  
The crystal-walled City of the Blest,  
With Angel-watchers round.  
Far mountain-ridges, gold and amethyst—  
Ascending spires of kingliest palaces ;  
And a calm ocean spread like sunlit mist  
Betwixt myself and these.

Probably the beautiful classical fable of Ceyx and Halcyone, at first parted by the stormy waves, and afterwards reposing on the calm bosom of the deep, may only be another relic of the early faith, though here comes in the other myth of the soul taking flight in the form of a bird ; and, surely, when gazing on some white-winged sea-bird flitting away in a trail of golden splendour towards the setting sun such an idea is not unnatural.

An old Icelandic geographical treatise quoted in Mallet's *Northern Antiquities*, says : "To the south of inhabited Greenland are wild and desert tracts and ice-bound mountains ; then comes the land of the Skroelings, beyond this Markland, and then Vinland the Good. Next to this, and somewhat behind it, lies Albania—that is to say, Hvitrarnaland—Whiteman's Land." And we are told in Thorfinn's saga that the Esquimaux children taken in Markland declared "that beyond their country lay another, the inhabitants of which wore *white* dresses, and bore flags on long poles." "It would appear," says the editor of the work quoted, "that the Northmen received their account from Limerick traders," and "that vessels had sailed there previous to the discovery of Vinland." No doubt they had, to the soul-land of Celtic tradition. Is it not such Whiteman's Land beyond the stormy northern ocean of the Scandinavian voyagers which has supplied the imagery of

\* *Songs and Solos.*

the Rev. G. Moultrie's hymn, No. 222 in the "People's Hymnal" ?

Maidens joyous, sorrow-free,  
Think on us who wearily,  
Still on life's *surf-beaten shore*,  
Labour toiling at the oar ;  
Plead for us in Jesus' ear  
In the hour of *wreck* and fear,  
That beneath death's stormy sky  
He may say, " Fear not, 'tis I ;  
I will guide you with My hand  
To the far-off heavenly *strand*,  
Whence faint sounds of melody  
Float across the *wintry sea*."  
Virgin escort *robed in white*,  
Purer than the sun's pure light,  
When life's stormy night is o'er—  
Beacons on the eternal *shore*—  
Shed your brightness on the way,  
Guide us to the perfect day.

To pursue the Celtic myths. Cornish tradition mentions a lost land lying to the west, toward Scilly :

the sunset bound of Lyonesse—

\*       \*       \*       \*       \*

Where fragments of forgotten peoples dwelt,  
And the long mountains ended in a coast  
Of ever-shifting sand, and far away  
The phantom circle of the moaning sea.\*

On the coasts of Cardiganshire and Pembroke there existed traditions of lost lands reposing in the bed of the ocean, possibly another version of the fairy islands before mentioned. Similar stories are told in the South-west of Ireland of lands sunken in the broad Atlantic or lying beneath some lake, as also the passing away to the far-off submerged or transoceanic land. "The ancient burial-place of the Cantillon family," says Crofton Croker,† "was on an island in Ballyheugh Bay. This island was situate at a distance from the shore, and at a remote period was overflowed in one of the encroachments which the Atlantic has made on the coasts of Kerry. . . . The Cantillons were, like most other Irish families, strongly attached to their ancient burial-place, and this attachment led to the custom, when any of the family died, of carrying the corpse to the seaside, where the coffin was left on the shore within reach of the tide. In the morning it had disappeared, being, as was traditionally believed, conveyed away by the

ancestors of the deceased to their family tomb." So of Sir Percival's sister we are told : "Then asked she her Saviour, and as soon as she had received Him the soul departed from the body. . . . Then Sir Percival . . . laid her in the barge, and covered it with black silk ; and so the wind arose, and drove the barge from the land, and all the knights beheld it till it was out of their sight."<sup>\*</sup>

But in some instances there is no mention of the intervention of death (as, for instance, in the Portuguese story before mentioned) ; thus, in the Irish tale of "Conla and the Fairy Maiden," dating from the twelfth century, and said to be the oldest fairy tale of modern Europe, Conla is called by "a young fair maid, whom neither death nor age awaits," and who throws him an apple, to the "Plains of Pleasure," "the Plains of the Ever Living." "'Tis hard upon me," said Conla ; "I love my own folk above all things ; but yet, but yet, a longing seizes me for the maiden." When the maiden heard this, she answered and said : "The ocean is not so strong as the waves of thy longing. Come with me in my curragh, the gleaming, straight-gliding, crystal canoe. Soon can we reach Boadag's realm. I see the bright sun sink ; yet, far as it is, we can reach it before dark." . . . When the maiden ceased to speak, Conla of the Fiery Hair . . . sprang into the curragh . . . and then they all, King and Court, saw it glide over the bright sea towards the setting sun. Away and away till the eye could see it no longer, and Conla and the Fairy Maiden went their way over the sea, and were no more seen, nor did any know where they came."<sup>†</sup>

Another Celtic legend is told by Macpherson :‡ "In former days there lived in Skerr a Druid of renown. He sat with his face to the west on the shore, his eye following the declining sun, and he blamed the careless billows which tumbled between him and the distant Isle of Green. One day, as he sat musing on a rock, a storm arose on the

\* *Morte d'Arthur*, Book XVII., chap. xi.

† *Celtic Fairy Tales*, selected and edited by Joseph Jacobs, from the Old Irish.

‡ Quoted in Baring-Gould's *Curious Myths of the Middle Ages*.

\* Tennyson, "Passing of Arthur."

† *Legends and Traditions of the South of Ireland*.



sea; a cloud, under whose squally skirts the foaming waters tossed, rushed suddenly into the bay, and from its dark womb emerged a boat with white sails bent to the wind, and banks of gleaming oars on either side. But it was destitute of mariners, itself seeming to live and move. An unusual terror seized on the aged Druid; he heard a voice call, 'Arise and see the Green Isle of those who have passed away!' Then he entered the vessel. Immediately the wind shifted, the cloud enveloped him, and in the bosom of the vapour he sailed away. Seven days gleamed on him through the mist; on the eighth the waves rolled violently, the vessel pitched, and darkness thickened around him, when suddenly he heard a cry, 'The Isle! the Isle!' The clouds parted before him, the waves abated, the wind died away, and the vessel rushed into dazzling light. Before his eyes lay the Isle of the Departed basking in golden light. Its hills sloped green and tufted with beauteous trees to the shore, the mountain-tops were enveloped in bright and transparent clouds, from which gushed limpid streams, which, wandering down the steep hillsides with pleasant harp-like murmur, emptied themselves into the twinkling blue bays. The valleys were open and free to the ocean; trees loaded with leaves, which scarcely waved to the light breeze, were scattered on the calm declivities and rising ground. All was calm and bright. The pure sun of autumn shone from his blue sky on the fields; he hastened not to the west for repose, nor was he seen to rise in the east, but hung as a golden lamp ever illuminating the Fortunate Isle. There in radiant halls dwelt the spirits of the departed, ever blooming and beautiful, ever laughing and gay."

Such was the passing of Arthur "to be a king among the dead." "And when they were at the waterside, even close by the bank, hove a little barge. . . . 'Now put me in the barge,' said the king, and so he did softly. . . . and so they rowed from the land. . . . Then Sir Bedivere cried: 'Ah, my Lord Arthur, what shall become of me now ye go from me, and leave me here alone among mine enemies?' 'Comfort thyself,' said the king, 'and do as well as thou mayest, for I will to the Vale of Avilion to

heal me of my grievous wound. And if thou hear never more of me, pray for my soul.'"<sup>\*</sup>

Surely it was such a passage across the sea that was embodied in the hymnody of the eighteenth century:

At anchor laid remote from home,  
Toiling I cry, Sweet Spirit come:†  
Celestial breeze, no longer stay,  
But swell my sails and speed my way;  
Fain would I mount, fain would I glow,  
And loose my cable from below;  
But I can only spread my sail—  
Thou, thou must breathe the auspicious gale.

At Thy command  
I launch into the deep,  
And leave my native land  
Where sin lulls all asleep;  
For thee I fain would all resign,  
And sail to heaven with Thee and Thine.

Come, heavenly wind, and blow  
A prosperous gale of grace,  
To waft from all below  
To heaven, my destined place;  
Then in full sail my port I'll find,  
And leave the world and sin behind;

Or in the following hymn from the German:

Lord, the waves are breaking o'er me and around,  
Oft of coming tempests I hear the moaning sound;  
Here there is no safety, rocks on either hand;  
'Tis a foreign roadstead, a strange and hostile land.  
Wherefore should I linger? Others gone before  
Long since safe are landed on a calm and friendly shore.

Now the sailing orders in mercy, Lord, bestow—  
Slip the cable, let me go!

Lord, the light is closing round my feeble bark;  
How shall I encounter its watches long and dark?  
Sorely worn and shattered by many a billow past,  
Can I stand another rude and stormy blast?  
Ah! the promised haven I never may attain,  
Sinking and forgotten amid the lonely main;  
Enemies around me, gloomy depths below—  
Slip the cable, let me go!

Lord, the lights are gleaming from the distant shore,  
Where no billows threaten, where no tempests roar.‡

Still, again, Mrs. Hemans writes of the bright Land beyond the Sea:

<sup>\*</sup> *Morte d'Arthur*, Book XXI., chap. v.  
† Did not this suggest Lyte's popular and beautiful hymn, "Far from my Heavenly Home"?  
‡ *Hymns from the Land of Luther*.

By the bright waters now thy lot is cast,  
 Joy for thee, happy friend ! thy bark hath past  
     The rough sea's foam !  
 Now the long yearnings of thy soul are still'd—  
 Home ! home !—thy peace is won, thy heart is  
     fill'd—

Thou art gone home !

And Lord Tennyson's "Crossing the Bar" shows how the old idea has permeated all minds, from the revivalist hymn-writer to the Laureate :

Sunset and evening star,  
 And one clear call for me !  
 And may there be no moaning of the bar,  
 When I put out to sea ;

\* \* \* \* \*  
 Twilight and evening bell,  
 And after that the dark !  
 And may there be no sadness of farewell,  
 When I embark ;

For tho' from out our bourne of Time and  
     Place  
 The flood may bear me far,  
 I hope to see my Pilot face to face  
 When I have crost the bar.

The idea of the fleeting soul speeding to its haven of rest is thus beautifully symbolized in the lovely verses of Archbishop Alexander before mentioned :

There was a soul one eve autumnal sailing  
 Beyond the earth's dark bars,  
 Toward the land of sunsets never paling,  
 Towards Heaven's sea of Stars ;  
 Behind there was a wake of billows tossing,  
 Before a glory lay,  
 O happy Soul with all sail set, just crossing  
 Into the far away !

So far the *sea* of death ; the following lines of an American authoress\* revert to the *river*, evidently the Styx of classical mythology, though some of the imagery is distinctly that of Celtic fable. The shore is evidently "Whiteman's Land" :

Over the river they beckon to me—  
 Loved ones who've crossed to the farther side ;  
 The gleam of their snowy robes I see,  
 But their voices are drowned in the rushing tide.

\* \* \* \* \*  
 For none return from those quiet shores  
 Who cross with the boatman cold and pale ;  
 We hear the dip of the golden oars,  
 And a gleam of the snowy sail—  
 And, lo ! they have passed from our yearning heart,  
 They cross the stream and are gone for aye ;  
 We may not sunder the veil apart  
 That hides from our vision the gates of day.

We only know that their barks no more  
 May sail with us o'er life's stormy sea ;  
 Yet somewhere, I know, on the unseen shore,  
 They watch, and beckon, and wait for me.

And I sit and think, when the sunset's gold  
 Is flushing river, and hill, and shore,  
 I shall one day stand by the water cold,  
 And list for the sound of the boatman's oar ;  
 I shall watch for a gleam of the flapping sail,  
 I shall hear the boat as he gains the strand ;  
 I shall pass from sight with the boatman pale,  
 To the better shore of the spirit-land.  
 I shall know the loved who have gone before,  
 And joyfully sweet will the meeting be,  
 When over the river, the peaceful river,  
 The Angel of Death shall carry me.

The death ships of the Cornish coast point to the same belief of crossing the sea, though, like so many ancient myths localized and connected with comparatively modern events, they are also grim and black, and have nothing of the sunny sunset land about them, as witness the story of the "Pirate Wrecker" in Hunt's *Cornish Traditions* :

"It was about the time of the barley harvest. Two men were in a field on the cliff mowing. A universal calm prevailed, and there was not a breath of wind to stir the corn. Suddenly a breeze passed by them, and they heard the words, 'The time is come, but the man is not come.' These words seemed to come from the sea, and consequently attracted their attention to it. Looking out to sea, they saw a black, heavy square-rigged ship, with all sail set, coming in against wind and tide, and not a hand to be seen on board. The sky became black as night around the ship . . . the darkness resolved itself into a lurid storm-cloud, which extended high into the air. The sun shone brilliantly over the country, except on the house of the pirate at Tregaseal ; that was wrapt in the deep shadow of the cloud." The story goes on to describe the death-scene in the house of the hoary villain, where "all the time the room appeared as if filled with the sea, with the waves surging violently to and fro, and one could hear the breakers roaring, as if standing on the edge of the cliff in a storm. At last there was a fearful crash of thunder, and a blaze of the intensest lightning. . . . All rushed in terror from the house, leaving the dying man to his fate. The storm raged with fearful violence, but appeared to contract its dimen-

\* *Meeting in Heaven*, by Nancy A. W. Priest.



sions. The black cloud, which was at first seen to come in with the black ship, was moving with a violent internal motion over the wrecker's house. The cloud rolled together smaller and smaller, and suddenly with the blast of a whirlwind it passed from Tregaseal to the ship, and she was impelled amidst the flashes of lightning and roarings of thunder away over the sea."

To take a far flight, these Cornish ships would seem—though in the present instance wrapped round with exceptional terrors—to be the same as the "wondrous ships" of the Phæaceans, "self-moved, instinct with mind," of which we are told that

Though clouds and darkness veil the encumbered sky,  
Fearless through darkness and through clouds they fly.

Such are not the ordinary ships of ordinary men. What are they, then, but the bearers "from every coast and every bay" of the departed bound upon their last journey to the far-off land?

But enough: the writer's only purpose has been to show how our popular hymnody and modern religious verse have been coloured by the ancient belief spread throughout the Western Aryan race in the dark and misty sea of death and the far-off Islands of the Blest, the golden sunset land of Atlantis.

Bright was the sunny land, bright was the golden strand,

Sung by our forefathers, Isle of the Blest;  
Past the Atlantic's war, bright was that shining shore,  
Cradled in sunshine afar in the west.

Over the ocean's foam, bright shone that happy home,

Land whence all sorrow and sadness must flee;  
Land of the happy soul, far o'er the surge's roll—  
Land of the evening, bright land o'er the sea.

Over the surging tide, over the waters wide,

Where the sun sinks in the lap of the wave;  
There where the daylight dies, there where the night mists rise,  
Glowed thy calm light past the gloom of the grave.

Faintly beyond the storm, faintly arose thy form,

Faintly thy song was heard far o'er the foam,  
Borne by the stormy blast, sung round each sail and mast,

Cheering the storm-tossed ones on to their home.

But as, borne by the gale, into the West we sail,  
Fair dawns the Eastern land over the wave;  
So to the Christian soul shines there a brighter goal,  
Far past the dark silent night of the grave.

After the mists of night, fair breaks the morning light,

Fair shines the Dayspring dispelling the gloom;  
Bright is that Fatherland, where the elect shall stand

Radiant in glory newborn from the tomb.



## Early Renaissance Architecture in England.\*

**T** IS now several years since Mr. Gotch won a most handsome pair of spurs in the architectural arena by the two fine folio volumes of views and details from English buildings erected between the years 1560 and 1635, with historical and critical text. The present volume covers much of the same ground, but with the addition of the first half of the sixteenth century, namely, from 1500 to 1625. This most attractive volume has, however, nothing more in common with his previous great work than the incidence of illustrating some of the same buildings; for the former work was in the main a portfolio of pictures and plans, with brief explanatory letter-press, whilst this book, as the preface states, "takes the form of a handbook in which the endeavour is made to trace in a systematic manner the development of style from the close of the Gothic period down to the advent of Inigo Jones."

Notwithstanding the scholarly as well as professional attention that has been paid of late to the subject of English Renaissance architecture, it has been left to Mr. Gotch to deal in any satisfactory manner with the origin and growth of the style in the sixteenth century. The admirable work of Messrs. Belcher and Macartney avowedly deals only

\* *Early Renaissance Architecture in England*. By J. Alfred Gotch, F.S.A. With 87 collotype and other plates, and 213 illustrations in the text. London: B. T. Batsford, 1901. Large 8vo., pp. xxii, 281. Price 21s. net.

We are indebted to Mr. Batsford for the loan of the blocks used to illustrate this article.

with buildings of the seventeenth and eighteenth centuries, whilst Mr. Reginald Blomfield's book, both in its extended and abridged form, deals quite cursorily with anything earlier than Jacobean.

The introduction, which deals briefly, but after an original fashion, with such subjects as Henry VIII. and the foreign artists, the Elizabethan mansion, and the Dutch influence after Henry's death, is well worth studying. As Italian ideas spread in England at the dawn of the sixteenth century, it is of peculiar interest to note, as here exem-

ple from the mobile adaptability of even the last Gothic method to the symmetrical restrictions of the classic Renaissance. The ornament, however, with which the Italian



FIG. 1.—PILTON FONT-COVER.

plified, the manner in which they first affected our buildings. The later developments of the Gothic style had at that time stronger hold in England than in any other district of Christendom, and it required a bold mind to

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FIG. 2.—COURT PEW, CHELVEY CHURCH.

masters freely adorned their work was smaller in scale and more elastic in character than that used by the ancients; and it was in this direction, as Mr. Gotch points out, that the new sentiment first obtained a lodgment in England.

Of the first work with Renaissance detail that was done in England, the actual tomb of Henry VII., with its beautiful black marble wreaths and copper-gilt panels, full accounts and illustrations are given, as well as numerous examples of the way in which the main design of this workmanship was imitated on the sides of other tombs. The tomb of Henry, Lord Marney (1523), at Layer Marney Church, Essex, together with its elaborate canopy, is a striking instance of early and elaborate work of classic design and enriched finish.

An apt illustration of the fan-vaulting of the porch at Cowdray House, Sussex (*circa* 1540), shows that although the general features of the vaulting are distinctly Gothic, the main ribs have an Italian arabesque worked on them, whilst in one of the span-drills appears the head of a winged cherub.

3 A



The Reformation movement, that had so fatal an effect on church architecture for many a long year, was already in the air even in the first quarter of the sixteenth century, so that there was little or no church building or extension then executed in England. But church fittings of wood, particularly in the south and west, bear ample evidence of the incoming taste. There is many a Cornwall and Devonshire church that has pew ends and other details wherein there is a strange blending of Gothic and classic features. It is a little surprising that, amid the 313 illustrations of this volume, room has not been found for more than one or two of these characteristic panels.

English houses about the end of Elizabeth's reign with which this attractive volume abounds, the small view of Charlton House, Wiltshire, is one of the most effective examples (Fig. 3). The open arcade in the centre was at that time a fashionable feature in such houses; but later generations found it unsuitable to the English climate, and in several instances the archways were subsequently filled up, to the detriment of the general effect.

The bay window is an important and dominant feature of the houses of this period. Long before Renaissance times the bay window had been favoured by English designers, and often found its place in giving



FIG. 3.—CHARLTON HOUSE, WILTSHIRE.

Font covers, with elaborate canopies from which they were suspended, are occasionally found of a transitional character. Mr. Gotch gives a good instance (Fig. 1) from the church of Pilton, North Devon; the work on the top of the canopy is of later and coarser design. In the neighbouring church of Swimbridge there is a yet more remarkable font-cover and canopy of similar date, which is not here figured.

In the court pew of Chelvey Church, Somerset, is a good instance of enriched panelling of a thorough Renaissance character, faithfully rendered by Mr. Gotch's own camera (Fig. 2).

Of the numerous good illustrations of

light and dignity to the dais end of the great hall. These early bays were, however, of only one story in height, but as the mullioned and transomed windows, with their classic rectangular regularity, developed, the bays grew to two stories, and then to three or even more, according to the proportions of the main building. A photographic view of an angle of the charming house of Burton Agnes (1602-1610), in the East Riding, aptly illustrates a remarkable example of the bay-window treatment, where a three-storied octagonal bay of one face is grouped with a semi-circular bay of another face (Fig. 4).

The only aim in this notice is to call attention to the most charming book that has yet

been issued on the English Renaissance in architecture. The wealth and accuracy of the illustrations, in conjunction with the



FIG. 4.—BURTON AGNES, YORKSHIRE.

pleasant diction and scholarly style of the letter-press, make it impossible for anyone of taste to be disappointed with its contents.

J. CHARLES COX.



## Curiosities of and in our Ancient Churches.

BY HENRY PHILIBERT FEASEY.

(Concluded from p. 279.)

### VIII.



**L**ITTLE need be said of the coronation-chair and its curious stone of Scone at Westminster with its wonderful history. In the cathedral of York, however, is an ancient coronation-chair, apparently of fifteenth-century date, in

which several kings were crowned. The old minster church of Beverley yet retains its ancient frith-stool—seat of peace, safety, or sanctuary—a low, squarish chair of stone, with a low back and solid sides or arms, rude and plain, and perhaps earlier than any part of the existing church. It was the last and most sacred refuge for those claiming the privilege of sanctuary here, and stood originally in the north porch. Whoever violated the “peace” of this seat, or attempted to seize a criminal who had ensconced himself in it, was guilty of a “botolos” or bootless crime, and could free himself by no “bot” or money payment. So said Prior Richard of Hexham, in whose priory church a similar frid-stool exists. In Jarrow Church is reverently preserved no less a relic than the chair of the Venerable St. Bede. Bishops Cannings Church, Devizes, Wilts, has an almost unique piece of furniture in its north aisle in a very singular movable chair, still called for want of a better a “confessional chair.” It is thought more probably to be a carrel for meditation. Upon the back panel is painted an outstretched hand, with inscriptions on the palm and fingers suggestive of repentance. Another so-called confessional is that at Wanfield Church, York, where upon the northeast side of the chancel arch is a niche or recess provided with a small trefoil headed opening on the east, and two a little higher—south apparently. In the Rectory of St. Nicholas, King’s Lynn, Norfolk, is preserved a door, possibly part of a confessional, with the inscription, “Aperi michi portas justicie, confitebor Domino,” and two figures, one kneeling, the other wearing a pall and a crown, holding in one hand a golden key, and raising the other in benediction.

It is, indeed, a matter of surprise that so large a quantity of carved woodwork in the shape of stalls, with their attendant miserere-seats and bench-ends, should have been spared to us, considering the unprecedented zeal which was employed, both by the Tudor emissaries and the Will Dowsing crew, to destroy them. So much beautiful work is there that it is difficult to select samples. The stalls at Exeter Cathedral (1224-44), erected by Bishop Bruere, are said to possess the most complete misereres in the kingdom, and represent scenes from the romance of the



Knight and the Swan, and exhibit the first carving of an elephant now known in England. The misereres in the choir of Gloucester show knightly deeds and the forester's craft. But to enumerate the curiosities of even a few would be altogether beyond the scope of this paper, though those at Christchurch-on-Avon Priory (thirty-six in number) may be mentioned as a unique example of both sumptuous and grotesque thirteenth-century work. Ridiculous or grotesque subjects constantly appear upon the misereres and elsewhere. Animals of every shape, preaching foxes and gabbling geese, thieving rats and crowing cocks, cranes, dragons, mermaids, monkeys playing the Pan-pipes, and goats, rams and apes on various musical instruments. A stall in Boston Church, Lincolnshire, has a bear performing upon an organ, a pig upon the bagpipes, and a dog upon the drum! Frogs, owls, and hedgehogs are not forgotten, neither are domestic fightings and quarrels neglected. The fables of *Æsop* also appear, and nursery rhymes, as upon the pews of Fawsley Church, Northamptonshire, which have the cat and the fiddle, and the cow jumping over the moon, and so on.

On the chancel-seats of Willingale Spain, Essex, are some roughly-drawn caricatures, among them a Bishop in full canonicals. A similar rough caricature of a lady in the pointed headgear of her day is scratched on the stone arcade of the chancel. Each seat-end in the Lady Chapel at Winchester has a comic preacher in a miniature pulpit, and on one of the elbows a man trying to pull his surplice over his head. At Croxton Kerrial there is the well-known poppy-head, called the "Wise Man and the Fool," the one with enormous ears and firmly-closed mouth, the other with ears covered by a cap, and his mouth open. A fine and curious series of miserere carvings may be seen in the chapel of Henry VII. at Westminster, including one of a lady thrashing her husband across her knees.

Those who are apt to complain at the present awkward arrangements for the disposal of headgear in our churches may be interested to know that *hat-pegs* have been and are said to be still in use, especially in Berks and Bucks churches. To quote a few examples

from my notes, I find Clevedon Church, Somerset, has, or had, a row of hat-pegs, extending the entire length of the nave wall; Hazeleigh, near Maldon (around nave); Lower Halstow, Kent (numerous, in use in unrestored (1891) nave). Sometimes they were fastened to horizontal strips of wood to walls, at other times they are found around the pillars, as at Hickling Church, Nottinghamshire. A most curious arrangement was in vogue at Westham Church, Pevensey, where tall wooden crosses were set up at the junction of the high square pews to accommodate five hats upon either side. At Shap Church, Westmoreland, pegs are on the walls, and a coronal round each of the nave pillars. Other churches which retain their hat-pegs are Onibury, near Ludlow; and Fordington St. George, Dorchester.\*

Curiosities of the ancient *glass* of our old churches is another large subject which our pen must necessarily be called upon to dispose of in a few lines. The wanton destruction of ancient glass, magnificent, priceless in its tone and conception, was beyond description. A few gems, however, have been spared us, such as the beautiful series which elicited the praise of Vandyke for the perfect drawing of the figures at Fairford, Gloucester, the birthplace of the author of the *Christian Year*. The history and miracles of St. Neot, and the surprising and exciting adventures of St. George, are set forth in his church in Cornwall. The glass is dated to different periods—1400-1532—but the whole was restored, after 300 years' exposure and neglect, in 1829, so that half the glass is new. Nevertheless, our fearless patron is seen fighting with the Gauls, killing the dragon, receiving his arms from the Virgin, taken prisoner by the Gauls, restored to life by our Lady, torn to pieces by iron rakes, boiled in lead, dragged by wild horses, and, finally, beheaded. The acts or miracles and martyrdom of St. Lawrence are shown in his church at Ludlow, and occupy the whole breadth of the chancel in sixty-five compartments (1421-48; restored 1828 A.D.). At Long Melford, Suffolk, the upper lights

\* See Hogarth's pictures, "Idleness and Industry," Plate II., and the "Sleeping Congregation," where pegs are placed along the front of the galleries and hats hung thereon.

of the east window contain a series of figures illustrating the story of St. Osyth. The acts of St. Hugh are shown in the choir aisles at Lincoln, and those of St. Wulstan in Malmesbury Abbey Church (nave aisle windows). A lancet window upon the north side of the altar at St. Mary's, Shrewsbury, exhibits subjects from the life of St. Bernard—reaping, healing the diseased, visiting the Prior of the Grand Chartreuse, conversion of Aloide, Duchess of Lorraine; on horseback, and celebrating Mass, etc. These windows are attributed, like those at Fairfield, to A. Dürer, and came from the Cistercian Abbey of Altenberg. In a window in the south aisle the swarm of bees (? flies), which St. Bernard had excommunicated, are shown as being literally swept out of the Abbey of Foigni; another incongruity of the medieval artists is seen in a window on the north side of the baptistery, where, in a representation of the Day of Judgment, the devil appears as a blue boar. At Fairford he appears in the same subject with white and red teeth. The Jesse Tree was a favourite subject, and treated magnificently in many instances. Whole and entire specimens are rare, but fragments are more plentiful. The example here at St. Mary's may be quoted as a specimen, where the great patriarch is shown reclining in sleep. From his loins a stem ascends, enclosing as it does so in its branches the figure of a king or a prophet belonging to the series, and containing forty-seven figures in all. This subject was a great favourite with medieval workers, and was used frequently both in stone, wood, and embroidery. The Sacraments, it would appear, were of old frequently portrayed in stained glass. Three of the seven, Baptism, Matrimony, and Extreme Unction, are thus shown in Buckland Church, Gloucester (dated 1585); five of them at Crudwell Church, in the same county; and the whole of the seven at Doddiscombeigh, Devon: the Reconciliation of Penitents occupying the central light, the Eucharist, Marriage and Confirmation, Baptism, Ordination and Extreme Unction, to the right and left respectively. Secular subjects, too, at times, found a place, as the reputed representation of the leaders of the Middleton bowmen at Flodden Field in Middleton Church, Lancashire: a

group of seventeen warriors with their chaplain, all in a kneeling posture, each equipped with bow and quiver charged with arrows. A mutilated inscription, strangely transposed in reopening the window, invites the parishioners to pray "for the good estate of Sir Richard Assheton," and those who glazed this window, and whose arms and pictures are shown above.

A window in the little church of Stoke Poges presents to the spectator the figure of a youth clad in the garb of the Roman Legion, blowing a trumpet, mounted on a sort of bicycle, a group of spectators beholding the experiment with awesome interest. In another, in Ripton Church, Yorkshire, is delineated a plough, drawn by four oxen, which are driven or led by angels. The following couplet is inscribed below:

God speed the plough,  
And send us corne enough.

Similar plough *loft* and light inscriptions are in the churches of Causton and Worstead, Norfolk.

In the north-west window of Lullingstone Church, Kent, is seen the martyrdom of St. Erasmus, who was disembowelled by means of a windlass; and in the south (chancel) window the saint is seen restoring to life the children cut in pieces in the tub. In Bloxham Church, Oxford, a figure of Cardinal Wolsey is seen, represented with the nimbus; and the east window of Horton, York, retains a fragment with the head of Becket mitred and aureoled, and the words "Thomas Sanctus." Other fragments newly put together in the east window of St. Mary's, Nettlestead, Kent, represent the triumphal entry of the Archbishop into Christ Church, Canterbury, after his reconciliation with the King, and the sick people at Becket's shrine. Such examples as these are extremely rare, as few such illustrations escaped the vigilance of Henry VIII.'s commissioners sent throughout the country to obliterate them.

In the east window of the Lady Chapel, Wells, the serpent entwined round a tree is represented in the upper part as a human figure holding an apple. Some curious quarries at St. Denis, Walingate, York, are painted with butterflies

Ottery St. Mary Church, Exeter, has a



curiosity in the hundred and more small apertures set in the vaulting, probably for the suspension of lights or "corona." Fifty such appear in the aisles of Exeter Cathedral, and forty in the nave of Winchester alone. Curiosities in the way of tiles and paving may be come across here and there. A remarkable specimen of fourteenth-century work may be seen in Prior Cranden's Chapel, Ely, whereon Eve is shown with the forbidden fruit, which she receives from the serpent's mouth and gives to Adam. Some similar tiles are laid in the north transept of the cathedral. Tiles frequently bore the arms of founders or benefactors. Part of an armorial pavement remains at Gloucester (dated 1455), and in the Lady Chapel are tiles bearing mottoes and inscriptions, some brought, it is said, from Llanthony Abbey, Gloucester. A fragment of an original pavement of glazed tiles bearing the arms of the Bigods and the Clares remains in the south aisle of the ruins of Tintern Abbey. At Christchurch, Hants, the arms of the De Redvers, Earls of Devon; at Bitton Churchyard, Gloucester, those of Robert de Berkeley, and others at Bredon in the same county; at Bredon, Gloucester, Broadwas, Worcester, and Christchurch Priory, Bournemouth, are others. They also frequently bore mottoes—as at St. Cross, Hants, where some tiles bear the motto, "Havemynde"—monograms, and texts from sacred Scripture. Some fine tiles from the site of Chertsey Abbey show scenes from the Old Testament: David slaying the lion and standing before Saul; others a conflict between a knight and a lion; and in the Royal Architectural Museum others chiefly illustrating the Arthurian Legends. On tiles from Neath Abbey are heraldic chargers on shields, stags running in the chase, and a forester on foot blowing a horn (fourteenth-century work). Scenes of the chase were also displayed on tiles found at Falley Abbey, York. Some at Great Malvern, Worcester, have amulets and talismans, with charms against fire, such as *vide* Job xix. 21. Near the south doorway of Stanningfield Church, Suffolk, a glazed tile has the figure of a horseshoe, to prevent, it is said, the entrance of witches.\*

\* Horseshoes are nailed on Haccombe, Sampford Peverell, and other churches.

It is apparent that at times the designs on tiles exceeded monastic decorum, as a penance was inflicted on a Norman monk for making such:

"Anno 1210. Let the Abbot of Beaubek, who has for a long time allowed his monk to construct, for persons who do not belong to the order, pavements which exhibit levity and curiosity, be in slight penance for three days, the last of time on bread and water; and let the monk be recalled before the feast of All Saints, and never again be lent, excepting to persons of our order, with whom let him not presume to construct pavements which do not extend the dignity of the order."\*

Tiles frequently bear texts of Scripture, etc.—e.g., "The time is short," "Wait for the knell." Occasionally they figure as memorials of the departed. Under a stone coffin at Eversham Abbey they have initials and a cross, and above a similar coffin at Kirkstall. In Gloucester a tile commemorates John Hertford, at Monmouth Thomas Coke and Alice his wife. At Malvern such a memorial bears the following warning:

|                            |                        |
|----------------------------|------------------------|
| Thenke . mon . ji .        | Think, man, thy life   |
| liffe .                    | May not ever endure;   |
| maij . not . eū . endure . | That thou dost thyself |
| bat . þow . dost . ji .    | Of that thou art sure; |
| self .                     | But that thou keepest  |
| of . þat . þow . art .     | Unto thy executor's    |
| sure .                     | care,                  |
| but . þat . þow . kepist . | If ever it avail thee  |
| un . to . ji . secur .     | It is but chance.†     |
| care .                     |                        |
| and . eū . hit . auaile .  |                        |
| þe .                       |                        |
| hit . is . but . aven-     |                        |
| ture .                     |                        |

A portion of the magnificent pavement around the shrine of St. Thomas at Canterbury remains. Upon it are represented the virtues and the vices and the signs of the Zodiac in white marble, porphyry, and serpentine. The sanctuary of the Abbey Church at Westminster has a fine specimen of that favourite but expensive mediæval flooring known as *Opus Alexandricum*, a kind of mosaic, designed in squares and circles, interwoven with porphyry, marbles, precious and rare stones and metals. Another curiosity, but frequently to be met

\* Martini: *Thesaurus Anecdotorum*.

† *Gentleman's Magazine*, October, 1833.

with, is the *hour-glass stand*, a post-Reformation invention by which our forefathers measured the due length of their sermons, affixed to some of the pulpits of our ancient churches. A good example is at Coleshill, Berks; another at Pilton, Devon, in the shape of a man's arm; Compton Bassett, Wilts (hour-glass and frame); Cowden, Kent; West Pennard, Somerset; and many other places. The hour-glass was introduced into churches about the middle of the sixteenth century. 1570-71, St. Matthew, Friday Street, London: "It'm paide for an ower glasse for the p'ishe, iiii<sup>d</sup>." The panels of the pulpit of Stoke St. Gregory, Somerset, are carved with Time and his hour-glass and scythe, a figure with a tilting lance, a figure with a double anchor, a figure with a dove, and a figure with wings carrying souls to heaven. A bronze crucifix, apparently of fifteenth-century date, surmounts the sounding-board of Allinge Church, Kent.

The *frescoes* and wall-paintings of our ancient churches is another subject which cannot for want of space be dealt with at any length, although the study of them is most interesting. Just to touch upon a few: The Church of Idworth, Hants, has a scene from the life of St. Hubert, and two from St. John the Baptist. The murder of Becket was a favourite subject, and, in spite of the strenuous endeavours made to obliterate them, some have yet come again to light. The one at Preston Church, Sussex (reign Edward I.), must be one of the earliest representations extant. All the four knights are present, and the monk Grim, whose extended arm shields the Archbishop; another is at the Church of St. Mary of Charity, Faversham, Kent. The martyrdom of St. Lawrence is represented at St. Denis', Rotherfield, Sussex; and at Beverstone, Gloucester, the miracle of St. Gregory, where the literal transubstantiation of the wafer into the body of Christ is shown upon the altar in lieu of the host. The representation of the Wheel of Fortune, as at Rochester Cathedral in the choir, where various figures—king, priest, husbandman, etc.—are shown as climbing it, was not an uncommon subject in early churches. At Hadleigh Church, Essex, is a similar painting, but now covered up again with plaster, which represented the

seven deadly sins; also in the form of a wheel in seven compartments, each filled with an illustration. The subject was a favourite one with medieval painters, and was shown generally as a tree with seven branches. The one other known example in the form of a wheel is at Arundel, Sussex, which has also the seven virtues. The restoration in 1870 of Chaldon Church, Surrey, led to the discovery of one of the earliest and most important wall-paintings that exist in this country (dated about 1200). It covers the entire space of the west wall, 17 feet 2 inches long by 11 feet 2 inches high. The subject is the "Ladder of Human Salvation," and one which has never before been discovered in England. The four large compartments of the picture are divided lengthwise by the ladder. In the top right-hand compartment Christ is shown advancing against the prostrate form of Satan, bearing a cross and banner; in the upper part an angel flies with a scroll, and against the ladder another angel is standing, assisting souls in their ascent; in the lower part are set the flames of purgatory and hell's mouth. Upon the opposite side is represented St. Michael weighing souls. The lower division upon the right presents the Tree of Life, and midway between it and the ladder a figure seated amid flames, representing Usury, above whose head is the bridge of spikes, borne by two demons, upon which are five figures. In the left-hand compartment the torments of hell are exhibited a caldron full of flames is crowded with souls, the demons stirring it. At the foot of the ladder is a demon actively engaged in pulling souls off, and casting them behind his back with a pitchfork. A representation of the famous morality of mediæval days known as "*Les trois morts et les trois vifs*," where three knights encounter three skeletons, who point to the cross, may be seen at Belton Church, Suffolk; Bovey Tracey; Charlwood, Surrey; Wymondham, Norfolk, and elsewhere. A series of old frescoes representing the discovery of the Holy Cross is upon the walls of a chapel at Stratford-upon-Avon formerly belonging to the town Guild of the Holy Cross. The Last Judgment was also a very favourite subject for representation over the doors



of cathedrals and the chancels of parish churches, typifying the Gate of Heaven. Lutterworth Church affords a good example, where, over the chancel arch, our Lord is represented sitting upon a rainbow and judging the world; angels blow trumpets, graves give up their dead in various stages of transition from the dry bones, which come from everywhere to the whole and entire body, which rises "to meet the Lord in the air."



## The Antiquary's Note-Book.

### CHRISTMAS FISH PIES.

**A**UTHENTICATED accounts have come down to us of the favourite Yuletide dishes of some of our earlier Sovereigns. Fish pies entered very largely into the food of bygone times. Some kinds of the fish we regard as unsuitable for consumption were taken by our monarchs and those who followed their usages. The flesh of the porpoise was accounted fish among Roman Catholics, and its flesh was deemed fit for the royal table. Down to the days of Queen Elizabeth it was consumed by the nobles of England, and it was served with breadcrumbs and vinegar. Long before this period, far back into the fourteenth century, the whale, porpoise, and grampus were sold as fish, and during Lent their flesh realized high prices. In one of the Harleian manuscripts may be found a recipe for making "puddyng of porpoise." In distant northern regions the porpoise is still eaten by the inhabitants.

Everyone knows that Henry I. died from the effects of a surfeit of lampreys, a fish for which the river Severn has been famous from the earliest time of which there is any record. It may be a matter for congratulation with a certain class of patriots that the lampreys which Henry ate so unwisely were not taken from the Severn, for our third Norman King died, according to Hume, at St. Denis-le-Forment, a little town in Normandy, though some historians locate the event at Rouen.

The Empress Matilda is said to have inherited her father's fondness for the fish, and it appears from several little incidents that the liking descended to John, since he on one occasion fined the Corporation of Gloucester 300 lampreys for neglecting to provide necessities for the prisoners of Poitou, and on another amerced them in the sum of forty marks for omitting to send him the lamprey pie which it was then and for centuries afterwards an annual custom to provide for the royal table at Christmas. It has been said that John's last supper consisted of lamprey pie, and that the fatal illness which followed closely upon it was caused by excessive indulgence in his favourite dish; but this is only one of several different accounts of his death given by contemporary writers, one ascribing it to excessive indulgence in cider, another to fever, and a third to poison.

Lampreys were an expensive luxury in the olden days. King John sent a mandate to the Sheriff of Gloucester forbidding them to be sold at the commencement of their season for more than two shillings each, which was a much larger sum then than now. In the reign of Edward III. they were sold, when plentiful, at from eightpence to tenpence each, but the average price was higher. Lord Berkeley paid £6 7s. 2d. for six which he presented to that King, and in 1341 the Sheriff of Gloucester provided forty-four for the royal table at the cost of £12 5s. 8d. In the Corporation records for 1763 is an entry of a payment "to Hannah Kendall for lamprey pies, as per note, £11 14s."

Lamprey pies were sent to Cromwell while Lord Protector, to Lenthall, the Speaker of the House of Commons, the Recorder of London, and several notable members of the Parliament. These pies have always been a luxury of the affluent few.

The annual custom of sending a lamprey pie for the royal table was observed by the Corporation of Gloucester until 1836, when, the Municipal Corporations Act having been passed in the previous session of the Reformed Parliament, it was discontinued on the following resolution being adopted by the Town Council: "That the presents of provisions to the judges of assizes, and of lamprey pies formerly given by the Corporation, ought to

be discontinued, there being no power under the Municipal Corporations Act to provide the payment thereof out of the city funds, and that the same be discontinued accordingly." In 1893, however, the then Mayor sent a lamprey pie to Queen Victoria at his own expense, and successive chief magistrates of Gloucester have repeated the present from that time.

WILLIAM ANDREWS.



## Antiquarian News.

*[We shall be glad to receive information from our readers for insertion under this heading.]*

### SALES.

AN unprecedentedly high price was obtained on Wednesday at Messrs. HODGSON'S room for a splendid copy of Watteau, in three folio volumes, which was knocked down at £665 to Mr. Hodgkins, the immediate underbidder being a well-known Parisian agent. The binding is old French red morocco bearing the arms of the Duc de Gesvres (1733-1794) with the fleur-de-lis stamped in each corner. The plates are fine throughout, but a few are slightly soiled. It is a curious fact that the number of plates varies with each known copy of this rare book. In this case the number was well above the average. Among the other books sold at the same sale were Sir R. F. Burton's Arabian Nights with supplement, 16 vols., original cloth, printed by the Kamashastra Society for private subscribers only, £33 10s. (Shepherd); Carey's Life in Paris, with coloured plates and cuts by Cruikshank, first edition, large paper, £11 10s. (Sotheran); Pierce Egan's Boxiana, 1824-30, 5 vols., cloth, uncut, £9 15s. (Maggs); Louis Fagan's History of Engraving in England, 3 vols., imp. folio, in portfolios, £8 (Quaritch); Folk-Lore Society's Publications, from 1878 to 1900, 46 vols., £17 15s. (Thorp); Lacroix and Seré's Le Moyen Age et La Renaissance, 5 vols., quarto, morocco extra, £10 (Sabin); Lever's Novels, 37 vols., half morocco, 1897-99, £17 5s. (Quaritch); Illuminated Manuscripts in the British Museum, with text by Warner, first series, 15 reproductions in gold and colours on vellum, £11 (Quaritch); Pyne's History of the Royal Residences, 3 vols., imp. quarto, original boards, 1819, £23 (Quaritch); and Tudor Translations, the concluding 4 vols. to be delivered as issued, 30 vols., half buckram, £50.—*Times*, November 1.

MESSRS. SOTHEY, WILKINSON AND HODGE sold on the 4th inst. a portion of the library of the late Mr. F. S. Ellis. Very high prices were realized, as the following quotations show: William Blake's Songs of Innocence and Experience, 1789 and 1794, VOL. XXXVII.

special copies prepared by the artist for his friend Edward Calvert, £700; Coryat's Crudities, first edition, John Davies of Hereford's copy, 1611, £60; Drayton's Poems, with the Battaile of Agincourt, first edition, 1619-27, £35; Keats's Endymion, first edition, finely bound by Cobden Sanderson, 1818, £131; Lamb's Elia, first series, first edition, presentation copy, 1823, and second series, a new edition, 1835, £77; John Marbeck's Common Prayer Noted, first edition, 1550, £202; William Morris's Love is Enough, first edition, large paper (25 copies printed), finely bound by Cobden Sanderson, 1873, £177; Sigurd the Volsung, large paper, presentation copy, finely bound by Cobden Sanderson, 1887, £111; A Dream of John Bull, etc., large paper, presentation copy, finely bound by Cobden Sanderson, 1888, £99; Kelmscott Press: Story of the Glittering Plain, 1891, £22; the same, printed upon vellum, presentation copy, £114; another, £75; Poems by the Way, presentation copy, on vellum, 1891, £60; Defence of Guenevere, on vellum, 1892, £40; Caxton's Troye Book, on vellum, 1892, £61; News from Nowhere, presentation copy, on vellum, 1892, £39; Reynard the Fox, presentation copy, on vellum, 1892, £44; Shakespeare's Poems, on vellum, 1893, £91; Order of Chivalry, presentation copy, on vellum, 1892-93, £41; Wolsey's Life, on vellum, 1892, £44; Godfrey of Bologne, on vellum, 1893, £56; More's Utopia, on vellum, 1893, £51; Sidonia the Sorceress, on vellum, 1893, £48; King Florus, on vellum, presentation copy, 1893, £38; Keats's Poems, on vellum, 1894, £74; Psalmi Penitentiales, on vellum, 1894, £27; Savonarola, De Contemptu Mundi, on vellum, 1894, £27; Shelley's Poems, on vellum, 1894-95, £89; Syr Percevelle of Gales, on vellum, 1895, £22; Herrick's Poems, on vellum, 1895, £59; Coleridge's Poems, on vellum, 1896, £57; The Well at the World's End, on vellum, 1896, £56; Sire Degra-vant, on vellum, 1896, £18; Chaucer, on paper, Dove's bindery, 1896, £112; the same, on vellum, bound by Douglas Cockerell, £510; the Original Ink Drawings from Burne-Jones's Designs for the Chaucer by R. Catterson Smith, £800; The Floure and the Leaf, on vellum, 1896, £20 10s.; The Shepheardes Calendar, on vellum, 1896, £50; Syr Isambrace, on vellum, 1897, £20; forty-four woodcuts from Burne-Jones's designs to illustrate Cupid and Psyche, £74; Purchas's Pilgrims, 5 vols., 1625-26, £53; Swinburne's Atalanta in Calydon, first edition, presentation copy, bound by Cobden Sanderson, 1865, £66; Walt Whitman's Leaves of Grass, 1871, a copy sent to Mr. Ellis, with MS. corrections by the author, who proposed to republish in England, £35; Horæ B.V.M., printed upon vellum, finely illustrated, T. Kerver, 1501, £140; A. Dürer, Virgin suckling the Infant Christ, woodcut, £64. The total of the 133 lots exceeded £5,500.—*Athenæum*, November 9.

MESSRS. SOTHEY, WILKINSON AND HODGE concluded yesterday a two days' sale of the collection of coins and medals formed by the late Rev. W. Lyte Stradling, of Herbrandston Rectory, Milford Haven, and of other properties. The following



were the more important articles: Mary I., "Fine" sovereign, 1554, of the highest rarity of this date, only two others being known, £30 (Spink); Cromwell Broad, by Simon, 1656, £11 2s. 6d. (Rollin); Commonwealth sixpence, 1659, fine and extremely rare of this date, of which only two are known, £7 (Spink); Charles II. Bristol twopence, found at Congresbury in 1810, fine and very rare, £8 15s. (Spink); James I. crown of first coinage, £10 (Spink); Charles I. Oxford pound piece, 1642, King on horseback to left with sword, £10 (Verity); Charles I. Shrewsbury half-crown, 1642, very rare, £17 5s. (Spink); William IV. pattern penny, 1830—this was struck at the Soho Mint in proclamation of the Princess Victoria (her late Majesty the Queen) as Heiress-Presumptive to the British Throne, on the accession of her uncle, King William IV., £4 4s. (Amos); another of the same date and type, but with different reading, £6 10s. (Spink); and official medal by T. Brock, R.A., commemorating the Diamond Jubilee of the reign of her late Majesty Queen Victoria, 1837-1897, £11 12s. 6d. (Haines).—*Times*, November 9.

#### PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

ROYAL ARCHÆOLOGICAL INSTITUTE.—November 6.—Sir Henry H. Howorth, K.C.I.E., F.S.A., President, in the chair.—Mr. C. A. Bradford, F.S.A., read a paper on a "Vesica Piscis Window of Unusual Character at Millom Church, Cumberland," which he illustrated with a number of photographs and drawings. In sketching the history of the term "vesica piscis" (fish-bladder), he pointed out the difficulty of discovering the relationship between the name itself and the thing signified by it, the latter indicating a regular geometrical figure of elegant and balanced form, the former a natural object of unsymmetrical and inartistic appearance. The term was apparently first met with in the works of Albert Dürer, and introduced into the vocabulary of English antiquaries at the beginning of the nineteenth century—perhaps by Hawkins in 1813. The origin of the form itself was probably to be found in Nature—in the leaves of the forest or the human eye. Translated from Nature to Art, it found a place in decorative art at a very early period, and, spreading from the East to the West, was soon employed everywhere—in early Christian MSS., in paintings and frescoes, in painted glass, tiles, objects of devotion, and ecclesiastical vestments. Examples in sculpture were numerous in both England and France, in tympana of doorways, on capitals, on altar frontals and tombs. To-day there were at least three kinds of window to which the term "fish" was applied, namely, to that of the pointedly-elliptical outline, to that filled with tracery of a peculiar character described by German archaeologists, and to that generally known as the spherical triangle. Mr. Ruskin had pointed out the beauty and suitability of the vesica piscis form for gable windows in his description of the example at Dunblane Cathedral, and many other instances of its occurrence placed either vertically or hori-

zontally in England and Scotland were enumerated—notably that at Ashford Carbonell in Shropshire. The use of the vesica piscis as an elemental form in the development of Gothic window tracery had been carefully worked out by Freeman. The window at Millom was remarkable (1) for its large size, measuring 10 feet 4 inches by 7 feet, and occupying the entire west end of the south aisle of the church; and (2) for its being filled with tracery. There was no documentary evidence on the fabric of the church, but the date of the window appeared to be about 1330, which would probably fix it as the work of Sir John Huddleston, who obtained a license from Edward III. for the fortification of the adjoining castle.—In the discussion that followed, Mr. C. R. Peers, Rev. T. Auden, Mr. E. Green, Mr. P. M. Johnston, and Judge Baylis took part.—Mr. R. L. Hobson contributed a paper on "Mediaeval Pottery found in England." After a few remarks on the quality of mediæval pottery and the difficulty of arranging specimens in chronological order, Mr. Hobson went on to review the existing evidence of date, and to try and formulate the characteristics of the various periods. The Constitution of the Abbey of Evesham (A.D. 1214) furnished the earliest reference to earthenware in contemporary writings. Manuscript illuminations were next considered, the most remarkable being a picture in the Loutrel Psalter (early fourteenth century) of a rustic breaking a pitcher over another rustic's head. This is the earliest instance in which pottery is clearly indicated in a mediæval MS. Mr. Jewitt's verdict on the Burley Hill find was criticised to clear the way for the statement that no specimen found in this country has been proved to be of Norman date, though it is extremely probable that such specimens exist unrecognised. Lantern slides, showing in all about fifty objects, were shown in two series—documentary pieces, ranging from the late twelfth to the sixteenth century, and a miscellaneous exhibition, including a number of costrils, some fragments of so-called Cistercian ware, pieces illustrating the various forms and ornaments in use, and a number of vessels of grotesque shapes.

BRITISH ARCHÆOLOGICAL ASSOCIATION.—The first meeting of the session was held at 32, Sackville Street, Piccadilly, on November 6, Dr. W. de Gray Birch, F.S.A., in the chair.—Mr. C. H. Compton, exhibited two copies of Court Roll of the Manor of Stoke Newington, dated respectively 1727 and 1740. Mr. Compton also read a paper on "The President and Council of the North." This institution was created in the twenty-eighth year of Henry VIII. for the government of the Northern counties of England during and after the rebellion consequent upon the dissolution of the lesser monasteries, and was permanently established by the Commission issued by that King in the thirty-first year of his reign. This Commission consisted of two parts, one for the trial of criminal offences, the other for the administration of civil justice, and they were to decide according to the law or otherwise according to their sound discretions. The court continued its jurisdiction

after the immediate cause for its creation was removed, and in so doing came into collision with the superior courts of common law which claimed precedence over all courts of inferior jurisdiction and power to control their excess by writs of prohibition. This antagonism lasted until the reign of James I. without any open rupture, but in the sixth year of his reign complaint was made to the King of the frequent exercise of powers of the superior courts, which he referred to the Chief Justice (Gandy) of the Common Pleas and Sir Edward Coke, then one of the judges of that court, resulting in resolutions that the Court of the Presidency should be within the survey of the courts at Westminster, and that the instructions under which the Presidential courts acted should be recorded. During the remainder of James's reign he exerted his influence in favour of the authority of the President and Council, in which course he was also followed by King Charles, who went so far as to admonish them to cause their decrees to be fully and speedily performed, notwithstanding any prohibition; but prerogative was then on the wane before Parliamentary government rising in its strength. Pending the impeachment of Lord Strafford (who was at that time President of the Council of the North), in 1640 a Bill was introduced into the Commons for taking away the Court of York, and a Committee of that House voted that the Commission under which it acted was illegal, in which vote the Lords concurred at a conference with the Commons; but notwithstanding this, the King, after the execution of Strafford, appointed Viscount Savile President. He does not appear to have acted in that capacity, for shortly after the Star Chamber was abolished, and the Act for the perpetual Parliament was passed, and the Statute-Book was closed and not reopened until after the Restoration, when attempts were made to revive the jurisdiction of the Court of the North, and a Bill for that purpose was read a first time in the House of Lords, but on a long debate on the second reading nothing was resolved, and there is no record of any further attempts having been made to revive the jurisdiction of the court.—Some further relics from the crannog at Dumbuck were exhibited by the Rev. H. J. D. Astley, and were commented upon by the chairman, Mr. Gould, and Mr. John Bruce, who mentioned that his excavations at Langbank, resulting in the discovery of a crannog upon the south side of the Clyde, as already reported, were suspended until the spring, but in due course a report of the operations and the results would be presented to the Glasgow Archaeological Society.



**THE BRITISH SCHOOL AT ATHENS.**—The annual meeting of the subscribers to this school was held on the 24th October, under the presidency of Sir Richard Jebb, M.P.—Mr. R. J. G. Mayor, acting Hon. Secretary, read the report of the managing committee, which stated that within the last few months the King, who as Prince of Wales had from the first taken a warm interest in the British School at Athens and given it his hearty support,

had been graciously pleased to signify his continued desire for its welfare by becoming its patron. The work of the school, both on its teaching and on its exploring sides, had been energetically carried on during the past session under the newly-appointed Director, Mr. Carr Bosanquet. The number of students in residence was five, as compared with six in the previous session. Mr. Marshall, who reached Greece in November, spent December and January in the museums at Athens and at Candia, working out a comparison of the Mycenæan remains from Crete and the mainland. In the course of this study he made most successful restorations of the unpublished vases from the Vapheio tomb, and of some vases from a newly-found grave at Mycenæ, which were entrusted to him for this purpose by Dr. Tsountas. Subsequently he travelled for some weeks in Eastern Crete, and took part in the school excavations at Præsos during May, June, and July. Mr. Hopkinson, who reached Greece at the beginning of December, spent most of his time in work upon the vase collections in the Athenian museums, devoting particular attention to the unpublished fragments from the Acropolis excavations. He also spent three weeks in Crete, partly at the museum in Candia, and partly in the neighbourhood of Knossos, visited sites on the western coast of Asia Minor, and worked for a fortnight at Mykonos on the unpublished vase fragments from the excavations in Anti-Delos. Since his return to England, Mr. Hopkinson had been appointed to the post of Lecturer on Greek in the University of Birmingham. The new Director, Mr. Bosanquet, reached Athens at the end of October, and returned to England at the end of August, thus residing altogether ten months in Greece, of which about six months were spent at Athens and about four in Crete. Mr. Bosanquet has marked the beginning of his term of office by submitting to the committee some valuable suggestions for the guidance of students at the school, which would, it was hoped, help to increase its usefulness as a teaching institution. Excavations were undertaken this year by the school at Præsos, situated on the central plateau of Crete, and at Petras, on the coast a few miles to the north. The work was conducted by the Director, with the assistance of Mr. Marshall and Mr. Wells. Præsos was in historic times the chief centre of the Eteocretans, who represented the most primitive element in the population of ancient Crete, and it was therefore hoped that the excavations here might bring to light traces of civilization of the Mycenæan epoch, together with inscriptions in the non-Hellenic and presumably Eteocretan language, of which one specimen had previously been found in this neighbourhood. The first hope was not fulfilled, for on the site of Præsos itself only one product of Mycenæan art was discovered—a gem found embedded in the mortar of a late Greek house, into which it must have been accidentally brought with the earth from some neighbouring tomb when the house was built. About a mile away, however, a large house of late Mycenæan work was discovered in a valley near a spring, and somewhat nearer the



city were found two tombs of the same period, one a square chamber with a dromos, and the other a well-built beehive tomb. In the same neighbourhood a number of later tombs were opened, ranging from the Geometric period to the fourth century, and containing a large quantity of vases of various periods. Præsos itself appears, from the remains discovered, to have been an important place from the eighth or seventh century downwards. The most interesting objects were brought to light in a *temenos* on the top of a crag near the town. Here Mr. Bosanquet was fortunate enough to discover an inscription seventeen lines long in the non-Hellenic language referred to above, and written in Greek characters of the fifth century B.C. In the same place were found a series of votive offerings in bronze and terra-cotta. The terra-cottas, which range from the sixth to the fourth century, reveal the existence of a vigorous native school of art, and include the upper part of a fine archaic statue of a young god, half life size, and a well-preserved head with fragments of the body of a couchant lion. The remains of three other sanctuaries were also investigated. On a saddle below the Acropolis was discovered a large and solidly-constructed building of late Greek workmanship, with a front 75 feet long, which may, it is suggested, have been an "Andreion" of the kind in which the Cretan citizens met for common meals. The excavations at Petras on the sea-coast brought to light considerable quantities of pottery of the Mycenaean period. The site appears, however, to have been systematically turned over and terraced by its owners a few years ago, and it was therefore not thought worth while to undertake here work on a large scale. Accounts of the discoveries at Præsos and Petras will be published in the forthcoming number of the annual. In the course of the past spring, Mr. Loring, the Hon. Secretary of the school, returned from South Africa, and for a time resumed his old post. But on receiving the offer of a commission in the Scottish Horse, he decided to go back to the seat of war. Mr. Loring was severely wounded in the right arm and leg in the attack on Colonel Kekewich's column last month. As the wounds, however, were not classed dangerous, and Lieutenant Loring was among those who are described as "doing well," the committee thought it probable, in the absence of detailed information, that the school might ultimately be the gainers by his earlier return to England. In this hope, they re-nominated Mr. Loring as Hon. Secretary, and also nominated Mr. Mayor as acting Hon. Secretary until Mr. Loring's return.

Sir R. Jebb moved the adoption of the report, and, after referring to the progress of the work carried on by the school, said he thought they wanted something in the nature of an archaeological fellowship in connection with the school, to be tenable for a term of years. The appointment to such fellowship might rest with the managing committee in consultation with the Director of the school for the time being. In selecting among candidates, a preference might be reserved to former students of the school who

could produce evidence of good work; but candidature should not be restricted to such students. Such a fellowship would be an object to which a student of the school might look forward as a possible opportunity of more advanced work. It would be a step towards organizing a career for a man who possessed a genuine gift and love for such pursuits. It would also be a legitimate development of the school, bringing it nearer to the idea of a college of archæology at Athens

GLASGOW ECCLESIOLOGICAL SOCIETY.—October 22. —The Rev. Dr. M'Adam Muir presided. —The chairman read a paper on Bamborough, in which he gave a résumé of the history of that interesting place, which was in Saxon times the capital of the Northern kingdom of Northumbria. He dwelt especially upon King Oswald, a ruler of great piety and wisdom, afterwards canonized; and also on St. Aidan and St. Cuthbert, whose names are so closely associated with the neighbouring Abbey of Lindisfarne. Dr. Muir also touched upon some of the other historical incidents connected with the district. The lecturer was cordially thanked for his interesting paper. —Professor Cooper submitted proposals for amalgamation with the Aberdeen Ecclesiological Society, the united society to be called "The Ecclesiological Society of Scotland." These were referred to the Council for full consideration.

The ordinary monthly meeting of the NEWCASTLE SOCIETY OF ANTIQUARIES was held at the Castle on October 30, Mr. F. W. Dendy presiding. —The exhibits shown included a collection of objects relating to Grace Darling. —Two landscape sketches by Miss J. Bewick, one of Jesmond Dene before its acquisition by the late Lord Armstrong, were received from Mr. J. Shepherdson, of Beechgrove Road, Newcastle. —Mr. R. C. Clephan, F.S.A., exhibited an old leather bottle, generally known as a "black jack," which had been acquired in Gloucestershire by Mr. McPherson, of Pilgrim Street, Newcastle, who was unacquainted with its history. Mr. Clephan explained that these bottles were greatly used by pilgrims, soldiers, and civilians generally for the holding of liquor, the smaller ones being carried about, while the larger were used for household purposes. It was not so very long ago, Mr. Clephan observed, that these dirty but useful receptacles became obsolete, and it was impossible to ascribe a date to the specimen shown. —Mr. R. O. Heslop, one of the Secretaries, read two letters written in 1831 by Robert White to the Rev. John Hodgson relating to Otterburn. —Notes by Mr. John Gibson, the Castle Warden, were read on the excavations being carried out in the course of the reconstruction of the house known as Bridge Inn, at the east side of the High Level Bridge, which had brought to light a portion of the outer wall of the Castle enclosure. The base of the wall thus disclosed in its entire thickness measured 9 feet wide. —Lastly, the will of Thomas Ogle, of Dublin and of Tritlington, with a note by Sir Henry A. Ogle, Bart., was read.

The annual meeting of the CAMBS AND HUNTS ARCHÆOLOGICAL SOCIETY, a young but vigorous organization, was held at Sutton-in-the-Isle on October 16, when it was announced that Part I. of the society's *Transactions* was nearly ready. The financial statement was satisfactory.—In the afternoon Sutton Church was visited under the guidance of the Rev. E. T. Marshall, the Vicar.—Mr. M. Sheard read a carefully prepared and interesting paper on the history of the church. The Manor of Sutton, said Mr. Sheard, was part of the inheritance of Queen Etheldreda, who endowed the monastery at Ely which was destroyed by the Danes in 870. The Manor of Sutton was not among those which were alienated in the troublous times that followed. It was held by the Abbot and Convent of Ely, and when the bishopric was founded in 1101 the estates were divided, and a portion was set apart for the endowment of the see, and the remainder left in possession of the Prior and Convent until the dissolution of the monasteries in 1539. In 1541 Henry VIII. by deed of gift transferred the manor and ecclesiastical patronage belonging thereto to the Dean and Chapter of Ely, by whom it is still held. Sutton Manor Rectory and advowson had been in possession of the same body for 1,225 years. The church was of usual form, the nave of six bays, the chancel of unusual width, while other features were the south porch and the square tower with double octagonal lantern. The church was built in the last three decades of the fourteenth century. The architecture was of the transition period between the Decorated and the Perpendicular. There was strong evidence that the building of the church extended over many years. The external walls of the south aisle were built entirely of stone from Bornack, and the first stage of the tower was of the same material. The external walls were built of flint, the working of stone having been almost entirely abandoned before the beginning of the fifteenth century. The chancel roof was not the original one. The stone bench, still in the church, served for the seating of the parishioners; pews were not introduced until about the middle of the eighteenth century. The church was built between 1366 and 1374 by Bishop Barnett, whose arms are in the ceiling of the porch, but in the fact that this ceiling has also the arms of Bishop Arundel there is evidence that the building was continued until 1388. In the south-east corner of the south aisle is a niche with canopy, with a mutilated figure. At the end of the aisle there were a chapel and altar. There were religious and social guilds in almost every parish, and this chapel was probably a guild chapel, and the figure now mutilated that of the Virgin. St. Mary was probably the patron saint of the guild. The guild held its annual festival in the Guildhall, which Mr. Sheard identified with the ancient building opposite the south side of the church.

CLIFTON SHAKSPEARE SOCIETY—October 26.—Mr. Walter Strachan, who, in the absence of the President, was in the chair, read a paper entitled "The Two Gentlemen of Verona—a Prototype Play," in

which he discussed the following reasons for considering it to be one of Shakespeare's earliest dramas: (1) its want of constructive skill; (2) its deficiency of "run-on" lines; and (3) its sketchy treatment of ideas which are elaborated in later plays into passages of power and beauty.



## Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

AN ARCHITECTURAL ACCOUNT OF THE CHURCHES OF SHROPSHIRE. By the Rev. D. H. S. Cranage, M.A., F.S.A. Part 5. The Hundreds of Purslow and Clun. Many plates and other illustrations. Wellington: Hobson and Co., 1901. 4to.; pp. xl and 376-449. Price 10s. 6d.

The early publication of this new part of Mr. Cranage's exhaustive work must be an agreeable surprise to the subscribers. It completes the first volume, and includes a lengthy preface, table of contents, list of illustrations, and a decidedly useful and conveniently illustrated glossary. The publication of the five parts has been spread over some eight years, but Mr. Cranage hopes to complete his second volume in a much shorter space of time. With regard to the particular part before us, we can only repeat what we have said in noticing previous parts. Mr. Cranage's work is most thoroughly and accurately done. Many cognate topics of interest, such as old stained glass, bells, tombs, communion-plate, etc., offered tempting fields for discursive remark, but the author has wisely adhered to his plan of keeping mainly to the architecture of the churches described. References to other topics have been made, of course, where they had a direct bearing upon architectural history, but this has been done sparingly. Part 5 treats of eighteen churches in the Hundred of Purslow and of six in that of Clun. Several seem to have suffered many things at the hands of "restorers." It is melancholy to read of an ancient font here, a Jacobean pulpit there, sound old pews elsewhere, all turned contemptuously out of doors to make way for successors of modern make and unlovely look. In one case beautiful old arches and pillars of carved oak were ruthlessly removed, and much of the sacred timber used to make furniture and mantelpieces for the vicarage! On the other hand, it is pleasant to hear of other churches which have escaped the "restorer." Of the Purslow churches, the most interesting, architecturally speaking, though by no means the most beautiful, is that of Lydbury North, and of this building Mr. Cranage gives a very full and careful account. Of the six Clun churches, that at Clun itself best repays study, although it has been sadly



pulled about by "restoring" architects. But, on the whole, the churches treated in this part are not equal in interest to those discussed in its predecessors.

Among the curiosities incidentally mentioned may be named an old chest at More, which has no less than seven locks and two staples for padlocks; while at Bishop's Castle the north wall of the tower still bears traces of the red line above which the ball had to be hit when the parishioners played fives against the tower wall immediately after service on Sunday mornings, as was customary till early in the nineteenth century.

We can only hope that we may speedily have the pleasure of seeing the next instalment of Mr. Cranage's most valuable work. The plates and illustrations throughout are excellent.

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BOOK PRICES CURRENT. Vol. xv. London: *Elliot Stock*, 1901. Demy 8vo., buckram; pp. xlvii, 788. Price 27s. 6d. net.

The latest volume of "The Book-collector's Bible" presents certain new and interesting features. Changes are always taking place, sometimes slowly and gradually, at other times rapidly, in the classes of books most in favour with collectors, and no one can have watched the course of events during the last year or two without remarking the rapidity with which the demand for certain modern, or comparatively modern, English books has almost disappeared. During the same period the desire to obtain rare and valuable works printed abroad has steadily grown. One consequence of these changes is that the present volume of *Book Prices Current*, admirably edited by Mr. J. H. Slater, contains an unusual number of important and valuable books which have formerly been but very rarely seen in the auction-room. Many of the entries, being thus first appearances in the record, are described and commented upon with unusual fulness, a development which has added more than fifty pages to the bulk of the book, and which makes the volume one of even greater bibliographical interest and value than many of its predecessors. Another feature of the season's sales was the high average sum realized. Mr. Slater's record shows 38,377 lots, which realized a total of £130,275 9s., an average sum per lot of £3 7s. 10d., the highest on record. When such sums can be paid as £1,720 for a Shakespeare first folio, £1,550 for a Caxton (the *Ryall Book*), and £1,475 for a copy of the first edition of the *Pilgrim's Progress*, it is quite clear that there is no decline in the demand for books of importance and real interest. Minor changes may, and do, take place. The inflated prices, for instance, given for early Kiplings and for Stevensoniana have collapsed, and the Badminton books are not in such demand as of yore. The Kelmscott Press publications are stationary, and those of the Vale Press continue to hold their ground, with a marked advance in the case of one or two items. Speaking generally, old and rare books are in greater demand than ever; their value is not affected by the fads of fashion. Mr. Slater has done his work even more thoroughly, if that be possible, than usual, and both editor and pub-

lisher may be congratulated on the issue of a volume of the greatest value and importance—a value and importance which are bound to increase with the lapse of years.

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CHRIST CHURCH CATHEDRAL, DUBLIN. By William Butler. With 32 illustrations. London: *Elliot Stock*, 1901. 8vo.; pp. xi, 91. Price 1s. 6d. net.

This tastefully got up monograph of the ancient cathedral of Dublin is conceived and carried out on the excellent lines of the now well-known "Cathedral Series" of Messrs. Bell and Sons. A better way of presenting information at once reliable, useful, and interesting to the public at large could not well be devised. These manuals are handbooks in name only, for they remain as books of reference too valuable to be discarded when the visit has been made. This the more particularly applies to the volume before us, which treats of a cathedral church which Street declared to be "second in beauty to few churches of the same size in any part of Europe," and which, as far as we are aware, has not heretofore found an admirer zealous enough to collect the items of its history and antiquities into a handbook for general use. In the compilation of such a work Mr. Stock could not have secured more competent assistance than that of Mr. Butler, whose "Measured Drawings of Christ Church prior to the Restoration" of 1874 are in themselves a guarantee of conscientious study and real work.

The condition of the Church in Ireland in the seventeenth century is pithily summed up on p. 62, where the Primate of Ireland, writing to Archbishop Laud in the year 1633, says: "It is hard to say whether the churches be more ruinous and sordid, or the people irreverent, even in Dublin. . . . We find one parochial church converted to the Lord Deputy's stable, a second to a nobleman's dwelling-house, the choir of a third to a tennis-court, and the vicar acts the keeper. . . . In Christ Church, the principal church in Ireland, the vaults from one end of the minster to the other are made into tipping-rooms for beer, wine, and tobacco, and so much frequented in time of Divine service that, though there is no danger of blowing up the assembly above their heads, yet there is of poisoning them with the fumes. The table used for the administration of the blessed Sacrament in the midst of the choir made an ordinary seat for maids and apprentices." On p. 49 the term "furred amice" is not quite correct. The furred *almuce* should not be confounded with the linen *amice*. This little book is abundantly illustrated. It would have been interesting if a print of the crown, taken from the statue of Our Lady, with which Lambert Simnel was crowned, could have been given. We believe it is preserved in some church in Dublin.

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AN IDLER'S CALENDAR: OPEN-AIR SKETCHES AND STUDIES. By G. L. Apperson. London: *George Allen*, 1901. Fcap. 8vo.; pp. 214. Price 3s. 6d. net.

The nature of the contents of this prettily got up volume may be judged from the titles of some of



VIEW FROM SOUTH-EAST, SHOWING SYNOD HALL.  
(*Christ Church Cathedral, Dublin.*)

*W. Connell, photo.*



the essays: *The Infant Year*, *The English April*, *Spring Poets*, *The Charm of the Backwater*, *Smoke*, *Idleness*, *The Finger of Time*, *Autumn Haze*, *The Fitful Firelight*, *Fireside Travels*, *Christmas Ghosts*, and the like. Several of the papers, such as *April Gowks*, *The Easter Pudding*, *Barnaby Bright*, *Under an Apple-tree*, and *Christmas Roses*, have an antiquarian interest. Folklore, which is always an attractive study to the lover of nature, colours some of the essays named, and flavours other papers, as *Jack Frost*, *The Chaffinch*, *The Voice of the Sea*, *Blackberries*, *Invisibility*, and *The Flight of the Crane*.

\* \* \*

THE STORY OF THE ISLE OF MAN. By A. W. Moore, M.A. Illustrated. London: T. Fisher Unwin, 1901. Crown 8vo., cloth; pp. ix, 141. Price 1s.

Mr. Moore's larger *History of the Isle of Man* is well and favourably known. It is the product of much care and labour, and is written with critical insight and adequate scholarship. The little work before us is on a much smaller scale, being intended for use as a historical reader in Manx schools, but is marked by the same scholarly spirit and style as the larger book. As a school-book, it not only supplies an outline of the island's history pleasant to read and easy to follow, but is calculated to stimulate a demand for further information. Many students and readers whose school-days are long passed, will find Mr. Moore's little book both interesting and suggestive. The illustrations are well chosen; the views of scenery and the picture of the cross at Kirk Michael are particularly good.

\* \* \*

We have received from the Homeland Association, 24, Bride Lane, E.C., two more of their most convenient and neatly got up handbooks to familiar English centres. These are guides to *Surrey's Capital—Guildford and the District*, written by Mr. J. E. Morris, B.A.; and *A Glimpse of Cranbrook*, by W. Stanley Martin, price 6d. net each. Both books are charmingly illustrated from photographs, and in the case of the former from drawings by Gordon Home. Few country districts are more delightful than the neighbourhood of Guildford, or the Kentish Weald which surrounds Cranbrook. The former is perhaps the richer in antiquarian interest, but the splendid old church at Cranbrook is alone worth a visit. No resident or visitor should be without one of these capital little books, which are really what they profess to be—companionable, sensible handbooks.

\* \* \*

The committee of the Bristol City Museum have issued in well-printed and admirably illustrated form, price 1s., an *Account of the Remains of a Roman Villa discovered at Brislington, Bristol, December, 1899*, written by Mr. W. R. Barker, the chairman of the committee. The discovery of this villa has been referred to more than once in the pages of the *Antiquary*. From Mr. Barker's very full and careful account it is clear that the building was of considerable size, but of an ordinary type of Roman house, presenting no special features of interest.

The pamphlet is rendered really valuable by its illustrations, which include a large and carefully drawn ground-plan, and plates showing the hypocausts, the pavements both as found and with completed designs, and some of the smaller objects unearthed. A classified list of the "finds" is appended.

\* \* \*

The *Genealogical Magazine* for November has an article by Mr. Fox-Davies on a subject of great and immediate importance—"An Imperial Peerage." Among the other contents are "The Seals of the Diocese of Winchester," by Mr. Gale Pedrick, and an illustrated and readable essay on the right of sanctuary in connection with Hexham Abbey. The *Essex Review* in the issue for October is up to its usual high standard. Mr. Duffield writes on "Sir Nicolas C. Tindal," Lord Chief Justice of the Common Pleas, of whom a portrait is given. A quaintly illustrated paper on the arrival of Charles I.'s mother, Maria de' Medici, in Essex in 1638 is contributed by Mr. W. G. Benham. The remaining contents, all useful and readable, include an amusing sketch, involving a point of unwritten customary harvest-law in Essex, by Miss C. Fell Smith.

\* \* \*

The other pamphlets and magazines on our table include No. 1, price 4d., of the *County Monthly*, a continuation under another name, and at slightly lower price, of that excellent miscellany, the *Northern Counties Magazine*; the *American Antiquarian and Oriental Journal*, September and October, with an interesting account by Professor Starr of the Museum of Polynesian Ethnology and Natural History established by Mr. Charles R. Bishop near Honolulu in 1889; the *Architects' Magazine*, October; the *East Anglian*, September, with an illustrated note on a pewter baptismal basin of the Commonwealth period, still used in the font at Rampton Church; the *Berks, Bucks, and Oxon Archaeological Journal*, October, with papers on the "History of Faringdon," by Rev. P. H. Ditchfield, and on that part of the old Roman road between London and Bath known as "The Devil's Highway between Bagshot and Silchester," by Mr. G. A. Kempthorne; and a good book catalogue from Martinus Nijhoff of The Hague, containing manuscripts of the thirteenth and later centuries, sixteenth-century books, and a goodly array of incunabula.

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

TO INTENDING CONTRIBUTORS.—Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.

Letters containing queries can only be inserted in the "ANTIQUARY" if of general interest, or on some new subject. The Editor cannot undertake to reply privately, or through the "ANTIQUARY," to questions of the ordinary nature that sometimes reach him. No attention is paid to anonymous communications or would-be contributions.

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